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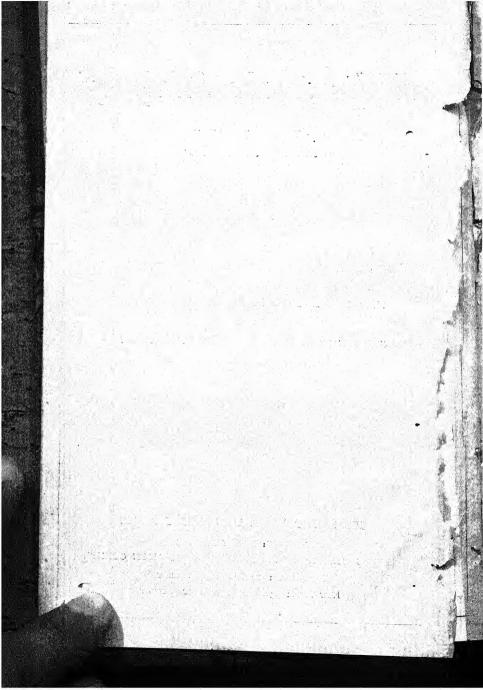
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PREFACE.

Origin of the Work.

EARLY in the eighteenth century, Dr. RICHARD CUMBERLAND (Bishop of Peterborough from 1691 to 1718) compiled a series of 'Tables of Scripture Measures, Weights, and Coins, &c.,' which, together with an Index to the Holy Scriptures, was appended to many issues of the Oxford Bible. Some twenty years ago, it seemed to the authorities of the Clarendon Press that the time had come when these, useful as they were, should be systematically supplemented and revised. A desire had long been expressed, more especially among Bible students in the United States of America, for a comprehensive work, which should embody—so far as might be found practicable within the compass of a single not unwieldy volume—the chief facts, ascertained beyond reasonable dispute, relating to the Bible and its various books, their authors and characteristics, to the history of the long tract of time with which they deal, to the physical aspects of the Holy Land, its fauna, flora, and topography. It was clear that such a work should likewise include in a tabular form for purposes of reference the vast mass of information which would most conveniently be cast into this shape; and that no matter should be admitted which could fairly be regarded as controversial, in order that those who mastered it might have at all events nothing to unlearn.

The Early Editions.

For the original compilation of their Helps to the Study of the Bible, the authorities of the Oxford University Press secured the

services of the late Rev. James Ridgway, B.D., Hon. Canon of Christ Church, whose extensive personal knowledge of the Holy Land and of the East, together with his long experience in the teaching of theology to students of all ages, gave him exceptional qualifications for the task. The first edition was published in 1876, and a second edition, revised and greatly enlarged, appeared a year or two later. Canon Ridgway had secured the co-operation of many distinguished specialists, including the Rev. Joseph Angus, D.D., President of the Baptist College, Regent's Park; the Rev. J. Earle, M.A., Professor of Anglo-Saxon, Oxford; J. O. Westwood, M.A., F.S.A., F.L.S., late Hope Professor of Zoology, Oxford; M. A. Lawson, M.A., F.L.S., sometime Professor of Botany, Oxford; and G. Rolleston, M.D., F.R.S., late Linacre Professor of Anatomy, Oxford.

The striking success of the book showed that it provided for a want which had been widely felt, and by October 1888 over one million copies had been issued. A work of so much difficulty, and dealing with so great a variety of subjects, could scarcely be expected to attain perfection at once. From the day of its publication, communications were received at the Oxford University Press by the editors from a great number of correspondents residing in all parts of the world, containing notes and suggestions for the improvement of the various portions of the book. Very many of these were incorporated immediately after they were received, so that the Helps became day by day more trustworthy on points of detail. Once more, in 1884, the entire book was subjected to a careful revision; many inconsistencies, which had in the course of time been detected, were removed, several sections were re-written, and the arrangement was altered in order to render the information given still more easy of reference. Among those who contributed to this revision, the University Press was specially indebted to the present BISHOP OF OXFORD (the Right Rev. W. STUBBS, D.D.); to the Ven. ARCHDEACON PALMER, D.D.; to the Rev. CANON RAWLINSON.

M.A., sometime Camden Professor of Ancient History; and to the Rev. Henry Deane, B.D., sometime Fellow of St. John's College, Oxford.

The present Edition.

On the completion of the Revised Version of the Bible by the publication of that of the Old Testament in 1885, it was speedily recognised that the time had come for a yet more systematic and thorough attempt to render the Helps a complete and accurate guide to the study of the Scriptures. Public attention had been called to the text of the Bible to an extent before unknown; and many questions of textual criticism and of interpretation had been practically settled once for all. Again, the remarkable progress of Archæology had necessitated, as in the case of classical authors, a re-investigation and consequent modification of many existing theories as to the history of the Jews and of the various races with which they were associated. The work of the Palestine Exploration Fund had caused a revolution in long-established views as to the topography of the Holy Land. Egypt, Assyria, Asia Minor, had yielded up many secrets that had been hidden for ages. Linguistic science had made notable advances. In fact, there was scarcely a single book of the Bible on which fresh light had not been thrown by recent investigations and discoveries. It was accordingly resolved that every section of the Oxford Helps should be subjected to a searching examination, and should as far as possible be brought up to the existing standard of knowledge.

The results are now in the reader's hands. The present revision of the text has been carried out under the general superintendence of the Rev. Canon Maclear, D.D., Warden of St. Augustine's College, Canterbury, who has incorporated extensive and very valuable contributions from the Rev. Canon Girdlestone, M.A. With a view to the convenience of innumerable readers familiar with the book in its earlier forms, the order of the various

sections has been as far as possible retained, though efforts have been constantly made to bring together in its proper place information which, in the earlier editions, was dispersed or repeated. No alteration whatever has been introduced without the fullest consideration.

PART I.

The General Introduction has received careful attention, and has been somewhat re-arranged, while due deference has been paid to the contributions supplied by the eminent scholars engaged in former editions of the work.

PART II.

- 1. The Summaries of the Books have been almost entirely re-written by the Editor; but at the same time, wherever it was possible, the old matter has been retained and incorporated in the new text.
- 2. The Brief Summary of Old Testament History has been re-written.
- 3. The Itinerary of the Israelites to the Land of Canaan has been submitted to the revision of HENRY COURTIER, F.R.G.S.
- 4. All the sections relating to Biblical Chronology have been re-written and expanded, under the eye of the Rev. S. G. GREEN, D.D.
- 5. The Section on *The Witness of Modern Discoveries to the Old Testament Narrative*, which first appears in the present Edition, is due to the Rev. Canon Girdlestone, M.A., Reinhold Rost, M.A., Ph.D., Librarian of the India Office, and Carl Bezold, Ph.D., with the co-operation of E. A. W. Budge, Litt.D., and E. Maunde Thompson, C.B., D.C.L., LL.D., of the British Museum.
- 6. The Ethnology of the Jews and Surrounding Nations has likewise been revised by the authorities mentioned in the last section.

PART III.

1. The Section on *The Apocrypha* has been carefully revised by the Rev. Canon Churton, B.D., Fellow of King's College, Cambridge, Author of *The Uncanonical and Apocryphal Scriptures*, and a *Commentary on the Books of Tobit*, *Judith*, *Wisdom*, and *Baruch* (S.P.C.K. 1880).

2. The Historical Sketch of the Period between the Old and New Testaments, with the Chronological Table of the Period, has been contributed by the Editor.

PART IV.

- 1. The *Introductions* to the various Books of the New Testament have been thoroughly revised and expanded, but all that was valuable in the old editions has been incorporated.
- 2. The Sections on St. Paul's Missionary Journeys and the Apostle's Voyage to Rome have been re-written by the Editor, with the addition of notes and references to the historical truth of the narrative as confirmed by classical and other writers.

PART V.

- 1. The Section on the *Political Condition of Judæa in the first Century A.D.* appears for the first time.
- 2. That on Jewish Sects and Parties has been re-written by the Rev. S. W. Green, M.A., of Regent's Park College, with constant reference to the late Dr. Edersheim's Jesus the Messiah and to other authorities.
- 3. The Geography and Topography of the Bible has been revised and expanded from the best modern sources of information by J. Arnold Green, with assistance from the Rev. S. W. Green, M.A., in conjunction with Henry Courtier, F.R.G.S.
- 4. The Geology and Mineralogy of Bible Lands was undertaken by the competent hand of Professor Edward Hull, M.A., LL.D., F.R.S.

5, 6. The Sections on the *Precious Stones* and the *Botany of* the *Bible* were respectively revised by L. FLETCHER, M.A., F.R.S., Keeper of the Mineral Department, and W. CARRUTHERS, F.R.S., Keeper of the Botanical Department, British Museum.

7. The tables of Animals, Birds, Fishes, &c., of the Bible were entrusted for revision to E. B. POULTON, M.A., F.R.S., Hope Professor of Zoology in the University of Oxford; and here, as elsewhere, the Revised Version has received constant attention, and the most important of its various readings of the names of Animals, &c., have been embodied.

8. The Section on Music and Musical Instruments of the Bible was submitted to Sir John Stainer, M.A., D.Mus., Professor of

Music in the University of Oxford.

9. That on Jewish Weights, Money, Measures, &c., was revised by Barclay V. Head, D.C.L., Keeper of the Department of Coins and Medals, British Museum

PART VI.

I. The List of Obsolete or Ambiguous Words used in the English Authorised Version is the work of the Rev. W. W. SKEAT, Litt.D., Professor of Anglo-Saxon in the University of Cambridge.

2. The Glossary of Antiquities, Customs, &c., has been revised and expanded by E. A. W. BUDGE, Litt.D., and rendered, it is

hoped, far more useful to Bible students than before.

3. The Dictionary of Scripture Proper Names has been greatly enlarged by the incorporation of numerous entries from the Subject-Index. It has been revised by the Rev. M. J. Simmonds, M.A., Balliol College, Oxford, Kennicott University Hebrew Scholar, and Fellow of St. Augustine's College, Canterbury.

4. The Subject-Index itself has been examined word by word, as also the Concordance at the close of the volume; while the

General Index has been considerably enlarged.

The Illustrations.

The Illustrations form a distinctive feature of the present They have been selected and described by E. MAUNDE THOMPSON, C.B., D.C.L., LL.D., Principal Librarian of the British Museum; A. S. MURRAY, LL.D., F.S.A., Keeper of Greek and Roman Antiquities, British Museum; and E. A. WALLIS BUDGE, Litt.D., F.S.A., Acting Assistant-Keeper of Egyptian and Assyrian Antiquities, British Museum. They consist of facsimiles from the most ancient and authoritative manuscript versions of the Bible in Greek (Vaticanus, Sinaiticus, and Alexandrinus), and from Latin, Hebrew, Syriac, Samaritan, Arabic, Ethiopic, and Coptic MSS. To illustrate the history of the English Bible, specimens of Ælfric's, Wyclif's, and Tindale's versions are given. A table of alphabets, showing the development of the Hebrew, Greek, and Latin alphabets from the Egyptian hieratic, has been included. Egyptian and Assyrian, Babylonian and Phœnician monuments, which refer directly to important historical events recorded in the Bible, such as the wars of Mesha, king of Moab, with the Israelites; the capture of Jerusalem by Sennacherib; the payment of tribute to Shalmaneser II by Jehu; the capture of Babylon by Cyrus; the capture of Ashdod by Sargon, king of Assyria, -are also represented. Assyrian ceremonies, scenes of war and the chase, &c., are fully illustrated from the unrivalled collection of bas-reliefs from the palaces of Assur-nasir-pal, Shalmaneser II, Tiglathpileser III, Sennacherib, and Assur-bani-pal, now preserved in the British Museum. Accurate copies are given of stelæ, papyri, tablets, and other antiquities which refer to the religion and manners and customs of the nations with whom the Jews came into contact. Among these are: - The Assyrian accounts of the Creation and of the Deluge; the tablet recording the manner of the ritual and the style of the sacerdotal vestments of the Sun-god at Sippara; a Babylonian landmark; a cuneiform tablet from Tell el-Amarna, in Upper Egypt, recording a siege of Tyre when under Egyptian rule; seals as old as the time of

Abraham, inscribed with mythological scenes; the Egyptian custom of mummifying the dead; the weighing of the heart of the dead man in the Judgment Hall of Osiris; the return of the soul to the body after judgment; Egyptian brickmaking, &c. Special care has been taken to insert only authentic copies of objects which bear indisputably upon matters recorded in Holy Scripture. To each illustration is added a short description, supplying dates and facts.

The Maps.

The study of Bible history has been greatly facilitated by the important advances made of late years in the knowledge of Bible lands. In Egypt, Cyprus, Asia Minor, Armenia, Persia, and other countries, surveyors and archæologists have gathered much valuable information; but the most important work has been accomplished by the officers of the Palestine Exploration Fund, in making an accurate survey of the Holy Land from Dan to Beer-sheba.

The accompanying Maps have been compiled by Henry Courtier, F.R.G.S., from the best available modern sources of information, notably from the Palestine Exploration Fund survey of the Holy Land (by permission of the Committee). Fresh information has also been derived from the publications of the Royal Geographical Society and kindred sources, both British and foreign; and the latest identifications have been inserted, down to the month of March, 1893.

The Index to the Maps contains, it is believed, the names of all places mentioned in the Bible the sites of which have been clearly identified, not only as printed in the Authorised Version, but also in the more accurate forms adopted in the Revised Version. In this way, as in all other sections of the work, the requirements of both the Authorised and Revised versions have been provided for; and this edition of the Helps is now offered, as a comprehensive, if not an altogether exhaustive handbook to the Bible, to students of the whole English-speaking race alike in the Old and New Worlds.

LIST OF PLATES.

(Full descriptions accompany each Plate; and further information will be found by reference to the General Index which immediately precedes this List of Illustrations.)

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PLATES.

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a	eagle	L.	2	44	††) DE
Ъ	crane	. 2	6	99	هے و	۵
g	bowl	774	•	71	1	٦
d			•	مه	44	۳.
h	hand		<u></u>	33	44	7
	plan of hous	se? ∐	141	TY	+1	37
f, v	cerastes	* <u>~</u>	ナ	=	-	3
t'(tch,z)	duck	🖄		₽Ħ	日日	n
$\chi(kh)$	sieve	6	Œ			ש
th	tongs; loop	= 0	= 6			,
i	leaves	44.,	ffu	737	23	
k	throne	·· 🕿	Z,	16	11	5
1	lioness	220	K		66	3
m	owl		3	77	77	מכל
n	water		-	17	13	21
s	door bolt			丰丰		O
ā	weapon	•	*	0	0	29
p	door	=	ш	17	J	Þ
t(ts)	snake	3	2	nn	127	Z
q	knee?	🔟	д	999	PP	5
r	mouth	. 0	9	9	99	٦
š(sh)	field	गिग	<u> </u>	w	wn	ש
t(tu)	arm with	nd a0	24	×	××	n

PLATE I.

HEBREW AND PHŒNICIAN ALPHABETS, as derived from the Egyptian hieratic characters.

The Phoenicians, in order to form an alphabet, appear to have selected certain Egyptian letters from a type of the Hieratic character (a cursive form of Hieroglyphic), as found in papyri of about B. C. 2500.

GREEK.							LATIN.		
	Cadmean						Pelas-		
	S Rigi	Left to right.	Local forms.	Eastern.	Western.	Local forms,	gian.	Latin.	
alpha	A	A		AA	AA		A	AAA	a
beta	8	В	Melos, etc. C Paros, Siphnos, Thases, etc.	₿B	₿B		В	BB	b
gamma	1	7	Corinth.	17	ΓΓ	Chalcis, Phocis, Arcadia, Elis.	(c	(c	С
delta	Δ	Δ	, megare enc	ΔD	$\Delta \triangleright 0$	Locris, etc.	ΔDD	D	d
epsilon	3	E	B Corinth, erc.	₽E	EE		E	EII	e
digamma	7	F		[4]	FF		#	FI	f
zeta	I	I		Ĭ	I		I	G a new formed	g
eta	8	В		θH(h,ē)	BH(h)		В	from ()	h
theta .	8	8		⊗ ⊙	80		8		
iota	4	5	§ 5 Crete, Thera, Melos, Corinth, etc.	1	1		51		i
kappa	K	K	Present Contracts	K	k		K	K	k
lambda	1	1	LAMICA TATEOS	11	11	Chalcis, Bozotia,	L	LL	1
mu	m	1~		MM	M M	V etc	1~	M	m
nu	N	N		NN	NN		N	N	n
xi	⊞	Œ	H Later Argos	Ŧ	[See below.]		EB.		
			[xo, Attica, Naxos, Siphnos, Thuses, etc.]						
omikron	0	0	Ω Paros, Siphaos, etc.	0	0		0	0	О
pi	7	1	O C Melos	PП	חח		P	пρ	P
san (ss)	M	Μ	Halicamassus, Tecs, Mesembria				M		
koppa	ρ	P		[9]	0		Q	Q	q
rho	4	P		PRR	PRR		PR	RR	r
sigma	3	٤	M Crete, Thera, Melos Argos, Corinth, etc	٤ ۶	{ }	M Photis, etc.	85	5 S	S
tau	T	Т		T	Т		T	Т	t
upsilon				VY	VY		V	V	uv
xi				(See above)	X +		X	X	X
ph i				ФФ	ФФ		0		-
chi				× +	44		1		
psi	1		[der, Attica, Naxos Submos, Thasos, etc.]	44		* Ozel. Locris			
omega			O Melo Siphn	os, Paros, Ω os, etc. Ω generally for o, ω, except in			Adopt at a la perior foreig	ter I Y	y z

PLATE II.

GREEK AND LATIN ALPHABETS.

The Greeks adopted for their alphabet twenty-two signs from the Pheenician. The letters which follow t_{AH} were afterwards added. Originally the letters were written from right to left; but afterwards from heft to right. The early Greek alphabet may be arranged in two groups (with local varieties), viz. the Eastern or Ionian, used in Asia Minor and in certain islands and states of Greece; and the Western, used in other islands and states, and generally in the Greek colonies in Italy and Sicily. The two groups chiefly differed in the value to be attached to the letters χ and ψ . The early Italic alphabet, derived from the Western Greek alphabet, has been called the Pelasgian alphabet; of this the Latin alphabet rejected certain letters as superfluous, and at a later date it introduced others.





PLATE III. THE "ROSETTA STONE."

A slab of black basalt, bearing an inscription decreed between the years B.C. 198-195 by the priests of Memphis in honour of Ptolemy V. Epiphanes, king of Egypt, in recognition of the benefits conferred by him upon his subjects. It was discovered among the ruins of a fort near the Rosetta mouth of the Nile in 1799, and came into the possession of the British Museum in 1801, after the capitulation of Alexandria. The inscription is in the Egyptian and Greek languages; the Egyptian portion being in hieroglyphics or writing of the priests, and in demotic or writing of the people. The key to the decipherment of the Egyptian hieroglyphics and the interpretation of the Egyptian language was obtained from this inscription, a part of the hieroglyphic alphabet being recovered from the royal names which are enclosed in oval rings or "cartouches." It was ordered that a copy of the decree should be set up in every temple of the first, second, and third grade in Egypt.



PLATE IV.
THE "MOABITE STONE."
(Paris, Museum of the Louvre.)

Monument dedicated to the god Kemôsh by Mesha, king of Moab, about B. C. 890, to record his victory over the Israelites in the days of Ahab, and the restoration of cities and other works which he undertook by command of his god. The stone, which measures χ ft. $x_1 \in X_1 \in X_2 \in X_1 \in X_1 \in X_2 \in X_2 \in X_1 \in X_2 \in$

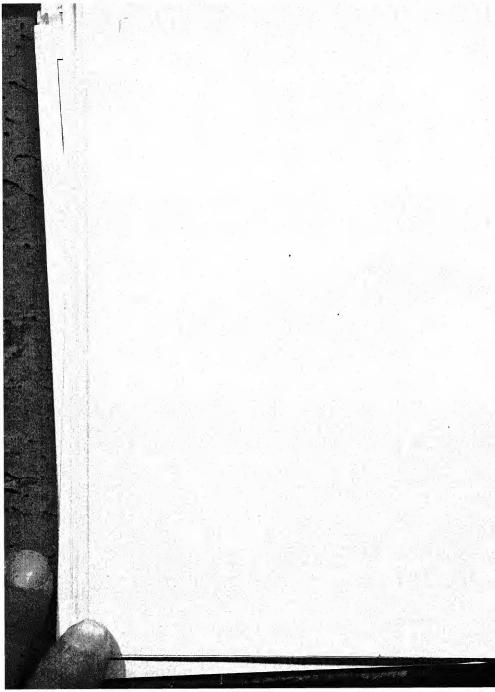




PLATE V.

THE "SILOAM INSCRIPTION," in the Phenician character, cut on the wall of the conduit of the Pool of Siloam (about B.C. 700). The text states that the excavators began to work at the ends and met in the middle of the tunnel. When the two bodies of miners were still separated by a wall of rock three cubits thick, they heard each others' voices; then "pickaxe hewed against pickaxe, and the waters flowed from the spring to the pool, a distance of 1,200 cubits."

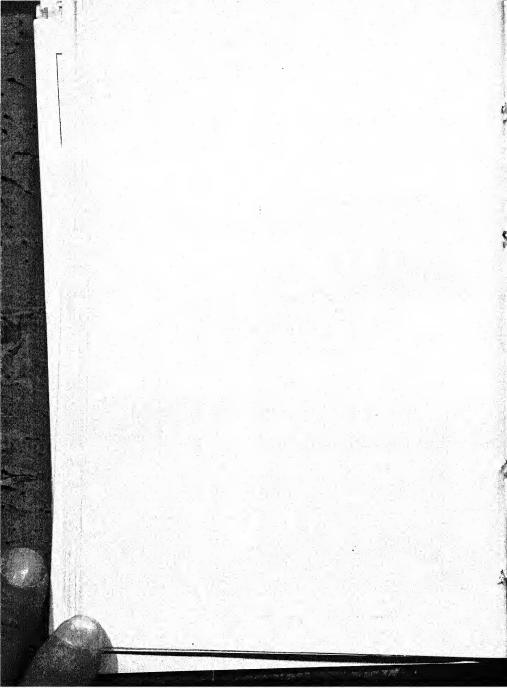


PLATE VI.

HEBREW MS. (Exod. xx. 1-5)—Written earlier than A.D. 916. (British Museum, Add. MS. 4445.)

Portions of the Pentateuch. The text is arranged in two columns to the page, and is accompanied by the Massorah Magna and Parva.



大きではゴスはらり म्ट्रीया विष्टिवय त्रावक्र ट जिस्ति दिए होगहः ن ميدود المد دوي क्या प्रमद्ध रहक एट्याप्ट्रेंग विवाधिक द्रमान्य क्षेत्र प्रकार क्षेत्र per अंदिया Bill lexicod aff מלא בתל מחבוא הכאוצא הכבאוצא Lecon Leavest المرابع مدلا دوركم ودوص بالما لدوم EDL ENGL FURST بروزيم مول حمونهم LEN DE DE DIRON ल्याहर के स्थाप مدودت صرع سنامه مرك دويديد Bareran mealer دونها وح دوانما بغ

PLATE VII.

SYRIAC MS. (Exod. xiii. 14-16)—A.D. 464.
(British Museum, Add. MS. 14,425.)

Four books of the Pentateuch, viz. Genesis, Exodus, Numbers, and Deuteronomy, according to the Pëshittä version, in the Estrangela-Syriac character. Written in the city of Amid, A. D. 464: the oldest dated Biblical manuscript in existence. From the monastery of St. Mary Deipara in the Nitrian Desert of Egypt.

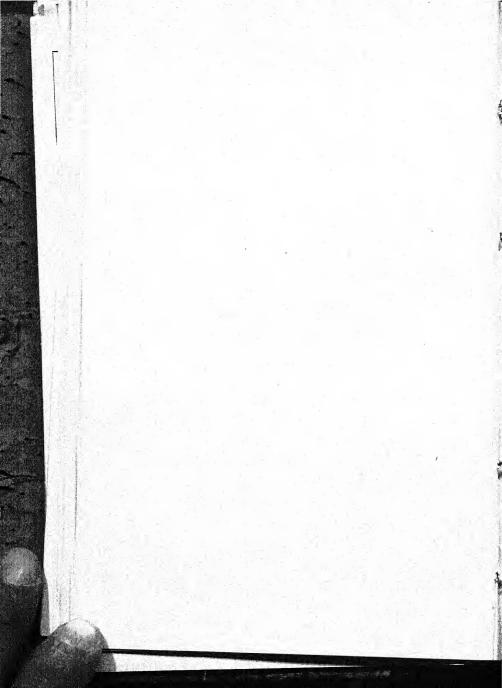
プラス・スタ おおまれているから ス はなくなりないのなり O. W. DICK. DICK. D. EMNAW. CW ロカランカイスは、 それた、ほばえてより でいまっぱんしる 京は、それになる CH: NO MIN N スは、は そろろうりりんろ ひ :39 9 ないるとのできる。 はるるであると 一点日本 X MAPKEN. NA のは、からなる日本で D. DW ではは、ほるから :m2 בא במאיבחיד ב ב מישושים או שמישים וביותה: - N 2 J.W. 2. 20 PH SETTH SET MATERIAN ほるができることと WHY BUNK SIN WEND WHOM W "WN O WODER N'M Z 出切 KKKK 口・生せ ~ מ בפחל משלבט ביבחישלשם ם DAKEM M こういろいい ははいばった ス WAY WELL IN C TOW. TWING GON.WZ ほみらかならがははは な MAKE BANG いは日からなるなべ אליאטאיים בלים לי אוטאטאים אים WYND GENNA WIR DANNER स द्राया तिश्रामा द्राया भागमा भाग WALKEN HERMANN OK CKO. HAY H ころなののでとないな MACH . TO ガス ・当のなるととなるとと出 なっていれている。 - MO . M - M O M -ロコヤーかい出口はま ダ、北マロロロイズ M PPD WE # D M DYW. M WW.

PLATE VIII.

SAMARITAN MS. (Deut. i. 44-ii. 7)—A.D. 1219.

(Cambridge, Univ. Library, Add. 714.)

The manuscript is bilingual, Samaritan and Arabic in Samaritan characters, written in parallel double columns. This plate represents the Arabic text.



ひょえは、ほよび、 א מסססמאי マロを見がらばい「ロです」ととなるが 4 タンなな。旧目のでは、 X B myx: 3 BOFF "" " ***7**3 179 スとしている 次 な は は で 出 D M BAKK W とからないには、なり 35 MM 1 ・並びる人を 出了 近る. 日 日 EF にまる日子子のころでは、 とはそれ、元を元を ダロ なってにはで、な コスや、田グコ ひた、公口日口む ダ · 的 名的 吸收或的 F.St.mb. 2066. A C C E ENNY DE DU DE DU P. WIR WIR 一世四日日 D MMZ:MZK づけらか ひととなる E WANKE D なり、まれて、日日 및 및 イベカ コ 13000 名成当近日以入 でなっていれていない ほるののではるる "LOWK Z MN-CHOT D 四 江 四 "出出 四 日 のでならりまなる · 图次· 次图 口 ほそのほほびみに 比述・分を口を至る ス NN. CN. CK H 四四 .44 D.22 NWW ME MY H H そりる。はらうりな は はらりにいらる でいっている。 元かって 3 W DM 93 'NH'M N · マン・ストワイ · ZHW : QMO W Dury 30 、正文 ZUNK. おるとなるのである。 はそ、近らは、江口、公 まっち、ほうなのま · E MNW M DAY D エ エ ロロ・ゴタス とうないなからか は とうなるのは、下江 日 口見 る はる月 となるない とうない C. 99 NA -XCO X 30 .3 をもあるをおうなん HALL W. WHY WHY SMN2 HAD C.NO

PLATE IX.

SAMARITAN MS. (Deut. i. 44-ii. 7)—A.D. 1219. (Cambridge, Univ. Library, Add. 714.)

The manuscript is bilingual, Samaritan and Arabic in Samaritan characters, written in parallel double columns. This plate represents the Samaritan text.

E.

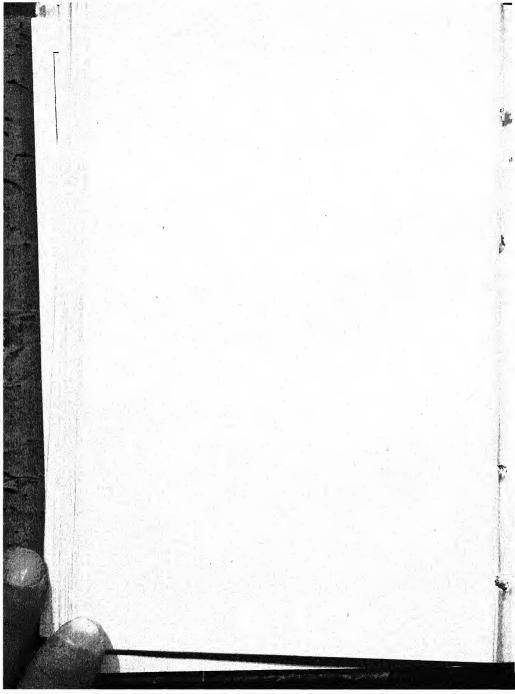


ጸ% ሃ: ለአጭ: ወስ **የ**ማ: ያዕቆብ : ለራሐል፡፡፡ወጸር 3: በቃሉ: ወበ ክዩ:ወያደአ:ለራሔል:ክሙ: OA S: 77 4: 111: 0.74: 0 ከመ: ወልደ: ርብታ: መንጽቱ÷ OCAT: Cha: OALTRE ለልቡሃ:ዘንታ:ነገረ።ወሶበ: ስምዓ፡ጥቃለ:ስመ፡ ያዕቆብ: ወ ልያ:ርብታ:አኅቱ:ሮጸ:ወተቀ በሎ:ወሐቀራ:ወስዓም:መወሰ とこれを必の17で、八八八:かか: H3か:17と※の足れか:17:1 ያዕቆብ:አመያ፡ዐጽምየ፡ ወንመ ነ፡ሥንየ፡ አንተ፡፡፡ወነበረ፡*ምስሌ* いいいろうの中の人心の心 ORLA: AT: A POPT: 7 ስመ: አሩ የ: አንተ፡ኢትትቀን ይ. Λ+:Πη:3922:DDDη:pp <u>ዓት</u>: መእቴራወቦቱ: ለባባ፡ ክል ኢ፡አዋልዩ፡ስማ፡ለኧጓተ፡ተል

PLATE X.

ETHIOPIC MS. (Gen. xxix. n-16)—Fifteenth century.
(British Museum, Oriental MS. 480.)

On the margin of the manuscript, fol. 2a, it is stated that this Book of "the Law belonged to the Holy Saviour of the World," i. e. to the church which King Theodore intended to be built at Magdala.



I.MMNHAGEMILE. LCHIONXCOYO WRITEXIGNIU XCHCLZ: INWIT SICCULCYWH THECMINGEN YMA. GALEGIER (I) LXC XC - I-NIXI XXVIICODIIII --M.I.CLOALIFITYE .1.R.1.(!113(f)(INOX. Melencamina YELLILLIDS LIE. TA XOPITEMEYORE CP C T THINK C XOL TPGYGINGG: 1-LOQUOYIUMAY: AVGIVERAILES HXOLGHIYPOG ~1.(E(E.0.b,(E.X.(8)11(E. POCNAYCHAL. AULITA L. (151110x Grirenicadxo HILOGXGGIZOR GROXIIIOIXGL MOYPHILL PECIPIOREIIXO いにているシン L.Th.1.750 (FILEHM OLONNINGALIN HIGEXILLCOOK SCHILLRLEHLIX

PLATE XI.

COPTIC MS. (St. Luke v. 5-9)—Eighth century or earlier. (Zouche Collection.)

The New Testament, written in the Sahidic or Theban dialect of the Coptic language. It is one of the oldest known Coptic MSS. of the Bible. The letters λ a on the margin of line 23 mark the beginning of the Eusebian section No. 21. Parallel passages in other Gospels are also referred to. The MS. was brought from Egypt by the late Archdeacon Tattam.

CINETONERLONHK TP TABLEILE YOU TOCKTIT REPCONETOYORTO TOYELCCYNTEREIAN HMATOCKYENCTOMA TITEREMIOYHIEIPEH KCTONNEY WLKY OY E ACIA É WONE CON KA LY PULLOW VELON LY VEITE ALON VELON LY EKHLASENOYH LHPPOI EKHLASENOYH LHPOI E AELETEIGBACILEYCHEP EN BACINETH COIKY ECHMHRENMOTOIKO LYHYKÇQALICLOCKI MENHCOKALIOCLOAIC POWHCHIATEMOTION

ENTEROYCLANHMTHEN

THIOTALINETTICECTI

OYNTHIOTALINETTICECTI

OYNTHIOTALINETTICECTI KYTOYECTWOKELYTY METATTOYKATANARA GICTHNIEPOYCLAHM THENTHIOYALILOIK POMELLOLOHOIKOME KY TOYICIAHAOYTOC ENLELOACYYHMOCOI ON H KATATOY CTOFT ZYTWOLENTOTONW AYTOYENXIYCIWA CECHIMESI LIGHKY ктиншисунтовся ADICTOICKATEYXAC Ulocienelmenoicele TOTOPONTOYKYTOENT EPOYCAAHMKAIKATATH CANTECOIAZXIDYAOI TWHILTPIGHTHCTOYAL

PLATE XII.

CODEX VATICANUS (I Esdras ii. 1-8)—Fourth century. (Rome, Vatican Library.)

The Bible in Greek, written in uncial letters probably in the fourth century. The text is arranged in three columns to a page, except in the poetical books of the Old Testament, which are written in double columns. Apparently in the tenth century, the writing was carefully, but quite unnecessarily, retraced in darker ink, only such words and letters being left untouched as appeared to the writer to be superfluous in a correct text. The same hand added the breathings and accents. The MS. was already in the Vatican Library in Rome in the fifteenth century, but nothing is known of its previous history.



KAIDOOHTWCMHF MAKAIHAOITHE HIMEXIAKAITYNII. HANAPECH TUBBCI LEIRACILEYCEIAN TIACTINKAIHPECE TUBACIACITOTIPA **LMYKYIELIOIHCE** OYTOC: KAIANOPEDITOCHE IOYALIOCENCOY COICTHITOXEIKA CHOMALYTOMA **LOXAIOCOTOYIXI** POYTOYCE MEELOY. LOYKEICHIOYEK COYXHCKENIAMET CHNAIXMAAD. TOCEZITHAMHN HXMAXCOTEYCEN NAROYXOLONO COPKACIAEYCKA RYXWNOCKXIHN TOYTWHAICORE TITHOY! ATHEAM! NALARADEADOY 11 ATPOCAYTOYKAI TOUNUMARYTHO ECOH PENDETU METAXXAZAIAY THCTOYCLONGIC ETELEYCEN ATTHINA EXYTWEICTYNAI XXIX KAKAIHNTOKOPA CIONKANHTWEINIKWAIT KAIOTEH KOYCOH TIY TOTOYBACIAECUC TOCTATMACYNH AI NYTIOXEIPATAT

PLATE XIII.

CODEX SINAITICUS (Esther ii. 3-8)—Fourth or fifth century. (Leipzig, Royal Library.)

The Bible in Greek, written in uncial letters probably in the fourth or fifth century. The text is arranged in four columns to a page, except in the poetical books of the Old Testament, which are written in double columns. The MS, belonged to the convent of St. Catherine on Mount Sinal, where in 1844 it first came under the notice of Tischendorf, who then got possession of forty-three leaves from the Old Testament. The first of Saxony of that time in 1859 Tischendorf secured the rest of the MS. for the Emperor of Russia. The facsimile is made from one of the leaves at Leipzig.



CAGIENACIANTOICOXAGICOR инте и ефехнили и техмус Y I LOY CW (TIME A GENERALE TAIOTIOMEPOOGRADIANICHE NETAIOYTECKATOTANNOTO TINCUNTARCIETEOTIKAYCW ECTAIKAITEINETAI YTTOKPHAI CONTROCUSITON THEFTIC KAITE OYNOYOUXTEXOKIMXZCIN LOUPEKYILONIONIONILMC оулокіміхете тілеклілфе YYTUNOYKPINETETQUIATO Wicrapytrareiemetatoyanti ALKOYOUYETISPXUNTA ENTH QXWAOCEPPACIANATIAAAXOM **АПАЧТОУ:МНПТОТЕКАТАСУРІ**1 сеттостомкрітнизмокрі THECETTAPASCICCITCUTISHISH кующимусевинесфия книжегшестоумнехемоне ексібенешстоукхітонее - XXTONXETTONXTTQXQIC Пунстичетегиесентим TUKAIPUATTATTEAAONTECAYIE терітшигхіххішишиго. AIMATICIANTOCOMIZENMETA LMHALCIMHALIMH.KMAIO KLIBEICOICELLENYALOIG? Αυκειτλιοτιοιταλιλιοιογιοι MAPTELLA TITLE STITLE STORE OF THE STO FALLATOYOGERGNONTO DITTE YTXTETIONOXCINOYXIXETD үмтиллабанмнмстанонс<u>н</u> TETTAN TECUCAYTUCATIONEROR **Некегногогаекукугокта**» ефолсенесеноплиссен TUDCIALDAM KATATTENTEINEN

PLATE XIV.

CODEX ALEXANDRINUS (St. Luke xii. 54-xiii. 4)
Fifth century.

(British Museum, Royal MS. 1 D. v-viii.)

The Bible in Greek, written in uncial letters in the fifth century. The text is arranged in two columns to a page. It once belonged to the Patriarchal Chamber of Alexandria (whence its name), and was probably carried away by Cyril Lucar, Patriarch of Alexandria, who became Patriarch of Constantinople in 1621. Cyril sent it as a present to King Charles the First in 1628. It came into the possession of the British Museum with the rest



eredceplusque ist nextonomic lis

etcondemnabiteam quiatientatinibus TERRAEAUDIRE SAPIGNIIAMS LO MONIS 43 Cumaureminmun dusspsexicalt ABhomine AMBULAT PERLOCARDO quaerens requiemer. NONINUENIT TUNCOICIT RECERTARINDOMUM ന്റേന UNDEEMUL CTUENIENSINUENITER UNCANTED scopismundatamet ORNATAM TUNCUADITE FASSUMIT septemicLiossps Secumpequiorese CTINTRANTES D'ABITANIA. etriuntnouissima hominisil, Lius

PLATE XV.

LATIN GOSPELS (St. Matt. xii. 42-45)-Sixth century.

(British Museum, Harley MS. 1775.)

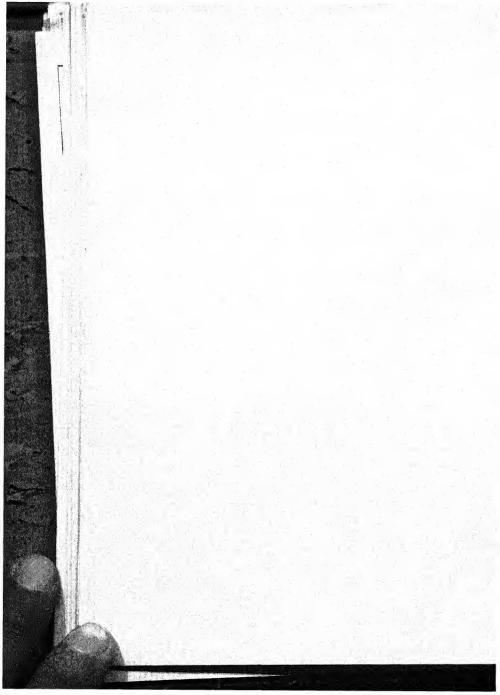
The Four Gospels, in Latin, of the version of Saint Jerome, written in uncial letters in the sixth century. The line written by the corrector at the top of the page is followed by the letters h. d. (probably hic deest), and is to be inserted at the end of line 5, which is followed by the letters h. s. (probably hic scribas or hic supple).

hpityhy une hlapopo ur rpamiceter falgrer, bærpedi pepe fundon omnpum gacum, pelædon tope opchanaai lande, pengu bat bonne axa puhi hpihipoloon zyldan zoomio ytele i frelatel prze forfarlon parminum blacope, poye dyne yrele zedydon. hedde pahym beboden per, Thahi zepingine perion-hichadon Mis grappam grancher mis grinde broke min peop, Joeonpa opper Jum ne dat pestr zerapin. Dachah 10 pep 20hir zentran apil. Ipan artar byrum mannum Adonne pahi serangen habbe. percelon timer hidropoer solo oppehyr realisary recent Apple oppleson repepuha mio typoe. Dacpar he tyhir prag chadon clane hieffronpa Toidon heopa raccap miben The robae from pam Hoperan ob pone laste con mineringen pahyterison thipapion businessing that son

PLATE XVI.

THE PENTATEUCH, &c., in Anglo-Saxon (Gen. xliv. 3-12)-Early Eleventh century. British Museum, Cotton MS. Claudius B. Iv.)

This MS. contains the Pentateuch and Book of Joshua, partly translated and partly epitomised by Ælfric, Archbishop of Canterbury, who died in 1006.



nynepe hour yatis nound Tyenyve hour the criete is marcte voice levige helop-helop-lamasabatanpipelbh the interptio is un god. nip god. 18hi oz 18hezto haft von fozlaken mer it time of men stondige aboute. heezynge: septen/loo he dephy hely/ sopli oon renpinge trillvinge alpoil ge 1819 vijneg. trittige avoute to a rece: zane him drynke sernige/sic fre zee. see 18e 316 hely come sorto to him tou forfope the agreete voice sente out opete or sent out pe vreep the sent offeteniple 18 kit in to two. fro pe herrit til to wu /02 by neve/forlop centurió servige personche stote enen azenst. for so tunge he had dred: serply viely pis man was goods some/soph de ikeen todikumen. biholdynge fro a fez: a monge whiche was marie mawtelepu. + marie of james velelle. + modur of joseph + falomee/+18hane iliciuas moalile: per folciuiten lim. men vat to god freyeren im isip him

PLATE XVII.

WYCLIF'S BIBLE (St. Mark xv. 33-41)—Late Fourteenth century.
(British Museum, Add. MS. 15,680.)

This MS. contains the earlier Wyclifite translation, which was completed about the year 1382. Wyclif died in 1384. A later version, the work of John Purvey, was issued in 1388.

cromes/whichfallfrom theremafterstable. Then Jesusans wered and sayde unto her. O woman greate is thy fayth be hit to the even as thou desyrest. Ind her doughter was mas

demboleeven at that fame tyme.

Then Jesus went awaye from thence/ and cammye onto the fee of galyle/and went oppeint of a montayne/and fat do unethere. Ind mode people cam unto hym havynge with them/halt/blynde/dom/maymed/ and other many: and cast them doune at Jesus sete. Ind he healed them /in so mode that the people wondred /to sethe dom speake/themay med whole / and the halt to go / the blyndeto set/and glery syed the dod of sikabel.

godofifranci.

*Dar. [Thesis called his disciples to him and sayde: Thave come viji. passion on the people/be cause they have contynued with me nowe iii. dayes/and have nothinge to cate: and Twyll not let them departesassing elestethey peryshem the waye. And his disciples said unto him: where so that we get so mode breed in the wyldernes as shuldes suffice for eate a multitude and Jesses substitution of they severe seve and a seawe system. And he comannoted the people to system and save thanks/and brake them/and gave to hys disciples/and hys disciples gave their they are discipled and hys disciples gave their other people. And they all ate/and were suffysed and they toke upper of the broke meate that was lestevy, has ket full. They that ate were iii. M. men/best de memen and dystoren. And he sentes of magdala:

The evi. Chapter. Iden cam to him the pharifes

Dar. Viğ. Lyc.ix.

with the faduces alfo /and dyd tepte him /beffr= inge that he wolde fhewe the forme fryne fro bes ven. Reanswered and saide winto them: . At even

ye saye/weshall have fayre wedder, and that be cause the stro yereed: zi the mornigerye saye/todaye shalbe soule wedder/z Zuc. Fü. that because the strobelous and reed. O peypocrytt/ye

PLATE XVIII.

TINDALE'S NEW TESTAMENT-A.D. 1525.

(British Museum, Grenville Library.)

The only remaining fragment consisting of 31 leaves, of the first edition, printed at Cologne in 1525. The earnest specimen of a printed version of the Scriptures in English.





PLATE XIX.

DOCUMENT ON PAPYRUS, FROM EGYPT, in the form of a roll bound round with strips of papyrus and sealed with two clay seals; of the Græco-Roman period.

(British Museum.)

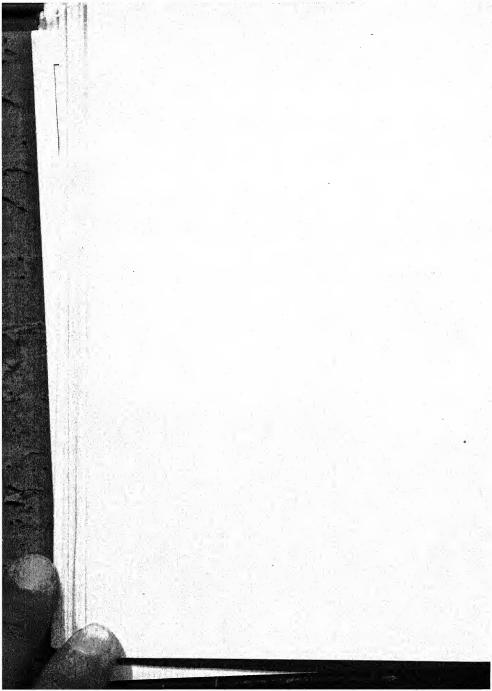


PLATE XX.

NAMES of EGYPTIAN KINGS mentioned in the Bible.

King of

the North

and South.

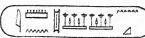


Usr-maāt-Rā. setep-en-Rā,

se-Rā. son of the Sun.

Rā-messu meri Amen. (Rameses II.)





King of Kheper-sekhet-Rā, son the North setep-en-Rā, and South,

of the Sun,

Shashang meri Amen. (Shishak.)





King of the North and South.

King of

the North

and South.

King of

the North

and South.

Nefer-ka-Rā,

son of the Sun. Shabaka. Sabaco.



Rā-nefer-Tem-Khu,

son of Taherq. the Sun. (Tirhakah.)

5.



Nem-ab-Rā,



son of Nekau. the Sun. (Necho.)



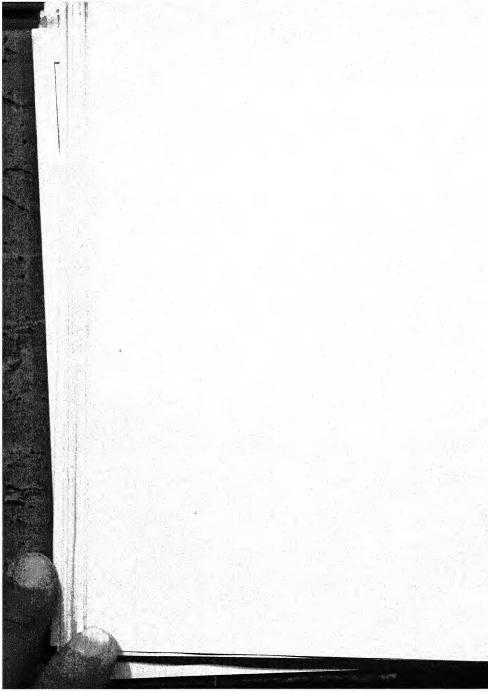


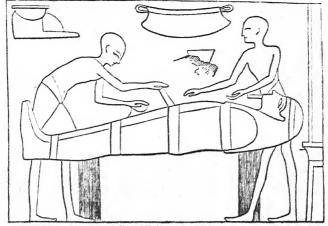
King of the North and South. Hāā-ab-Rā,

son of the Sun. Uah-ab-Rā. (Hophra.)

1 The group of characters in this oval forms the prenomen.

² The group of characters in this oval forms the nomen.





EGYPTIAN EMBALMERS BANDAGING A MUMMY.

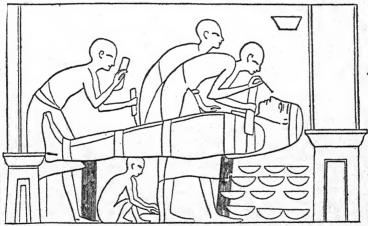
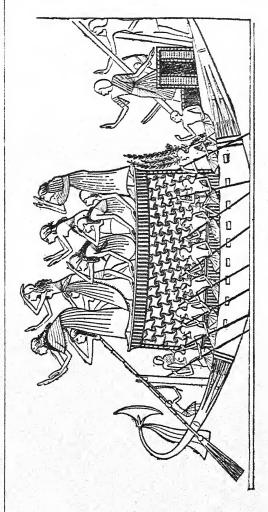


PLATE XXI.

EGYPTIAN EMBALMERS PAINTING A MUMMY.

The Egyptians believed that after the judgment of the dead in the Hall of Double Truth before Osiris, the judge of the dead, and after the soul had undergone all its "transformations," it would return and again enter and live in the soul had undergone all its "transformations," it would return and again enter and live in the sould be the house of the dead were preserved by filling them with gums, aromate and astringent substances, and by soaking them from forty to seventy days in a bath of natron or bitumen. For nummies of the poorer classes salt only was used. The principal intestines were also minimified, and were afterwards preserved in sealed jars. If by any chance the heart were destroyed, it was not possible for the dead to enjoy life in the world to come. The nummy was carefully bandaged with linen strips, between which amulets were laid in order to protect it from worms and decay, and to ensure the protection of Isis, Nephthys, Mut, Hathor, and other delities. It was fully covered with a thin layer of plaster, upon which were painted mythological scenes and prayers from the deceased to the gods; and it was then placed in a painted sycamore-wood coffin. The coffins of the weathy were placed in outer coffins or sarcophagi of wood or stone, and were then ferried across the Nile to the cemeteries, which were usually on the western bank. were usually on the western bank.



e

PLATE XXII.

EGYPTIAN SEPULCHRAL BARGE.

(From a wall-painting in an Egyptian tomb.)

The mummled bodies of the dead were ferried across the Nile in sepulchral barges to the cemeteries, which were wastly situated on its western bank. The above represents a sepulchral barge containing a decorated shrine or canopy, pylon-shaped, in which the mummy is laid. Above the shrine are the professional wailing women, who beat their faces and breasts, and tear their hair and utter cries.



JUDGMENT:SCENE FROM THE PAPYRUS OF ANI (OR ANNA) THE SCRIBE (about B.C. 1400), PLATE XXIII,

showing the weighing of the heart in the Hall of Double Truth in the presence of Osiris, (British Museum, No. 10,470.) the judge of the dead.

twelve gods and Above are the

goddesses :

(r) Harmachis,

(2) Tmu,

presided over his s) in the form of a human-headed uman . headed nen" (4) which is thought to be connected with is place of birth, sehind Anubis 6) stands the

object or "mesk

and

0 12 11

gods, having his palette and reed weighing, and by the beast called ion, part hippoheart if found scribe Ani (9) and Tufu (10) his wife are present

bis-headed 7) Thoth, scribe of (8) Ameniet, par octamus, ready o devour the

crocodile,

oo light.

0

his side stand to record

esult of

(11) Hu, and (12) Sa.

rol Hathor, 9 Horus,

8) Nephthys.

(4) Tefnut, (5) Seb, (6) Nut, (7) Isis,

The heart of

is being the feather, emblematic of Law. On the right of balance headed god (6) Anubis, scrutin

weighed against

ising the tongue

of the balance, and on the left are : (1) Ani's "Luck" or "Deshiny," the god-

desses (a) Mesk-

stands the jackal-

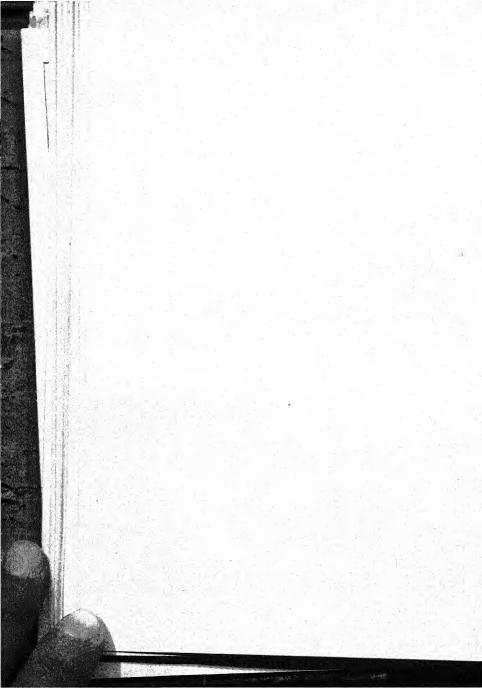




PLATE XXIV.

THE SOUL REVISITING THE BODY.

Vignette from the Papyrus of Ani (or Anna) the Scribe (about B.C. 1400), showing Ani's soul, in the form of a human-headed bird, revisiting the mummied body on a bier in the tomb.

(British Museum, No. 10,470.)

The emblem which it holds in its claws is the shen, symbolizing the sun's path in the heavens. In the stands at the head and foot of the bier incense is burning.



scribe of the gods. THOTH, EGYPTIAN GODS AND GODDESSES. RA, the Sun-god. PLATE XXV. PTAH, the Creator. AMEN, father of the gods.

HAPI, the god of the Nile. EGYPTIAN GODS AND GODDESSES (continued). The goddess SEKHET, the Sun-flame. PLATE XXVI. The goddess NEITH, the Weaver. OSIRIS, judge of the dead.



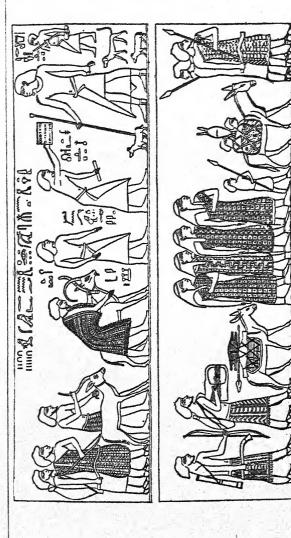


PLATE XXVII. STRANGERS COMING INTO EGYPT.

(From a tomb of the twelfth dynasty, about B.C. 2400, at Beni-Hasan in Upper Egypt.)

Here is depicted a company of the Alimu, a nomad Semilic people whose home lay to the east of Palestine, who have come with their wives and children and animals to but a fact of matchering of the company is Abscha, and the tablet which the regal scribe Nefer-eletep "is presenting to Kinemu-jetep states that he and its company arrived in Esyrf in the stath year of the regal of Testerson II. This scene recalls the visit of Jacob's sons to Egypt, and their gift of "a little balm, and a little honey, spices and myrn" to Joseph, the governor of Egypt (Gen. Advi. 11).



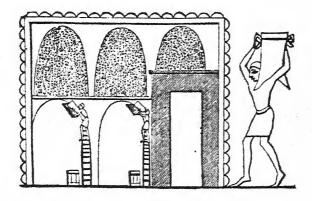


PLATE XXVIII.

EGYPTIAN GRANARY.

Scene showing the courtyard of an Egyptian farm, in which stand three large heaps of grain, and two chambers for storage.

Such chambers were usually vaulted, but some with flat roofs are often shown in drawings upon the walls of the tombs. Each chamber was labelled with the name and quantity of grain stored in it.

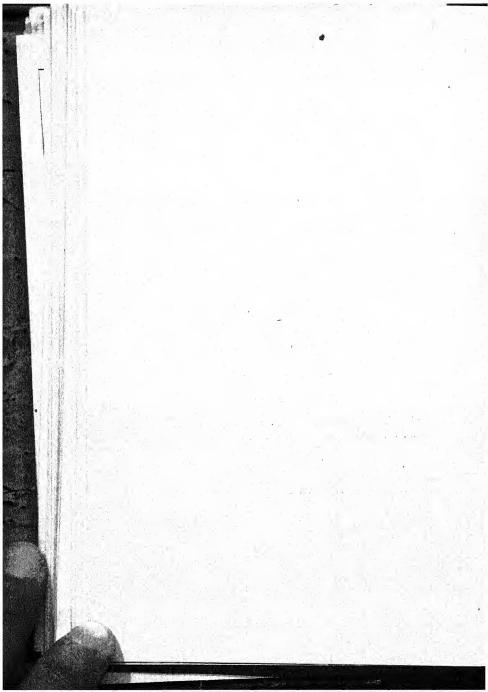




PLATE XXIX.

PORTRAIT OF RAMESES II, KING OF EGYPT, about B.C. 1330.

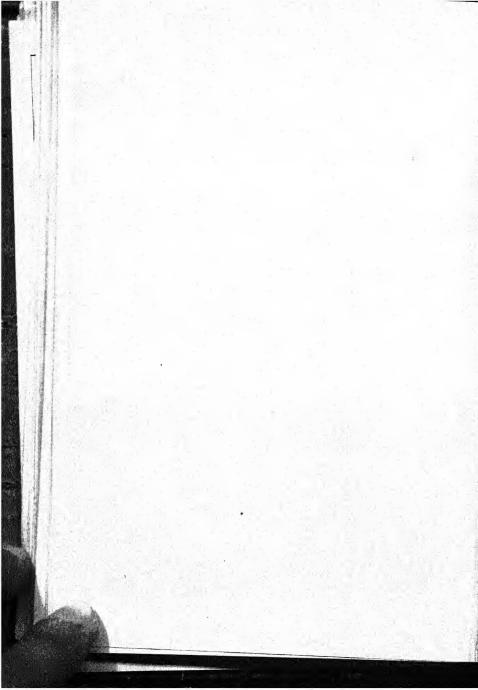
Rameses II, the Sesostris of the Greek writers, was associated with his father, Seti I, in the rule of the kingdom of Egypt for about thirty years, and reigned as sole king of Egypt about thirty-seven years. He carried on the wars in Palestine and Syria which his father had begun; and at Kadesh in the valley of the Orontes he totally defeated the league of Syrian kings who had revolted against him under the direction of the king of the Khita. He made an offensive and defensive treaty with the Khita, and established Egyptian garrisons in the country. He was the greatest conqueror among the kings of Egypt, and is famous as the builder of great temples at Abydos and Thebes in Egypt, and at Abu-Simbel in Nubia. He is supposed to be the Pharaoh for whom the Israelites built the treasure cities of Pithom and Raamses (Exod. i. 11).



PLATE XXX.

UNBAKED BRICK, made of Nile mud and chopped straw, stamped with the prenomen of Rameses II, king of Egypt, Usr-maāt-Rā, setep-en-Rā (about B.C. 1330).

(From brick No. 6020 in the British Museum.)



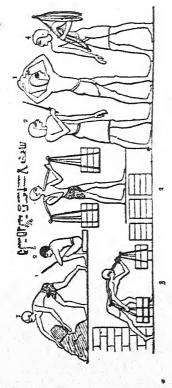
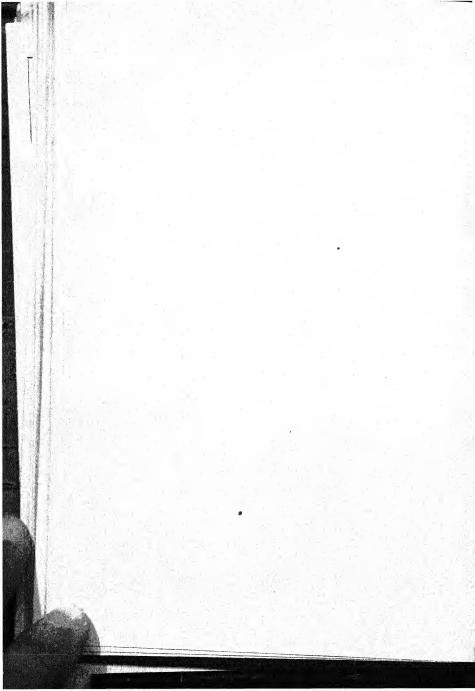


PLATE XXXI.

EGYPTIAN BRICKMAKERS.

(2) Overseers or taskmasters. (3) Carrying bricks with a yoke and cords.
(4) Returning with empty yoke. (1) Carrying mud.



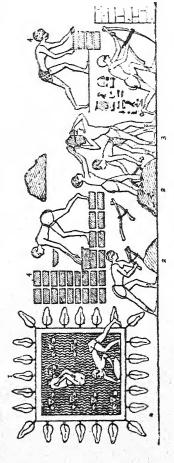


PLATE XXXII.

EGYPTIAN BRICKMAKERS.

(4) Moulding bricks. (a) Mixing the mud. (a) Carrying prepared mud. (1) Bringing water from a pool.

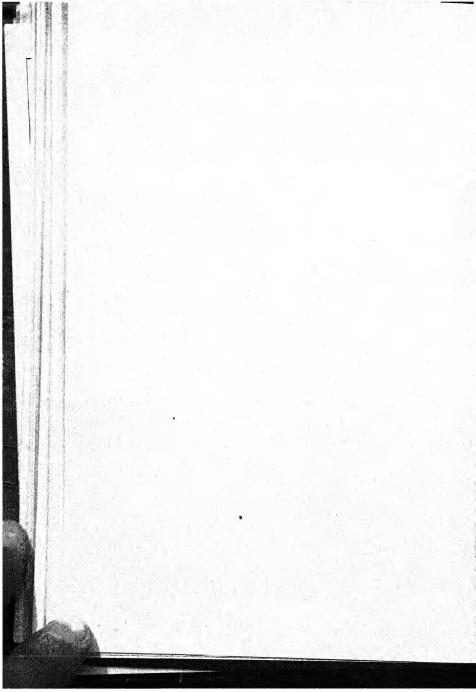




PLATE XXXIII.

EGYPTIAN HARPER.

(From a wall-painting in a tomb at Thebes.)

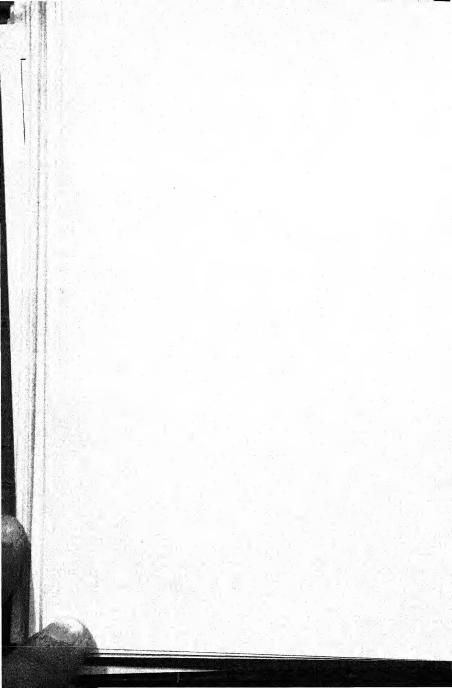


PLATE XXXIV.

NAMES of ASSYRIAN, BABYLONIAN, and PERSIAN KINGS mentioned in the Bible.

6. Y -- E E T T 7. Y -- Y E T Y D.P. Ashur - akh - iddin - na D.P. D.P. Ashur - bani - pal Esar-haddon.

Esar-haddon.

Asnapper (Ezra iv. 10).

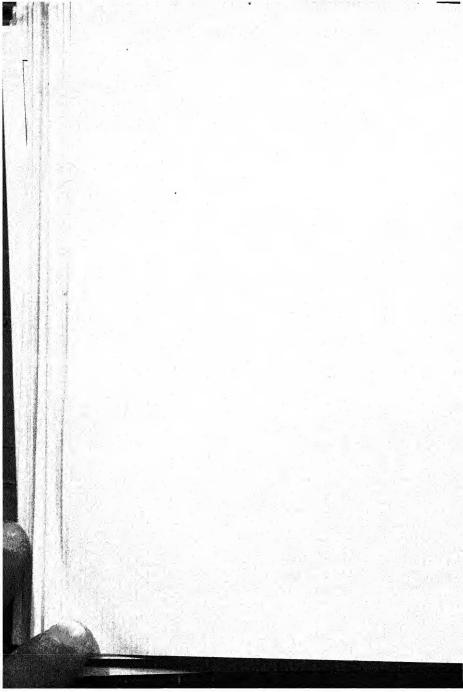
D.P. Nabu - ku - dur - ri - u - şu - ur Nebuchadnezzar II.

II. ¶ ¶ ← ∰ ← ↑ ← ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ D.P. A - me - lu - D.P. Marduk

Evil - Merodach.

D.P. D.P. Nirgal - shar-usur Nergal-sharezer.

1 D.P. = Determinative Prefix.



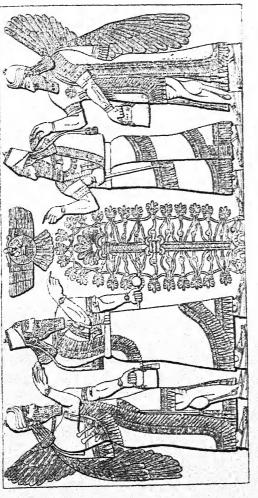


PLATE XXXV.

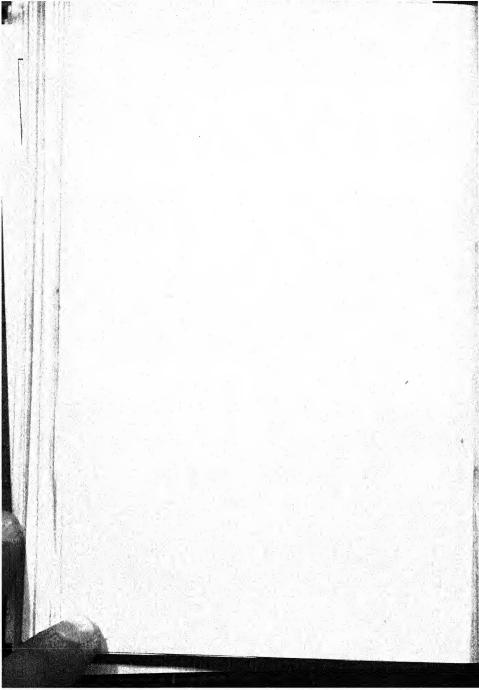
ASSUR-NASIR-PAL, KING OF ASSYRIA (B. C. 885-860), and winged attendants, performing (From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimridd), a ceremony before a sacred tree. Above is the emblem of the god Assur. now in the British Museum.)



, PLATE XXXVI.

SIEGE OF A CITY BY THE ASSYRIANS.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimràd), now in the British Museum.)



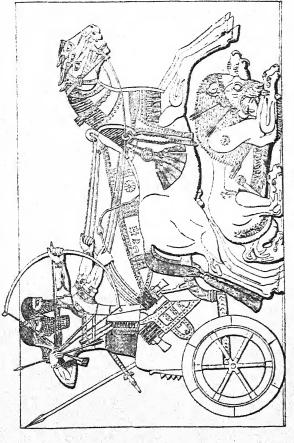
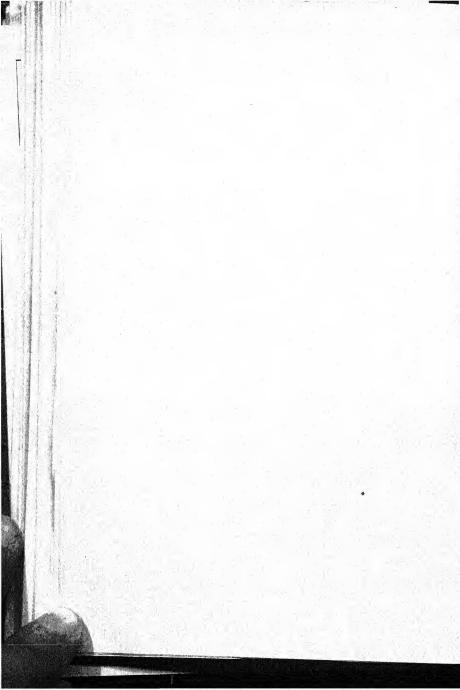
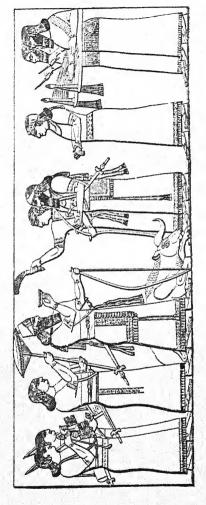


PLATE XXXVII.

A ROYAL LION-HUNT IN ASSYRIA.

(From a bas-relief on the walls of the palace of Assurnasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Minrúd), now in the British Museum.)





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PLATE XXXVIII.

ASSUR-NASIR-PAL, KING OF ASSYRIA (B. C. 885-860), attended by musicians, eunuchs, &c., preparing to pour out a libation over a bull.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, discovered at Calah (Nimrud), now in the British Museum.)

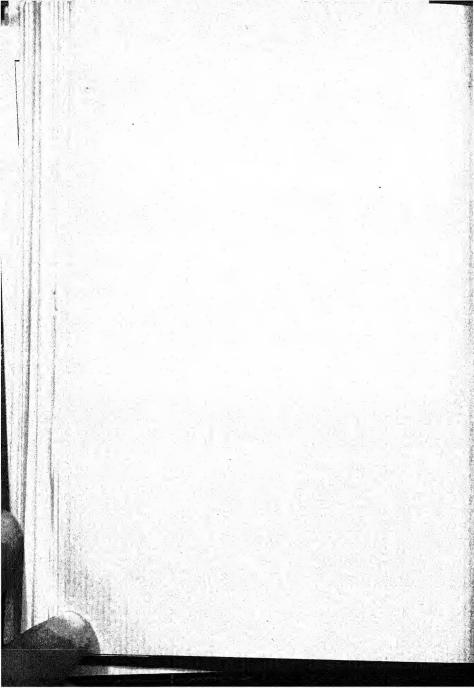




PLATE XXXIX.

VIEW OF ONE SIDE OF THE "BLACK OBELISK" set up by Shalmaneser II, king of Assyria (B. C. 860-825), to record the victories of the thirty-one military expeditions of his reign.

(From a black stone obelisk discovered at Calah (Nimrad),
now in the British Museum [No. 98].)

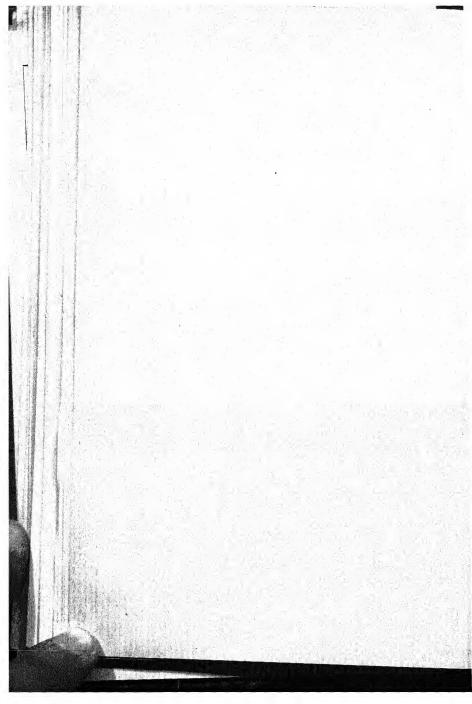
Scene I represents the payment of tribute to Shalmaneser by Zha, king of the country of the Guzunai;
scene 2, the tribute of "Jehu, son of Omti"; scene 2, tibute of the country of Muri, consisting of twohumped camels, elephants, apes, &c.; scene 4, the tribute of Marduk-pal-sur, king of the country of the
Sukhai; scene 5, the tribute of Garparunda, king of the country of the Fatnai.



PLATE XL.

"JEHU, SON OF OMRI," king of Israel, bowing down before Shalmaneser II, king of Assyria (B.C.860-825), and bringing tribute.

(From the "Black Obelisk" discovered at Calah (Nimrûd), now in the British Museum [No. 98].)





TIGLATH-PILESER III, KING OF ASSYRIA (B.C. 745-727), IN HIS CHARIOT. (From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrâd), now in the British Museum.)

In the inscriptions of this king mention is made of Rezin, king of Damascus, of Menahem, king of Samaria, and of Azariah, king of Judah.



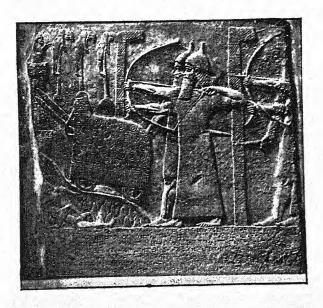


PLATE XLII.

SIEGE OF A CITY BY TIGLATH-PILESER III, KING OF ASSYRIA (B.C. 745-727).

(From a bas-relief on the walls of the palace of Tiglath-Pileser III, discovered at Calah (Nimrûd), now in the British Museum.)

A battering-ram is making a breach in the wall, under protection of archers who are shooting from behind screens. In the background are impaled captives.

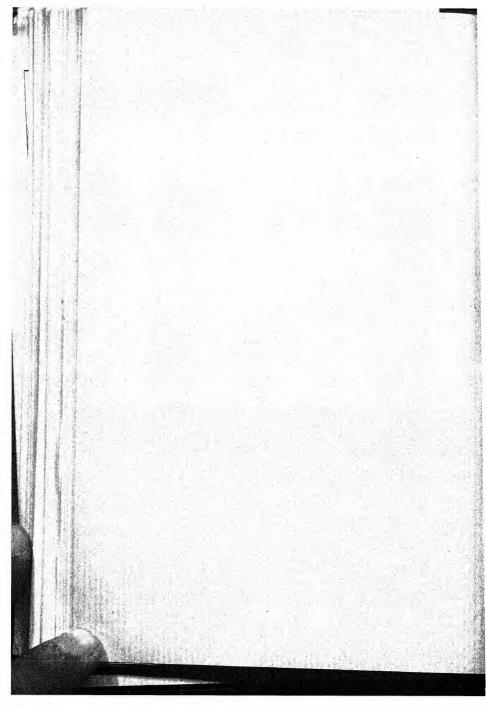




PLATE XLIII.

FRAGMENTS OF A CLAY CYLINDER OF SARGON, KING OF ASSYRIA (B.C. 722-705).

(From the Library of Assur-bani-pal, king of Assyria (B. C. 668-626), at Nineveh. [British Museum, Nos. 1668 a, 1671].)

The inscription states that Sargon made war against the Medes, and gives a list of the names of the governors of Median cities. It also gives a fairly full account of his famous campaign in the ninth year of his reign against Azuri, king of Ashdod, when Hezekiah was king of Judah (see Isa. xx. 1). Sargon succeeded in crossing the moat, thirty-six feet deep, which the inhabitants of Ashdod had flooded, and captured the city. The people of Philistia, Judah, Edom and Moab had sent gifts to Pharaoh, king of Egypt, and had asked his help; but the result of their mission is not known. Sargon attacked the allied forces near Egypt, and defeated them, and their leaders fled.

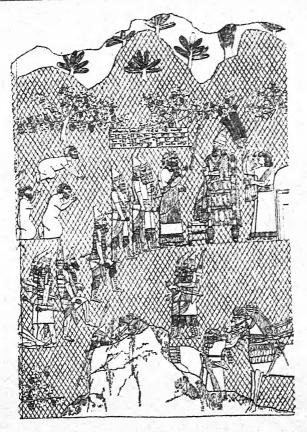


PLATE XLIV.

SENNACHERIB, KING OF ASSYRIA (B.C. 705-681), seated upon a throne set up against the city of Lachish, and receiving the submission of the inhabitants and the spoil of the city.

(From a bas-relief on the walls of the palace of Sennacherib, discovered at Nineveh, now in the British Museum.)

The inscription reads: "Sennacherib, king of multitudes, king of Assyria, sitteth upon a lofty throne, and the spoil of the city of Lachish passeth before him."

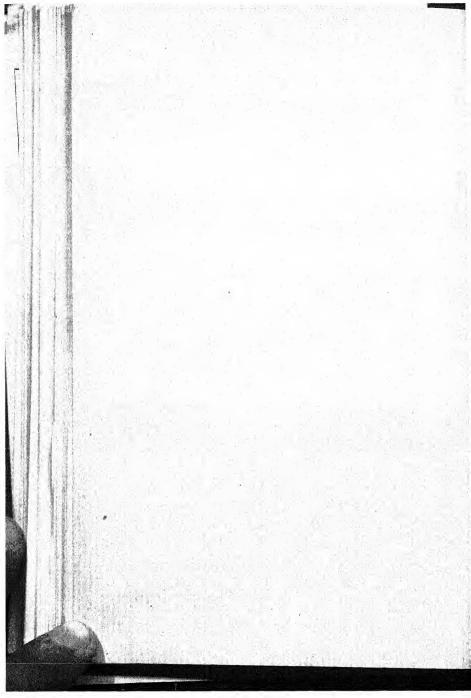


PLATE XLV.

EXTRACT FROM A CUNEIFORM TEXT recording the siege of Jerusalem, inscribed on a clay cylinder of the Annals of Sennacherib (B. C. 705-681), now in the British Museum.

The substance of Sennacherib's account is as follows:—"Six and forty of the fenced cities, and the fortresses, and the villages round about them, belonging to Hezekiah the Jew, who had not submitted to my rule, I besieged and stormed and captured. I carried away from them two hundred thousand and one hundred and fifty souls, great and small, male and female, and horses, mules, asses, camels, oxen, and sheep without number. In his house in Jerusalem I shut up Hezekiah like a bird in a cage. I threw up mounds round about the city from which to attack it, and I blockaded his gates. The cities which I had captured from him I took away from his kingdom and I gave them to Mitinti, king of Ashdod."...

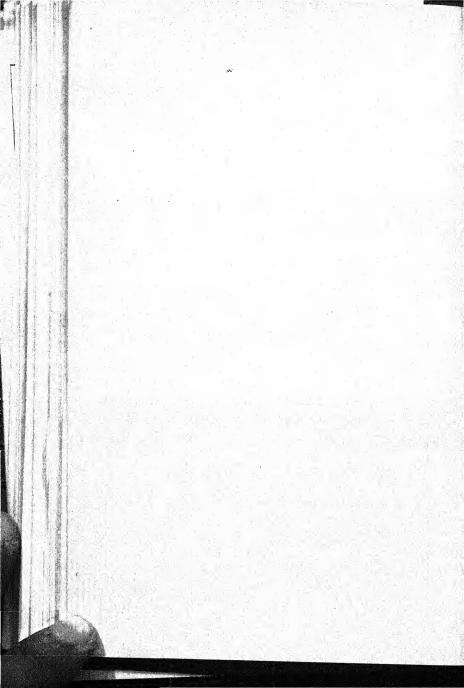




PLATE XLVI.

BATTLE on the bank of a river between Assur-bani-pal, king of Assyria (B.C. 668-626), and Te-umman, king of Elam. In the centre Te-umman and his son Tamritu are being slain. (From a bas-relief on the walls of the palace of Assur-ban-pal, discovered at Kouyunjik (Mneveh), now in the British Museum.)

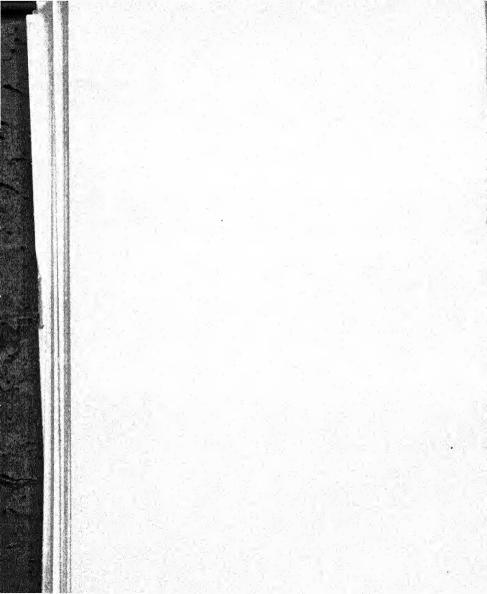




PLATE XLVII.

ACCOUNT OF THE CAPTURE OF BABYLON BY CYRUS, the son of Cambyses, the grandson of Cyrus, B.C. 539, inscribed in the Babylonian character on a baked clay cylinder.

(British Museum.)

The inscription states that Cyrus was called to the rule of Babylonia by the god [Marduk] whose services and honour had been diminished by Nabonidus, the native king. The god aided Cyrus mightily, and marched by his side like a friend and ally. The outlying cities of Babylonia fell before the king one after another, and finally he and his troops, which are said to have been like the water of the river for multitude, marched into Babylon without striking a blow. The priests and nobles of the country came and kissed his feet, and rejoiced in their new king. The inscription ends with a proclamation of Cyrus announcing the good things which he will do for the country and its people, and the honour which he will show to the gods Marduk, Bel, and Nebo.



PLATE XLVIII.

CYLINDER SEAL, INSCRIBED WITH THE NAME OF DARIUS.

The trilingual cuneiform inscription reads:—"1 am Darius the great King." The seal is of hard stone, cut in the form of a cylinder, and is engraved with a design representing the king hunting lions; the emblem of the great god of Persia, in the shape of a winged figure protecting the king, being placed above.

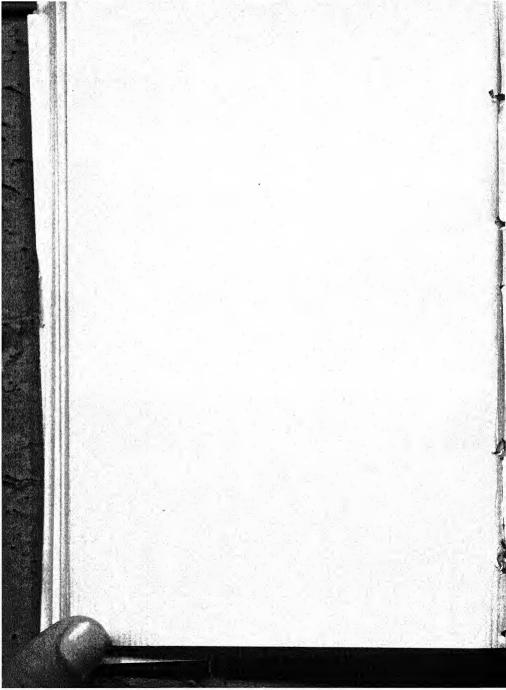


PLATE XLIX. GODS OF BABYLONIA AND ASSYRIA.



The Assyrian god DAGON.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrùd), now in the British Museum.)



The goddess ISHTAR of NINEVEH standing on a gryphon.

(From an impression of a cylinder-seal in the British Museum.)



The Babylonian MOON-GOD.

(From an impression of a cylinder-seal in the British Museum.)



The Assyrian heroes, GILGAMISH and EABANI, wrestling with a lion and a bull.

(From an impression of a cylinder-seal in the British Museum.)

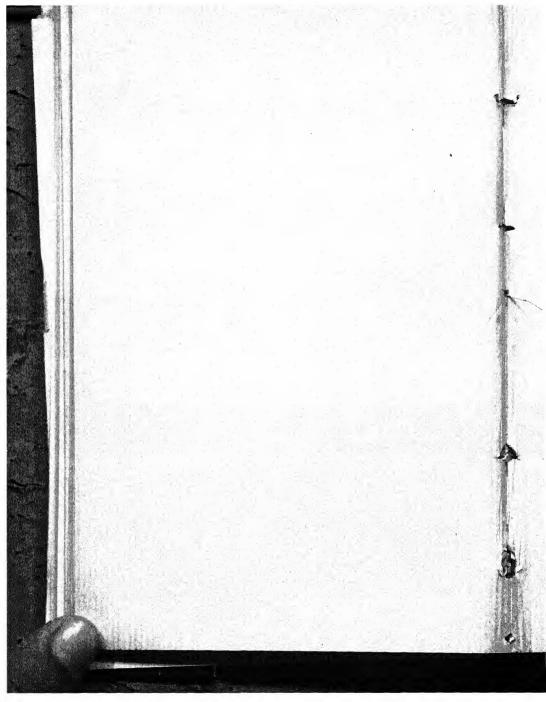


PLATE L.



BABYLONIAN BOUNDARYSTONE OR LANDMARK,
recording the purchase of
a plot of ground in BitHanbi from Amil-Bêl, the
son of Hanbi, by MardukNaşir, an officer of the king
of Babylon (about B.C.
1100?).

(British Museum, No. 106.)

The figures upon the upper part of the stone are supposed to represent certain gods and signs of the Zodiac. The inscription upon the reverse gives the details of the place wherein the plot of land was situated, and states that the price of the land, viz. 816 pieces of silver, was paid in kind, and that the name of the landsurveyor was Shapiku, the son of Itti-Marduk-baladhu, It closes with a series of curses upon any future governor of Bit-Hanbi, or officer of the government, or other person, who shall remove this "everlasting landmark" or attempt to interfere with the boundaries of the land described upon it. The gods Anu, Bel, Ea, Sin, Shamash, Ishtar, Marduk, Adar, Gula, Rammanu and Nebo are entreated to destroy any such offender and his children for ever and ever.

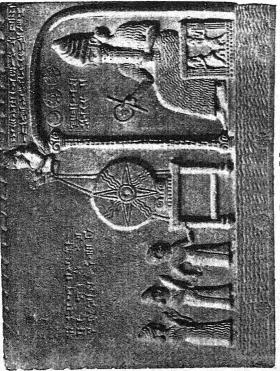


PLATE LI.

WORSHIP OF THE SUNGOD.

From a Stone Tablet in the British Museum, recording the restoration of the Temple of the Sun-god at Sippara, near Babylon, by Nabu-pal-idinna, king of Babylonia (about B.C. 900).

The inscription on the left, which appears to be a description of the whole scene, rends: "The inscription on the left, which appears to be a description of the whole scene, rends: "The inscription in the great loved, who develocing in the inscription in the same and it is king. The inscription is because the bittine reads: "The moneyed, and the Sungood, Sungood S



THE FIGHT between the monster Tiamat, the personification of chaos, darkness, disorder, and evil, and Marduk (Merodach), the god of light, armed with thunderbolts. (From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B.C. 885-860), discovered at Calah (Nimrûd), now in the British Museum.)

A torra-cotta tablet, inscribed in cuneiform characters with the details of the combat and of the defeat of Tiamat, is preserved in the British Museum, [Kouyaujik Gallery, No. K. 3437.]

LIBRARY



PLATE LIII.

ASSYRIAN EAGLE-HEADED DEITY.

(From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrûd), now in the British Museum.)

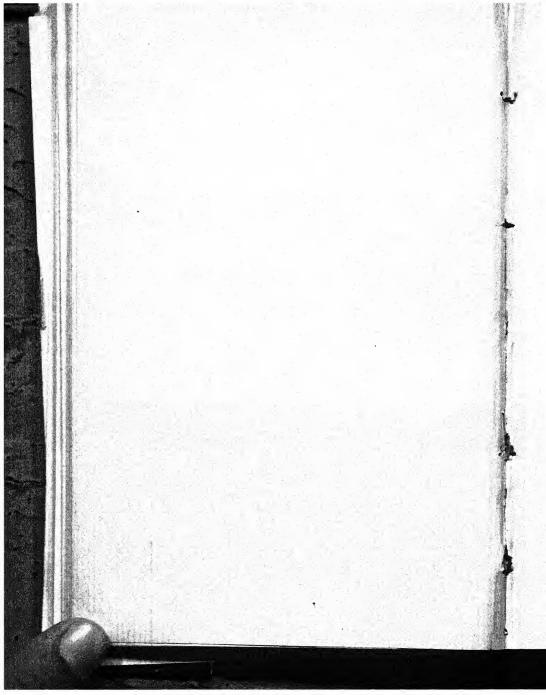




PLATE LIV.

ASSYRIAN WINGED MAN-HEADED LION.

(From a doorway in the palace of Assur-nasir-pal, king of Assyria (B.C. 885-860), discovered at Calah (Nimrûd), now in the British Museum.)

According to an inscription of Esar-haddon, the colossal figures which flanked the doorways of the royal palaces turned back the enemy and protected and blessed the paths of the kings who set them up.

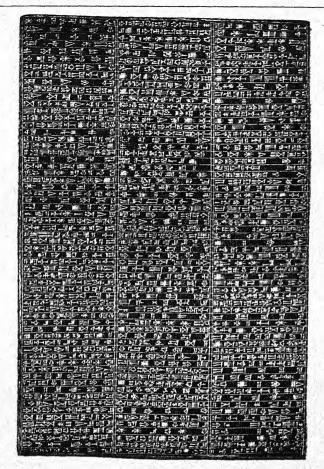


PLATE LV.

CUNEIFORM TEXT OF NEBUCHADNEZZAR II. , king of Babylon (B.C. 605-561).

(Inscribed in archaic Babylonian characters upon a black basalt slab found among the ruins of Babylon, now in the India Office.)

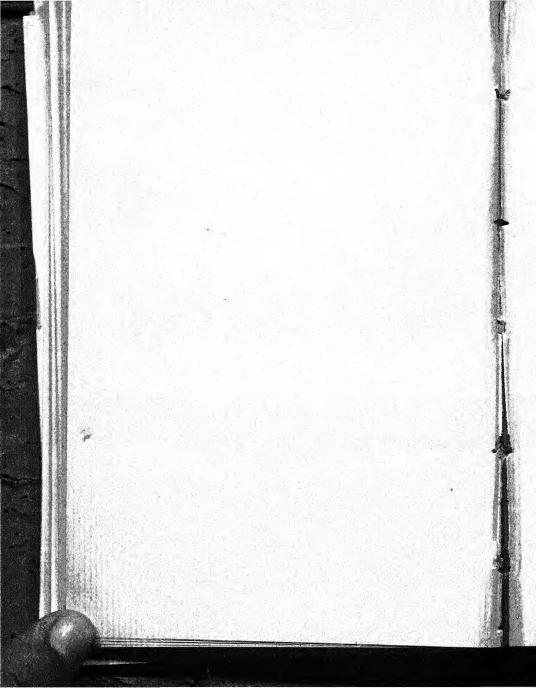
This text records the genealogy and titles of Nebuchadnezzar, and declares his reverence for the gods Marduk and Nebo. To build a temple in honour of the god Marduk, Nebuchadnezzar has brought together gold, silver, precious stones, bronze, costly woods, &c.; and he describes the great works, architectural and other, which he undertook to the glory of his gods, the beauty of his city, and the good of his people. He restored and completed Ingur-Bel and Nimitti-Bel, the great walls of Babylon, which his father Nabopolassar had begun, and he fortified Babylon on all sides.



PLATE LVI.

BRICK OF NEBUCHADNEZZAR II, KING OF BABYLON (B.C. 605-561).

The inscription reads: "I am Nebuchadnezzar, the king of Babylon, the restorer of the temples of Sag-ili and Zida, the eldest son of Nabopolassar, king of Babylon." Bricks used in the construction of public buildings bore the stamp of the king in whose reign they were made. This brick measures 13×13 in.; it is now in the British Museum.



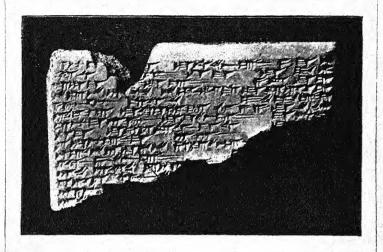


PLATE LVII.

PART OF THE ASSYRIAN ACCOUNT OF THE CREATION, inscribed in cuneiform characters on a fragment of a clay tablet, from the Library of Assur-bani-pal, king of Assyria (B. C. 668-626), at Nineveh.

(British Museum, No. K. 5419.)

The text describes a time when water was the parent of all things, when there was universal darkness, and when as yet there was neither heaven, nor earth, and when the gods themselves had not been begotten. Then the gods Lakhmu and Lakhamu were created, and afterwards the other gods, Shar, Kishar, &c., came into being.



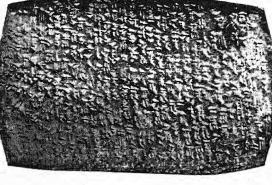
PLATE LVIII.

THE ASSYRIAN ACCOUNT OF THE DELUGE, inscribed in cuneiform characters on a terra-cotta tablet, from the Library of Assur-bani-pal, king of Assyria (B.C. 668-626), at Nineveh.

(British Museum, No. K. 3375.)

The Assyrian account of the Flood is told to the mythical hero Gilgamish by Khasisadra the sage. The gods Anu, Bêl, Ea, and Adar, assembled together in the city Surippak on the Euphrates, decreed a flood, and they bade Khasisadra to build a ship or ark large enough to hold himself, his family, and his servants and cattle. When the ship was ready, Khasisadra entered with his possessions, and closed the door, and the floods came and destroyed mankind. The flood lasted six days and seven nights, when, the goddess Ishtar having entreated the gods on behalf of mankind, the rain ceased. The ship sailed over the sea towards the land of Nizir, where it remained until the waters abated. After seven days Khasisadra sent forth a dove, but it returned. He next sent forth a swallow, and that also returned; and lastly he sent out a raven, which did not come back. When Khasisadra saw this, he sent forth his family and servants from the ark, and upon an altar, set up upon a mountain peak, he offered sacrifices to the gods. The gods accepted the sacrifices, and rejoiced in their sweet-smelling savour; they clustered about them like flies. The "bow of Anu" (the Sky-god) is mentioned.





Obverse.

PLATE LIX.

CLAY TABLET FROM TELL EL AMARNA, IN UPPER EGYPT, inscribed with a letter from Reverse.

Abi-milki (Abimelech), governor of Tyre, to the king of Egypt, about B.C. 1450.

The writer accepts with great for the appointment of commander of the troops in Tyre; without him the city would have been lost. He will hold out to the end sugment the king's anomies (led by Finnish, governor of Sidon, and Aziro, a disaffected Egyptian official), but prays the king to send him wood and water (the citade) of Type being built on a rock separated from the maintaid).

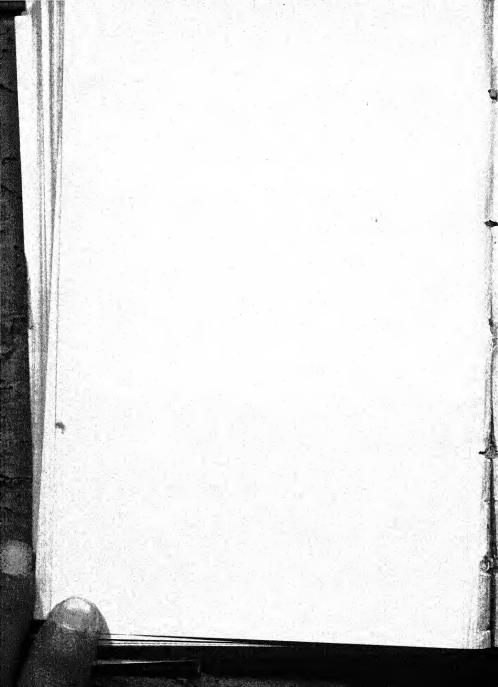




PLATE LX.

THE EMPEROR AUGUSTUS.

Born in Rome B. C. 63; died A.D. 14.

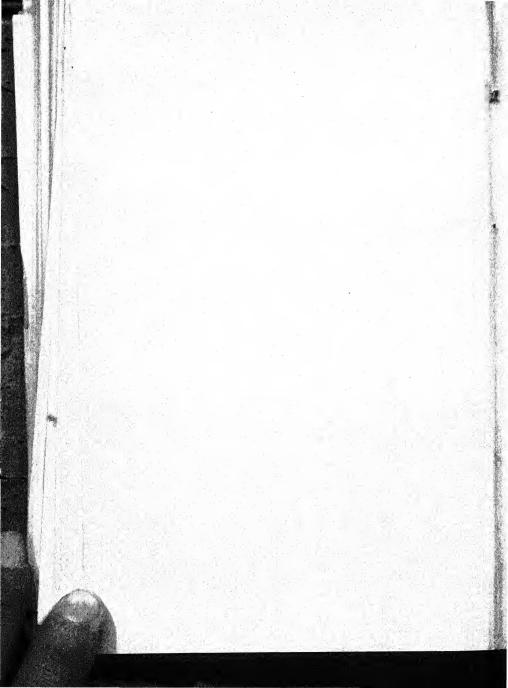
(From a marble head in the Vatican Museum.)





THE EMPEROR TIBERIUS AS A YOUNG MAN.

Born B.C. 42; died A.D. 37. (From a marble bust in the Berlin Museum.)



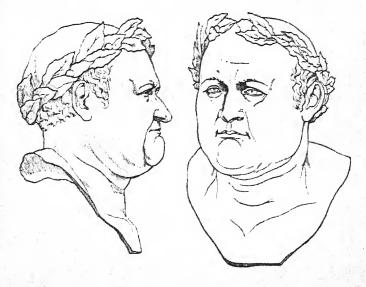


PLATE LXII.

THE EMPEROR VESPASIAN. Born A.D.9; died A.D.79.

(From a bronze bust in the Louvre.)



PLATE LXIIL

THE EMPEROR TITUS. Born A.D. 41; died A.D. 81.

(From a marble head found at Porta Portese, Rome, now in the British Museum.)

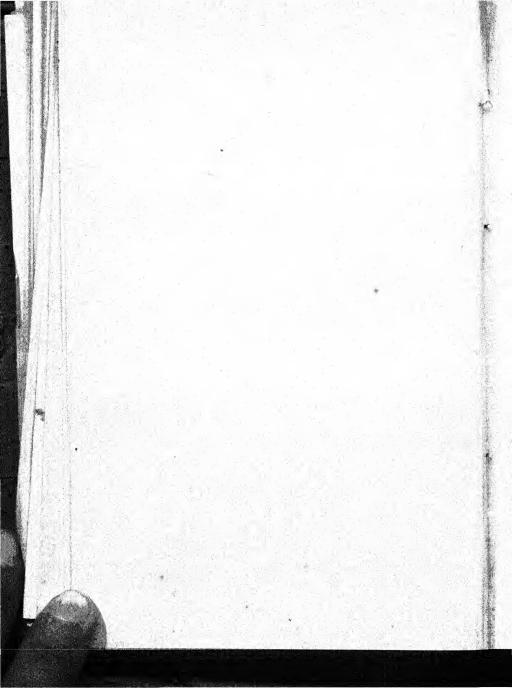




PLATE LXIV.

TEMPLE OF DIANA AT EPHESUS, showing the image of the goddess which had fallen from heaven, and the columns sculptured on the lowest drum, as they have been found and may be seen in the British Museum.

(From a Roman Coin.)

This was the temple which existed in the time of Saint Paul.

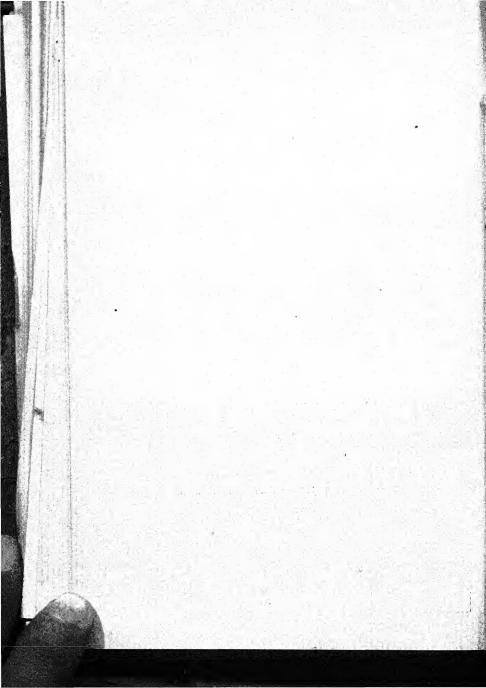




PLATE LXV.

TEMPLE OF DIANA AT EPHESUS, showing in the interior the image of the goddess which had fallen from heaven.

(From a Roman Coin.)

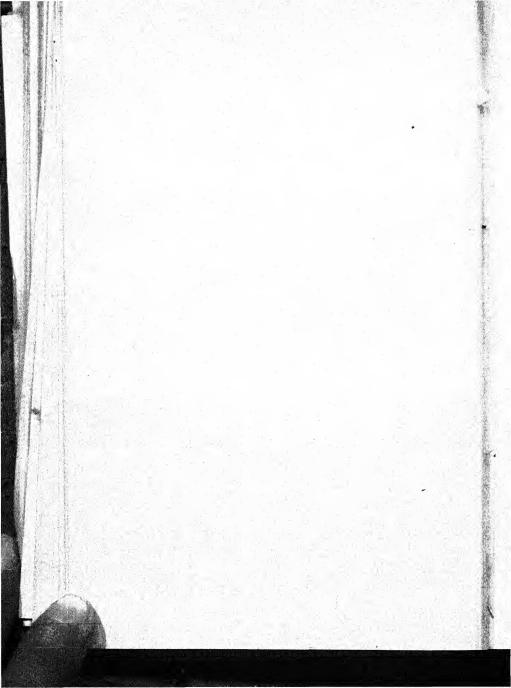




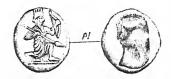
PLATE LXVI.

DIANA OF THE EPHESIANS: a Roman variation of the image which had fallen from heaven.

PLATE LXVII.



Bronze Coin of HEROD AGRIPPA I.



Gold Daric.



Denarius of TIBERIUS.

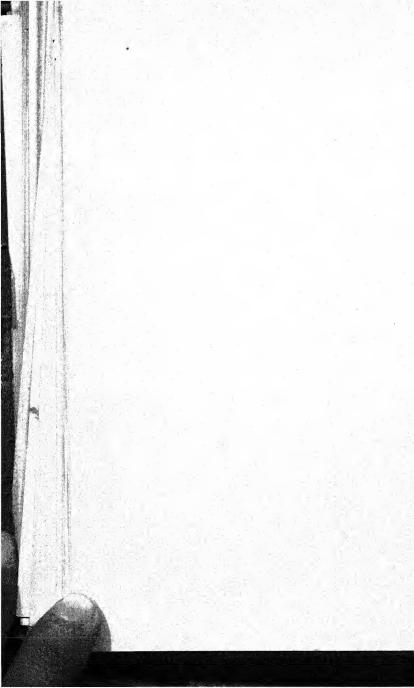


PLATE LXVIII.



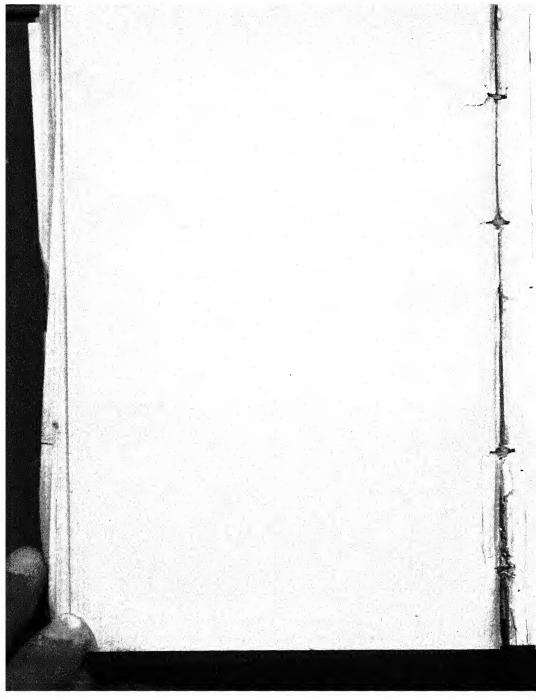
Large bronze Coin of AGRIPPA II.



Shekel of SIMON MACCABÆUS.



Assarion (Farthing).



HELPS

TO

THE STUDY OF THE BIBLE.

PART I.

GENERAL INTRODUCTION.

THE BIBLE.

I. THE TITLE OF THE BIBLE.

- 1. The Bible. The word Bible came into English from the Greek through the Latin. The Byblus or Papyrus reed, which formed the material for ancient books, originated the Greek name $\beta(\beta\lambda os, \beta\iota\beta\lambda iov)$ for a book (Matt. 1. 1; Luke 4. 17). The Sacred Books, which were read in their Churches, were naturally called by the Greek Christians $\tau\dot{a}$ $\beta\iota\beta\lambda ia$, the Books, though this usage has not been traced higher than the fourth century, when it is found in Chrysostom. In process of time this name, with many others of Greek origin, passed into the vocabulary of the Western Church. Here another term, first used by Jerome, bibliotheca divina, 'the divine library,' had also been in use, appearing in Old English in the form bibliophéce. In the thirteenth century the neuter plural 'Biblia' came to be regarded as a feminine singular, and 'the Books' became by common consent 'the Book' (Biblia sing.). This gradually displaced the term bibliophéce, and was adopted into our language in the form Bible 1.
- 2. The Scriptures. The Bible is also called al γραφαί, the Scriptures, or the Holy Scriptures, i.e. the Sacred Writings. This expression is used by St. Paul of the Old Testament as a whole, as being able to make wise unto salvation through faith in Christ Jesus (2 Tim. 3. 15, 16). In the Gospels and the Acts of the Apostles the same expression is employed (Matt. 21. 42; Luke 24. 32; John 5. 39; Acts 18. 24). The corresponding singular term ή γραφή—the Scrip-

¹ See Bp. Westcott's Bible in the Church, p. 5.

ture—is always used in the New Testament for a special passage (Luke 4. 21; John 20. 9; James 2. 8, &c.). Now the term 'Scripture,' 'Holy Writ,' the early English rendering of the Latin word, is used alike for the part and for the whole.

3. The Old and New Testaments. St. Paul, in a notable passage, calls the Books of Moses, if not the whole of the Hebrew Canon, 'the Old Covenant' ('at the reading of the Old Covenant,' 2 Cor. 3. 14, R.V.). In the same context he describes himself and his fellow-labourers as 'Ministers of a New Covenant' (2 Cor. 3. 6). These terms ἡ παλαιὰ διαθήκη the Old Covenant, and ή καινή διαθήκη the New Covenant, were employed at the close of the second century by ecclesiastical writers to denote the Jewish and Christian Scriptures respectively. The Latin rendering of διαθήκη fluctuated at first between instrumentum and testamentum, but testamentum prevailed. Hence in the languages of the West the two collections of writings, which make up the Bible, came to be called 'the Old Testament' and 'the New Testament.' But the original idea of a Covenant must never be lost sight of. In the Scriptures of the Old Covenant, a new and better Covenant was spoken of, which God promised to make (Jer. 31. 31-34); and this our Lord Himself declared was ratified in His Blood, which He shed to redeem not a single nation only, like the Jews, but the whole world (Matt. 26. 28).

II. THE CANON OF SCRIPTURE.

1. The Canon. The word Canon signifies properly in classical Greek a straight rod, especially a carpenter's rule. Thus it came to be used figuratively of a testing rule in art, logic, grammar, and ethics. In the sense of a 'rule of life' it occurs in Gal. 6. 16. In the early ages of Christianity, the term was used generally to denote a standard of opinion and practice. Its first direct application to the Holy Scriptures occurs in the 'imprimatur' appended by Amphilochius to his Catalogue (A. D. 380); though Origen seems to have termed those books Canonical which Christians regard as genuine and of Divine authority. Uncanonical books are those not specified in the Canon. Apocryphal books derive their name from the Greek ἀπόκρυφος, which signifies (1) hidden, (2) of unknown authority, (3) spurious. These books in the LXX and Vulgate Versions were not originally written in Hebrew, and are not counted genuine by the Jews. They are found in MSS, as well as in printed Bibles, in company with the Canonical Books, and are read for historical purposes, and for 'instruction of manners.' External and internal evidence alike is against their inspiration and Divine authority, and they form no part of the rule of faith. The Bible is the Canon, or authoritative standard of religion and morals.

- 2. The Jewish Canon. The formation of the Canon of the Old Testament was gradual, out of writings which spread over many centuries. Before the Captivity there are only faint traces of the mode of preserving the sacred writings. Moses ordered 'the Book of the Law' to be put 'in the side of the ark' (Deut. 31. 26; cp. 2 Kings 22. 8). To this was subsequently added that of Joshua (Josh. 24. 26), and later, Proverbs, and some Prophecies, for Daniel refers to the 'Books' (9. 2), Zechariah to 'the Law and former Prophets' (7. 12), and Isaiah to 'the Book of the Lord' (29. 18; 34. 16). Ezra and the 'Great Synagogue' most probably determined the Canon of the Law in its final shape; and Nehemiah 'gathered together the acts of the kings and the prophets, and those of David,' when 'founding a library' for the second Temple (2 Macc. 2. 13), c. 432 B. C.
- 3. The first Notice of the Old Testament as a collection of writings is in the Prologue to the Greek translation of Ecclesiasticus (B.C. 131), which specifies 'the Law and the Prophets and the other Books; cp. Luke 24. 44. Philo Judæus (circ, B.C. 20-A.D. 40) regards the Pentateuch as the spring of all later teaching, and refers to the constant use of 'the laws and oracles produced by the prophets, and hymns and other' (writings). Josephus (A. D. 38-c. 100) enumerates twenty-two books as 'divine,' viz. five of Moses, thirteen of Prophets (in which Job was probably included), and four of 'hymns and directions of life.' He mentions all the books of the Old Testament as canonical except Job, Proverbs, Ecclesiastes, and the Song of Solomon, to which he does not allude, as none of them furnished any materials for his work. He also adds that, since the death of Artaxerxes (B. C. 424), no one had dared, up to his day, 'to add anything to them, to take anything from them, or to make any change in them' (v. Apion 1. 8). Thus, the Jewish Canon was finally settled in the time of Ezra and Nehemiah, and its contents were identical with our own, our thirty-nine books being grouped so as to accord with the twenty-two letters of the Hebrew alphabet, the twelve minor prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two Books of Samuel, Kings, and Chronicles were reckoned as one each. Jerome notices that the twenty-two books coincide with the letters in the Hebrew alphabet, and that the five double letters coincide with the five double books (Samuel, Kings, Chronicles, Ezra, and Jeremiah). He gives the contents of the Law, Prophets, and Hagiographa in exact accordance with the Hebrew

authorities, as mentioned above, classing Daniel with the last. The Talmud also agrees in the same list, and gives the writers of the several books.

- 4. The Evidence of the New Testament. The Books of the Old Testament are referred to in the New without any trace of hesitation. Sometimes they are alluded to under such collective titles as 'the Scriptures, 'the writings' (Matt. 22. 29; Acts 17. 11); sometimes under the fuller phrase 'the Law and the Prophets' (Matt. 7. 12; Rom. 3. 21), 'the Law of Moses, the Prophets, the Psalms' (Luke 24. 44): and the records, to which the names are applied, are assumed to contain the truth of the Divine Revelation. Again and again we have also express quotations made from the books of the Hebrew Bible by our Lord and His Apostles, and, with the exceptions of Judges, Ecclesiastes, the Song of Solomon, Esther, Ezra, and Nehemiah, every book of the Old is quoted in the New Testament. 'Though the Jews are charged with many errors, with corrupting the truth by tradition, and adding to it the commandments of man, yet nowhere are they charged with corrupting Scripture, with having rejected some, or added other books to the Canon.
- 5. The New Testament Canon. The New Testament was gradually added to the Old. But it was some considerable time after our Lord's Ascension before any of the books contained in it were actually written. The first and most important work of the Apostles was to deliver a personal testimony to the chief facts of the Gospel History (Mark 16. 15; Acts 1. 21, 22). Their teaching was at first oral, and it was no part of their intention to create a permanent literature. A cycle of selected representative facts sufficed to form the groundwork of the oral Gospel (I Cor. 15. 1-10). But in the course of time, many endeavoured to commit to writing this oral Gospel (Luke 1. 1-4). So long as the Apostles were still living, the necessity for written records of the words and actions of our Lord was not so pressing. But when the time came for their removal from this world, it became extremely important that authoritative records should be put forth. Thus the Gospels came into existence, two by Apostles themselves, and two by friends and close companions of Apostles. But already had arisen another kind of composition. Founders of Churches, often unable to visit them personally, desired to communicate with their converts for purposes of counsel, reproof, or instruction. Thus arose the Epistles, which were put forth from time to time to meet special wants and emergencies.
 - 6. Quotations. The existence and authority of the several Books of

the New Testament, which thus gradually arose, are attested by quotations in a series of Christian writers, which begins with the immediate successors of the Apostles. Clement of Rome, for example, refers expressly to I Corinthians as the work of St. Paul, and gives evidence of his acquaintance with the writings of St. James and St. John. Polycarp, who had heard St. John, does not quote the sacred writers by name, but his Epistle contains many references to their writings, especially to the Pastoral Epistles of St. Paul. Justin Martyr was so well acquainted with the writings of the first three Evangelists that it would be almost possible to rewrite from his works a considerable portion of the records of the life of Christ. Irenæus quotes almost every book of the New Testament and often names the writers. So do Tertullian and Clement of Alexandria in the next generation. Origen not only bears testimony by quotation, but speaks definitely on the subject of authorship. He mentions that the genuineness of 2 Peter and 2 and 3 John was not unquestioned; and with regard to the Epistle to the Hebrews, he attributes the thoughts to Paul and the actual authorship to some unknown writer.

- 7. Collections of Books. But besides quotations we have collections or lists of books known to be Apostolic and authoritative. Of such collections we possess a remarkable specimen in the famous Muratorian Fragment on the Canon, so called as being first published by Muratori in A.D. 1740 from a MS. in the Ambrosian Library at Milan, which had originally belonged to the Irish Monastery at Bobbio. The date of this fragment cannot be much later than A.D. 170. It was probably written at Rome, and may be taken to represent the Canon in use among Western Churches at the time of its composition. It includes in its catalogue St. Luke's and St. John's Gospels, the Acts, thirteen Epistles of St. Paul, I and 2 John, Jude, and the Apocalypse, but omits the Epistles of James, 3 John, 1 and 2 Peter, and the Epistle to the Hebrews, which is possibly due to the fragmentary and corrupt state of the MS., which begins in the middle of an account of St. Mark. A similar list may be made out from the Peshito, the Bible of the Syrian Christians, which dates from the closing years of the second century. In it all the books of our present Canon are given except 2 Peter, 2 and 3 John, Jude, and Revelation. Almost contemporary with it is the Old Italian Version, the Bible of the North African Churches. It contains all the New Testament except Hebrews, 2 Peter, and James.
- 8. Testimony of Eusebius. The persecution of Diocletian, A.D. 303, brought to the front the question of the sacred literature of the

Church. The persecutors demanded that the Scriptures should be given up; and Christians refused to give them up; hence the question became urgent-what books were Apostolic? The answer lies in our New Testament. Eusebius, who wrote his Ecclesiastical History early in the fourth century, discusses the question of the Canon. He divides what claimed to be sacred writings into three classes: (1) Those universally acknowledged; (2) Disputed books; (3) Spurious writings. usually composed by heretics. (1) The first class included definitely the Four Gospels, the Acts, the thirteen Epistles of Paul, I John, and I Peter; while he speaks with some hesitation about the Epistle to the Hebrews and the Revelation. (2) The second class included the Epistles of James, Jude, 2 Peter, 2 and 3 John. (3) The third class comprised spurious books like the Apocryphal Gospels, the Acts of Paul, the Shepherd of Hermas, the Apocalypse of Peter. The language of Eusebius illustrates the great care and caution exercised in the admittance of books into the Canon. At length a decree was issued respecting the contents of the Sacred Books at the Council of Carthage A.D. 397, and the books of the New Testament, as we now have them, were settled by the authority of the Christian Church.

III. LANGUAGE OF THE OLD AND NEW TESTAMENTS.

- 1. The Language in which the Old Testament is written is Hebrew. The only exceptions are Ezra 4.8—6.18; 7.12-26; Jer. 10.11; Dan. 2.4—7.28. These particular portions are written in the Chaldee dialect which is transitional, and presents various points of difference from the later Chaldee, in which the Targums were written, and also from Syriac. This curious phenomenon finds its explanation in the residence of Daniel and Ezra at Babylon, and their relation to Babylonian and Persian rulers, who successively held sway over that city and the surrounding countries.
- 2. Hebrew. With regard to the Hebrew language, it is a branch of the great Semitic family of languages, and is related to the Syriac, Chaldee, Assyrian, Phœnician, Arabic and Ethiopic dialects. As spoken by the children of Israel, it was probably a growth out of the old Hebrew used by Abraham in Ur of the Chaldees, and we may believe it was to some extent affected by the Canaanitish dialect, just as our Anglo-Saxon was affected by the Norman-French. The word Shibboleth and the question of its pronunciation (Judges 12. 6) show how it was liable, like all languages, to tribal provincialisms. Similar provincialisms occur in the Hebrew of some of the historical and poetical books;

but still, when used for sacred purposes, it remained comparatively unchanged from the days of Moses to the Captivity. After the Captivity, however, the language was considerably affected by the intercourse of the Jews with foreign nations. The Hebrew dialect referred to several times in the New Testament (e.g. Acts 21. 40) was a later growth of the same language, and the Galilæan dialect (Matt. 26. 73) was a provincial form of it.

3. The Language of the New Testament is Greek. It is not. however, the Greek of the classical writers, but a particular kind or growth of Greek called Judæo-Greek or Hellenistic. When Alexander the Great formed the idea of imbuing the East with the Greek language and customs, he built Alexandria in Egypt, and assigned a part of it to a colony of lews. In this way and through the gradual dispersion of the Iews from Palestine, in a westerly direction, a large body of people sprang up, who, whilst they thought and felt as Hebrews, yet spoke to a great extent in Greek. Thus the Judæo-Greek dialect sprang up. The Septuagint was written in it, and it was largely used not only in Egypt and Asia Minor, but also in Palestine. This spoken Greek varied to some extent in the different provinces of Asia and Africa that were subject to the Macedonian rule. We have but an imperfect knowledge of this spoken language, but it seems to have diverged still more widely than the later written Greek from ancient elegance and purity, neglecting more decidedly nice distinctions in construction and expression, admitting new and provincial words and forms in greater number, and allowing a still more marked intermixture of the previously distinct dialects. This, then, is the language of the New Testament, as we have it, and thus it is a book not for the Jew only but for the Greek. The dialect has been well described as 'Hebrew thought in Greek clothing,' and it has to be interpreted by the student in the light of the language of the Old Testament, the connecting link being found in the Septuagint.

IV. AUTHENTICITY OF THE BIBLE.

(i) THE OLD TESTAMENT.

1. External Evidence. We have already seen that from the earliest times the various books of the Old Testament have been received as inspired documents, and have won their way into the Sacred Canon. The truth of the general narrative which they contain has been attested by the unanimous witness of the Jewish nation,

though the greater portion of it is a record of their own repeated disobedience, apostasy, and punishments. But it is also attested by the Jewish historian Josephus, and by numerous heathen writers; and each accession to our knowledge of the past, whether historic, geographic, or ethnic, only helps to remove difficulties, and to show that in the Scripture records we have the most authentic account of ancient times that has come down to us.

- 2. Internal Evidence. To the external testimony must be added the internal testimony of the books themselves. They do not come to us from any of those great eastern monarchies, distinguished in arms and arts, in wealth and civilisation, contemporaneous with its earlier books, nor from the land of classic wisdom and achievement, ancient Hellas; but from a nation peculiarly separated from the rest of mankind by religion, by unique customs, and by physical position. These peculiarities are consistently maintained throughout the books, which show no evidence, except possibly in the case of Job and Esther, of contact with the literature of any other countries besides those in which the writers profess to have been in temporary exile.
- 3. Circumstantiality. The Old Testament records contain histories, frequent genealogies, and biographies, all of which are capable of more or less verification from other records; but no material discrepancy has been proved. The facts recorded are illustrated from the most diverse sources, from monumental inscriptions, from classical and other writers, from coins, from remains of cities, from modern exploration in Palestine and the adjacent countries, and to these must be added modern Jewish beliefs, formularies, and customs. Ancient kings, ancient towns, and ancient books are constantly rising from the dust in Egypt, Assyria, and Babylonia, and the recovery of these ancient civilisations of the East makes it clear that the Jews before the Exile were a literary people and well acquainted with the art of writing, and that the narratives of the Old Testament, wherever they can be tested by confessedly contemporaneous documents, are accurate even to the most minute details. (See Section XX.)
- 4. Physical allusions. It is also worthy of notice that the physical allusions in the Old Testament accord exactly with its assumed geography. The fauna and flora are exclusively applicable to Palestine and the country east of Palestine, and have been proved by modern explorers to correspond in the minutest details with the phenomena of the region indicated. The geographical and geological conformation of Palestine is unparalleled, so that it has been called 'the museum country' of the world; but the physical allusions in the

Old Testament, infinitely varied as they are, are in precise keeping with the special features of the region as indicated by recent explorations, and attested by the latest travellers.

(ii) AUTHENTICITY OF THE NEW TESTAMENT.

- 1. External Evidence. That Christian writers during the first three centuries, belonging to all parts of the world, testify to the incidents told or implied in the Gospel narrative, is notorious. But besides this there exists profane testimony of the first order and importance to the same facts. We must destroy the Annals of Tacitus, the Biographies of Suetonius, the Letters of Pliny, if we wish to get rid of their testimony to the fact that in the reign of the Emperor Tiberius there lived One called Christ; that Judæa was the place of His teaching; that He was put to death at the command of Pontius Pilate; that in spite of His death His doctrines rapidly spread through the Roman world; that they attracted a vast number of converts; that those converts worshipped Christ as a God, and for His sake suffered cruel persecution. These would be certain and indisputable facts had the New Testament never been written, and these classical notices of them place the facts in historical times, and give them an historical foundation.
- 2. Internal Evidence. The language of the New Testament, as we have seen, was the language of the civilised world at the era of the Advent. But Palestine was at this time under a peculiar system of double government, partly Jewish and partly Roman. Now, not only does the narrative of the New Testament testify in a remarkable way to this dual form of administration, involving a twofold form of taxation, two modes of capital punishment, two methods of marking time, two military forces, &c., but we find occurring side by side in the Greek itself Latin and Hebrew words. Thus we have Latin military terms, Latin names for coins, Latin expressions connected with the revenue, and in conjunction with them Hebrew terms and names of the most distinctive character. Now this was only natural in Palestine during the period to which the New Testament writings profess to have reference; that is, between the time of Herod the Great and the destruction of Jerusalem. These Hebraisms and Latinisms are 'fossil history,' and illustrate the semi-Jewish and semi-Roman condition of the country, a condition which could only have been realised at this period, for it came to an end within forty years of our Lord's crucifixion.
 - 3. Circumstantiality. Again, the records of the New Testament,

like those of the Old, contain histories and biographies of the most varied character. We find mentioned the names of Roman emperors, as Augustus, Tiberius, and Claudius. We have Roman governors, as Cyrenius, Pontius Pilate, Felix, Festus, Sergius Paulus, and Gallio. We have Jewish kings, as Herod the Great, Archelaus, Antipas, Agrippa I, Agrippa II. Classical history and the writings of Josephus attest that they existed at the time specified, that they bore the offices assigned to them in the sacred story, and in the chronological order in which their names occur. The actions, moreover, ascribed to them are either such as these writers tell us they performed, or are at least in perfect keeping with their known characters.

4. Undesigned Coincidences. The same records abound also in allusions to places as varied as Antioch, Cyprus, Iconium, Thessalonica, Philippi, Athens, Corinth, Rome; to senatorial provinces and imperial provinces; to Roman procurators and proconsuls; to Greek 'politarchs' and Asiatic ædiles; to natives of heathen districts like Lycaonia, and of islands like Malta; to soldiers of the imperial guard, and the members of Cæsar's household; to the great goddess Artemis, the recorder, the craftsmen, the assizes, the 'regular assembly' at Ephesus. But every quotation from Josephus, Tacitus, or Suetonius, every fresh archæological exploration in Palestine, Asia Minor, Cyprus, or Greece only serves to illustrate the minute accuracy with which every particular respecting them is recorded, even in reference to facts apparently the most insignificant. Indeed, it may be said that ancient literature has preserved few, if any, pictures of Asiatic towns and Roman colonies comparable for lifelike truthfulness to the narrative of St. Luke in the Acts 1.

V. INTEGRITY OF THE TEXT.

(i) THE OLD TESTAMENT.

1. The Times of Ezra. Scrupulous care was taken by Ezra, and those who followed him, to preserve the text of the Old Testament after its Canon was complete. The ancient Hebrew, in which it was written, was, after the Captivity, superseded by the Aramaic language, a mixture of Chaldee with Hebrew. For a time the former was retained as the sacred, while the latter was the vernacular language. In the time of Ezra, it is evident that an Aramaic version followed the reading of the Hebrew original in the synagogues (Neh. 8. 8). This was at first delivered orally, and the translator was not allowed to use

¹ See Bp. Lightfoot's Essays on Supernatural Religion, p. 292.

a manuscript. But it was probably written down at an early date, about, or soon after, the time of our Lord.

- 2. Manuscripts. There are no very ancient MSS, of the Hebrew Bible, and of such as have come down to us, all belong to the same family or recension. The earliest Hebrew manuscript known is one which has recently been bought by the Trustees of the British Museum; it was probably written at the end of the eighth or beginning of the ninth century. Many were destroyed in the Middle Ages, and others are buried through the pious, if mistaken, reverence of the Jews. That other recensions were at one time in existence is probable from the variations in the ancient versions, especially the Septuagint. But our state of knowledge on the subject is not at present such as to justify any attempt at reconstruction on the authority of the versions.
- 3. The Synagogue Rolls. Such Hebrew MSS. as exist, consist of the Synagogue Rolls, and copies for private reading. The former are the more important, and were written, as Josephus tells us, on fine skins, some of which, found in the Crimea, and therefore possibly belonging to the Jews of the Dispersion, are still preserved in the Imperial Library at St. Petersburg. The care with which they were transcribed is evident from the rules laid down in the Talmud. One scribe copied the consonants, another inserted the vowel-points and accents in a fainter ink, a third revised the copy, and a fourth wrote in the Massorah. These rolls consisted of, (1) the Pentateuch (Tôrâh, 'Law'); (2) Megilloth ('rolls'); and (3) the Haphtārāth ('dismissals'). It is from these and the Greek translations made by the Alexandrian Jews, compared together, that' a correct copy of the Scriptures must be derived; and the English Authorised Version was formed from the best recensions known at the time of its preparation.
- 4. Various Readings. Although the 'various readings' in the MSS. and printed editions of the Hebrew Bible are very numerous, being estimated at 30,000, and even by some scholars at 200,000, these are very unimportant. The Hebrew Bible of the present day is substantially the same as the recension made by Ezra and others, which was the 'Textus Receptus' of our Lord's time. In it, however, the old phraseology has been occasionally modernised, obscure expressions explained by glosses, and the chronologies and genealogies have suffered, especially through the errors of transcribers. Thus there are many alterations in the language, yet none in the meaning of the original writers. We have no autographs and no perfect MSS. of either Hebrew or Greek Scriptures, neither have we of any Greek or Latin classic author; on the contrary, there is no ancient book, sacred or secular, of which the text is not more or less imperfect. In this

respect the Hebrew Scriptures stand in the same position as all other writings of antiquity. Dr. Bentley states the case truly:—'It is a fact undeniable, that the sacred books have suffered no more alterations than common or classic authors, and have no more variations than what must necessarily have happened from the nature of things; and it has been the common sense of men of letters, that numbers of MSS. do not make a text precarious, but are useful, nay necessary, to its establishment and certainty.'

- 5. Targums. After the return from the Babylonian Captivity the language of the Jewish people had become very much debased in comparison with the pure Hebrew of old times. Those who read the Law to them had 'to read distinctly, and give the sense' (Neh. 8. 8); i.e. they had to expound or paraphrase the Law in the later Hebrew or (as some call it) Chaldee, the language in which the people ordinarily spoke. In the course of the centuries that followed there grew up two styles of translation or paraphrase, one adapted to the Babylonian Jews, and one to the Palestinian. It became the business of a particular class of persons to prepare these versions or explanations; they were called Targumists, and their paraphrases were called Targums. The Targums which now exist are much later than the original paraphrases, but they give an idea both of the way in which the work was done and of the dialect of those times. The most notable Targums are (i) that of Onkelos (Aquila?) on the Pentateuch, and (ii) that of Jonathan Ben Uzziel on the Prophets, viz. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. The language of the former is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It keeps closely and minutely to the text, avoids the legendary character with which later Targums entwine the Biblical word, and aims at being a clear, though free, translation for the people. The Targum of Jonathan may be assigned to a period a little later than that of Onkelos, or about the middle of the fourth century.
 - 6. The Talmudists. The Talmudists undertook a highly critical collation of many different texts, which, however, they interpreted by a great mass of traditional commentary; but they collected together all that was known and approved of (both written and oral) respecting the sacred books, rejecting what was not supported by a considerable weight of testimony. In the sixth century A.D., a school of Jewish Doctors at Tiberias, known as the 'Massoretes,' extracted from the Talmud the traditional comments (Massorah) of criticism and grammatical emendations, in order to establish the genuine text of the

Hebrew Scriptures. The text, as so fixed by them, became the standard from which others were multiplied. In the eleventh century a collation was made of the Massoretic text of Tiberias, known as the Palestine Codex, with the Babylonian text, and between the two there were found to be eight hundred differences of reading, none of them however, in any way affecting the sense of the subject-matter.

7. The Samaritan Pentateuch. The Samaritans have preserved the Pentateuch independently of the orthodox Jews. Its date is disputed, but the character does not differ materially from the archaic Hebrew form. While substantially agreeing with the Hebrew Textus Receptus, it contains readings which vary from it. Several of these may have existed in the copy originally received by the Samaritans, but some are alterations clearly introduced to support the Samaritan Schism ¹.

(ii) INTEGRITY OF THE NEW TESTAMENT.

The Evidence for the Text of the New Testament comes to us from three sources: (1) MSS of the whole or portions of the New Testament; (2) Quotations by the Fathers; (3) Ancient Versions.

(1) Manuscripts.

No work that has come down to us from classical writers presents so many valuable MSS. of ancient date by which to establish its text as the New Testament. A Virgil in the Vatican claims an antiquity as high as the fourth century; but generally the MSS. of the classics belong to periods between the tenth and fifteenth centuries. The earliest of the MSS. of the New Testament are called Uncial MSS., because they were written in large capital letters on fine vellum, or the prepared skins of calves or kids. Later on than these, come Cursive MSS., so called from being written in a cursive (curro) or running hand.

(a) Uncial MSS. Of the Greek Uncial MSS, the most important are the following:—

(1) Sinaitie, known to critics as & (Cent. iv), in the St. Petersburg Library. It was found by Tischendorf in the convent of St. Catherine on Mount Sinai in 1859. The New Testament is entire; and is followed by the Epistle of Barnabas, and part of the 'Shepherd' of Hermas.

(2) Alexandrian, known as A (Cent. v), in the British Museum; given by Cyril Lucar, Patriarch of Constantinople, to Charles I in 1628. Some parts of the New Testament are missing (Matt. 1. 1—25. 6; John

1 Prof. Kirkpatrick's Divine Library of the Old Testament, pp. 62, 63.

² From the Latin Uncialis (Uncia = an Inch), large, applied to letters. Skeat's Etymological Dict.

6. 50—8. 52; 2 Cor. 4. 13—12. 6). At the end stands the First Epistle of Clement, and part of the Second.

(3) Vatican, known as B (Cent. iv), in the Vatican Library. The First and Second Epistles to Timothy and the Epistles to Titus and Philemon are wanting. Heb. 9. 14 to the end, and Revelation, have been supplied by a modern hand (Cent. xv).

(4) Ephrem's, known as C (Cent. v), a palimpsest, in the *Paris Library*. It contains fragments of the LXX, and about three-fifths of the New Testament, including parts of almost every book. The original writing was effaced in the twelfth century, and Greek translations from Ephrem Syrus' works were written over it.

(5) Beza's, known as D (Cent. vi), in the Cambridge Library; found by Beza in the monastery of St. Irenæus at Lyons in 1562, and presented by him to the University of Cambridge. It is a Græco-Latin MS. of the Gospels and Acts, with a small fragment of 3 John.

(6) Clermont, known as D₂ (Cent. vi), in the *Paris Library*; once in Beza's possession. It is a Græco-Latin MS. of Paul's Epistles.

(7) Laudian, known as E₂ (Cent. vi), in the *Bodleian Library*. It is a Græco-Latin MS. of the Acts.

(8) Parisian, known as L (Cent. viii), in the *Paris Library*; one of the most important of the later Uncial MSS. It contains the four Gospels (except Matt. 4. 22—5. 14; 28. 17-20; Mark 10. 16-20; John 21. 15-25). It agrees in a remarkable manner with the quotations found in Origen, and with the Vatican MS.

(b) Cursive MSS. Cursive MSS. date from the tenth century onwards, and whereas of Uncials we have somewhat more than a hundred, of Cursives there are some 2,800 accessible to scholars. They are mostly denoted by numerals. While the readings of all the Uncials may be considered to be satisfactorily determined, of the Cursives few have been thoroughly collated. It is quite possible for a comparatively modern MS. to possess a high value, as, for example, if a scribe of the fitteenth century had copied in running hand direct from the Vatican MS. B. For this and other reasons some Cursives are very important evidence. If we bear in mind that ten or twelve manuscripts, and these generally modern, are all we have for ascertaining the text of most classical authors, it will help us to understand what a mass of MS. evidence is available for the New Testament.

(2) Patristic Quotations.

The materials for this branch of evidence are less satisfactory than those of the MSS. Until the writings of the Fathers have been

critically edited it will be impossible to place implicit confidence in the alleged testimony of a Father to any particular reading, if it be inferred merely from the appearance of that reading in the common editions of his writings. The value of even the most definite quotation in the Fathers is only corroborative, and as affording testimony to the existence of a reading at a date fixed within certain limits. 'Standing by itself, any such citation might mean no more than that the writer found the passage in his own copy, or those examined by him, in the form in which he quotes it. The moment, however, it is found to be supported by other good evidence, the writer's authority may become of the utmost importance '.'

(3) Ancient Versions.

By a Version is meant a translation into some other language than the original, and the most important versions of the Scriptures are enumerated in the next section. All the versions of the New Testament are not of critical value. The oldest of them have been handed down to us in MS. as the Greek original has been, and in some languages we have a large number of versions, while in others the total number is very scanty. 'If an ancient version accords with the early Greek MSS. in some particular reading, we have at least an important proof of the early prevalence of that reading. If a second version supports the reading in question, the weight of evidence in its favour becomes enormously greater 2.

VI. ANCIENT VERSIONS OF THE SCRIPTURES.

(i) THE OLD TESTAMENT.

Greek Versions. 1. Of these the Septuagint occupies the highest rank. According to tradition, it was translated from the Hebrew by seventy-two Jews, each of whom, in a separate cell, made a complete translation of the entire Old Testament, and, when compared, these seventy-two copies were found to be so completely identical that they were deemed to be inspired. Jerome disbelieved this story; and the inequality of the rendering of different portions seems to afford convincing proof that they were the work of different persons and even of different times. Probably it was made gradually at Alexandria, at various dates, from about the middle of the third century, and the earliest portion may have appeared in the time of Ptolemy Philadelphus (B.C. 285). It seems to have been the only Scripture with which most of the Alexandrian Jews and the early Christian writers were familiar.

¹ Hammond's Outlines of Textual Criticism, p. 68, ed. 5. ¹ Ibid., p. 48.

It is not accurately translated from the Hebrew as we now have it, the text showing many important variations, both in words and phrases, as well as some additions to the original; and it contains many Coptic words. In this version, the Pentateuch possesses the highest literary merit, the Book of Proverbs ranks next, and Ecclesiastes occupies a very low place; the Prophets, Psalms, and other books are poor productions, while the Book of Daniel was so incorrect as to be disused by the early Christian Church.

2. The Version of Aquila. Aquila was a native of Sinope in Pontus, and became a proselyte from heathenism to Judaism. At the instigation of the Alexandrian Jews he sought in the second century A.D. to supply a literal rendering of the Hebrew text for the benefit of those who were more familiar with the Greek than the original, in opposition to the Septuagint, which had been appropriated by the Christians. It was so literal as to be sometimes unintelligible. It was highly esteemed by the Jews, and is quoted in the Talmud, but is discredited by early Christian writers.

3. The Version of Theodotion. About the same time Theodotion, a native of Ephesus, and an Ebionite, revised the LXX, merely correcting its inaccuracies. In the result many of his emendations were introduced into the LXX, and his translation of Daniel super-

seded the one in that version.

4. The Version of Symmachus. Symmachus, an Ebionite of Samaria (c. A.D. 200), gave his name to a new translation, which is paraphrastic, like the LXX, but displays more purity and elegance of style and language. It formed the third of the six versions given in the Hexapla of Origen. Three later versions, quoted in the Hexapla, were anonymous, and only fragments of them are preserved.

(ii) ANCIENT VERSIONS OF THE OLD AND NEW TESTAMENTS.

1. Syriac. The most important of all the Syriac versions of the Scriptures is the Pčshitta, 'the simple' or 'plain version.' This name is in use as early as the ninth or tenth century. Neither the time nor the place of its translation is known, but it seems to be the work of several hands, and the evidence points to the conclusion that it was produced in the second century. The translators were well acquainted with Hebrew, and books like Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Job are rendered with great exactness. Ephrem the Syrian gives, in the latter half of the fourth century, abundant proof of its use in general by his countrymen. This version has always been accepted by all sections of the Syrian Church as authentic, and from it several Arabic

translations have been made. It contains all the Canonical Books of the Old Testament, as well as those of the New, except the Second and Third Epistles of John, 2 Peter, the Epistle of Jude, and the Revelation.

2. The Old Latin Version. Fragments of an old Latin Version of the Bible are found in ancient Christian writers, but the history of its origin is lost in complete obscurity. All that can be affirmed is that it was made in North Africa, where the Church seems to have been Latin-speaking from the first, and was current in the last quarter of the second century. In the Old Testament the version was made from the unrevised edition of the LXX; and in the New it omitted the Epistle to the Hebrews, James, and 2 Peter. Tertullian gives the earliest testimony to the existence and character of the Old Latin Version (Vetus Latina).

3. The Vulgate. The Old Latin Version was superseded in Italy by the Itala, and this in turn by the Vulgate (i.e. the current text), made by one of the greatest Biblical scholars of his day, Eusebius Hieronymus, better known as St. Jerome. Jerome revised the current Latin Version of the New Testament (A.D. 383-404). He also translated the Old Testament into Latin from the Hebrew. For this work he took up his residence at Bethlehem, and was occupied upon it for twenty-one years. Although at first the reverence for the LXX militated against its reception, from the time of Gregory the Great it became the authorised version of the Western Church. This translation, however, was gradually corrupted by intermixture with other Latin versions. The discordance of the copies in use was noticed by the Council of Trent in one of its decrees, and Sixtus V gave to the world a revised text in 1590 A.D. Two years later the present standard edition was issued by Clement VIII. The new edition is an improvement on its predecessor, but it is by no means faultless. The labours of Jerome were very important. His work is a witness of the Hebrew text at a very early period, for he had probably MSS, before him of great antiquity, and even in its present state it is a valuable aid in the criticism of the Hebrew text.

4. Other Versions. Besides the Syriac and the Latin, there are many other versions, made at different times, and in different countries; as e.g. the famous Gothic Version of Ulfilas, the Armenian, Arabic, Ethiopic, and Coptic or Egyptian, all of which have their value in elucidating the sacred text. These are for the most part independent testimonies, and not mere copies of some one common original, as their verbal differences sufficiently attest; but their complete agreement in all essential points demonstrates the care with which the sacred books have been preserved, while it establishes their integrity more satisfactorily than that of any other ancient book is established.

VII. ENGLISH VERSIONS OF THE SCRIPTURES.

. Translations of the Psalter and of some other parts of the Bible were made in the thirteenth century or earlier.

1380. Wyclif with some of his followers translated the whole Bible into English from the Latin Vulgate. (This great and historic work was accomplished before the days of printing, and was never issued from the press until it was edited by Forshall and Madden

for the Clarendon Press in 1850.)

1525. Tindale's New Testament. The printing was begun at Cologne. On the flight of Tindale to Worms, a new (8vo.) English New Testament was printed there; and afterwards the Cologne edition (4to. with glosses) was completed. Many copies of it were publicly burned by order of Cuthbert Tunstall, Bishop of London, who was especially offended at Tindale's attempt to translate such ecclesiastical words as 'Church.'

1530. Tindale's Pentateuch was printed by Hans Luft at Marburg. 1534. Tindale's New Testament, carefully revised throughout by its translator, was printed at Antwerp by Martin Lempereur. This is

the true primary version of the English New Testament.

1535. Miles Coverdale translated the Bible from the Zürich (Swiss-German) Bible, and the Latin version of Pagninus (1528), probably under the patronage of Thomas Cromwell. This was the first version of the whole Bible published in English. It was probably printed at Zürich.

1537. Matthew's Bible. This was made up of Tindale's Pentateuch and New Testament, completed from Coverdale for the rest of the Old Testament and Apocrypha, the whole edited by John Rogers. It was probably printed at Antwerp, but was published by Grafton and Whitchurch of London with the King's licence, and was the first 'Authorised Version.' This is the true primary version of the printed English Bible.

1539. Taverner's, an edition of Matthew's Bible, edited by Taverner. 1539. The Great Bible. A new edition of Matthew's Bible, revised, and compared with the Hebrew, by Coverdale, and published in England under the sanction of Thomas Cromwell in 1539. Archbishop

Cranmer wrote a prologue to the second of the seven editions.

1560. The Geneva Bible. Published by the refugee reformers at Geneva, and for half-a-century the most popular of all English versions. It is best known as the 'Breeches' Bible, because of a rendering in Gen. 3. 7.

1568. The Bishops' Bible. A revision of the Great Bible made at the suggestion of Archishop Parker by fifteen theologians, eight of

whom were Bishops. A second edition appeared in 1572.

1582. The Rheims Version of the New Testament. This translation was made from the Vulgate, and was published in 1582. A

companion translation of the Old Testament was published at Douai in 1609, 1610. Both by Roman Catholics.

1611. The Authorised Version, translated from the Hebrew and Greek (by order of James I) by forty-seven divines from Oxford, Cambridge, and London. To London was allotted Genesis to I Chron. and the Epistles: to Cambridge, 2 Chron. to Ecclesiastes and the Apocrypha; to Oxford, the Prophets, Gospels, Acts and Revelation. This, from its great excellence, gradually superseded all preceding versions.

The textual value of these successive editions may be briefly stated thus. The style, tone, and to a great extent the phraseology of the English Bible were settled once for all by William Tindale. The only proof of this required is to read a Gospel in the Revised Version side by side with the Fry facsimile of the 1525 Tindale, and Genesis in the Revised Version side by side with the 1530 Pentateuch. Next in order of importance comes Matthew's Bible, giving the results of Tindale's latest work. In the Great Bible of 1539 Coverdale is seen at his best, as for that edition he very carefully revised and improved his 1535 Bible. The Bishops' of 1568 exerted little influence upon subsequent revisions; but in the preparation of the Authorised Version the Bishops' text as printed in the 1602 edition was taken as the basis. A very powerful influence was exerted over King James' translators by two very opposite versions; first, the Geneva Bible of 1560, and secondly, the Rheims New Testament of 1583.

THE REVISED VERSION.

1881, 1885. The Revised Version originated in a resolution of the Convocation of the Province of Canterbury in February, 1870. The work of revision was entrusted to two companies, of tried Biblical scholarship, one for the Old, the other for the New Testament, in cooperation with two similar American companies. The Revised New Testament was issued in 1881, the Revised Bible in 1885. The changes effected by the Revisers may be thus classified:—

(a) Emendations of the Text. It was the great aim of the Revisers, by a comparison of early MSS., ancient versions, and early quotations, to obtain a text approximating as near as possible to the original documents. But there is a great difference between the Old and New Testaments in respect to the design. The Received, or, as it is commonly called, the Massoretic Text of the Old Testament, has come down in MSS. of no very great antiquity. But it was thought most prudent to adopt it as the basis of the work, and to depart from it only in exceptional cases. In respect, however, to the New Testament, there are many MSS. and translations to be dealt with. The number of changes, therefore, made by the Revisers in the text on the authority of the best

MSS. is very considerable; but while they give a more faithful rendering, they leave unchanged every doctrine found in the Old Version.

(b) Modification of Language. It was intended that the modern reader should be enabled to understand the meaning of the original writers, while losing as little as possible the sacred associations which have gathered round the familiar language of our English Bible. Antique, or archaic, words were therefore only altered where they had become misleading or unintelligible; and whatever changes were introduced, they were made as far as possible to conform to the language of the time when the Authorised Version was made. In some cases Hebrew words of a technical or personal character are retained instead of being translated. Thus 'goat for Azazel' replaces 'scapegoat' in Lev. 16; the word Ashêrah, with its plurals Asherim and Asheroth, denoting the wooden symbol of some goddess, takes the place of 'grove' in Judg. 3.7; 6.25, and other passages. In rendering technical terms and names of places and persons greater uniformity has been observed, and greater accuracy in the rendering of names of plants, animals, and precious stones.

(c) Changes of Form. The old divisions of chapters and verses are so retained as to be still available for reference, but the books are divided into paragraphs, and sometimes, especially in the Old Testament, the transition to a new subject is marked by a space. Poetical books, or short poetical passages, are printed in lines like the verses of modern poetry. The New Testament quotations from the prophetical books are given in lines. The English headings to the chapters are omitted throughout, as involving questions of interpretation. Only such titles are retained as already existed in the Hebrew, such as we find in many of the Psalms, the new translation of which and the marginal explanations are very instructive. The whole collection of the Psalms is divided into five books, corresponding to the arrangement of the Hebrew Psalter.

(d) Mistranslations, again, have been corrected where necessary. This is naturally more noticeable in the New than in the Old Testament. Thus, to quote one or two instances: in Luke 23. 15 the substitution of 'for he sent him back unto us' for 'I sent you to him,' gives a meaning to a clause which is otherwise not only wrong but meaningless. Again, in Acts 26. 28 the translation 'With but little persuasion thou wouldest fain make me a Christian' is far more accurate than the 'Almost thou persuadest me to be a Christian' of the A. V. In Acts 27. 14 the A. V. rendering, 'not long after there arose against it a tempestuous wind,' introduces a geographical confusion, which disappears before the R. V. rendering, 'there beat down from it a tempestuous wind.' The marginal references are here of special importance as justifying a better rendering of various clauses,

PART II.

THE OLD TESTAMENT.

VIII. SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

Divisions of the Hebrew Bible. The Jews divided their sacred books into three parts:—

1. 'THE LAW' (Tôráh), comprising the five books of Moses.

 'THE PROPHETS' (Nebitin), comprising the Books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets.

3. 'THE WRITINGS' (Kethubim). Under this title were placed :-

(1) Psalms, Proverbs, Job.

- (2) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.
- (3) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.
- 1. The Law. The 'Book of the Law' is mentioned in Deut. 31. 24, 26; Josh. 1.8; 8.34; 24.26. The distinctness of the five portions shows that they were designed to be separate, and so distinct names were found for each. The Jews used for this purpose the chief word in the first verse of each. In the LXX they are denoted by titles indicating the subject-matter, which are still in use in the Christian Church, e.g. Genesis, Exodus, &c.
- 2. The Prophets. This general appellation was given to these twenty-one books, because they were written by Prophets, who, as the teachers of the people, were naturally the annalists also: e.g. Samuel, Nathan, Gad, Iddo, Isaiah, Jeremiah, &c. We read of them sometimes as living in communities. They seem to have cultivated literature, music, psalmody, &c.; and their writings, whether devotional or historical, were regarded as more or less prophetic (which means instructive, as well as predictive, cp. Acts 13. 1; 1 Cor. 13. 2, 8). They were divided into PRIORES (Joshua, Judges, I and 2 Samuel, I and 2 Kings) and POSTERIORES; these last being subdivided into Majores and Minores. The former designation was given to the writings of Isaiah, Jeremiah, and Ezekiel, because of their greater bulk, as well as prophetical pre-eminence; the latter to the remaining twelve prophetical books. The Book of Daniel was excluded, partly on account

of its author having exercised no prophetic office among 'the people,' partly because of its late reception into the Sacred Canon; and also, in later times, because it was quoted by Christians against the Jews.

3. The Scriptures include the remaining books of the Hebrew The first group (1) consisted of the devotional books used in the services of the synagogue (the Psalms and Proverbs weekly, Job on most of the great fasts). The second, (2) called the 'Five Rolls,' supplied for the most part the Lessons used on special festivals; the third (3) was a sort of Appendix, in which were placed those canonical books which were not ranked among 'The Prophets.'

Divisions of the Books. The quotations made in the New Testament from the Old cite only the book (Acts 2. 16) from whence they are taken (except in the case of the Psalms, Acts 13. 33, 35). They are mostly from the books read in the synagogue every Sabbathday, and there are indications of a division into sections (Luke 4. 17; Acts 13, 15, 33, 35; 15, 21; 2 Cor. 3, 14, 15).

The Talmud divided 'The Law' into fifty-four portions, one for each sabbath of the intercalary year. These were called Parashioth, which were subdivided into lesser Parashioth, being the sections of the Lesson taken by each individual reader. These, again, were classed under two heads, viz. 'Open' (Pethuchoth), which marked a change of subject, like the modern paragraph, and began with a fresh line in the MSS.; and 'Shut' (Sethumoth), corresponding to minor divisions, like sentences, marked only by a space in the line. These breaks in the text were denoted by the initials 'P' or 'S' in the margin, to catch the reader's eye; which would seem to be the origin of the ¶ placed before certain verses in the Authorised Version.

The Prophets also were subdivided into Sabbath Lessons, though not with the same precision or authority. These portions were called Haphtārōth ('dismissals'), because they were read immediately before the close of the service. These were in the ninth century A.D. subdivided by the Massoretes into Verses (Pesukim), the termination of each in the Hebrew MSS. being marked by a colon (:), which is retained in the Prayer-book version of the Psalms to point them for chanting. In the thirteenth century a more systematic division into Capitula or Chapters, ascribed to Stephen Langton, or Hugh of St. Cher, was generally adopted in the Latin Vulgate to facilitate reference to the text. In the sixteenth century the Massoretic division into verses was combined with this division into chapters, and passed from the Latin Vulgate into the English translation published at Geneva in 1560.

DIVISIONS OF THE ENGLISH BIBLE.

In our Old Testament the books are conveniently arranged according to their subject-matter:—

i. THE PENTATEUCH, or Five Books of Moses.

ii. THE HISTORICAL BOOKS, from Joshua to the end of Esther.

 THE POETICAL OR DEVOTIONAL BOOKS, from Job to the Song of Solomon.

iv. THE PROPHETICAL BOOKS, from Isaiah to Malachi.

(i) THE PENTATEUCH.

1. The Pentateuch is the Greek name given in the Septuagint to the first five books of the Old Testament, and denotes the five-volume Book, the Hebrew Pentateuch being written on a single roll. The ordinary Hebrew title is the Law, 'Tôrâh.' In the Old Testament it is called 'the Law of Moses' (Ezra 7.6), 'the Book of the Law of Moses' (Neh. 8, 1), 'the Book of Moses' (Ezra 6, 18), 'the Book of the Law of Jehovah by the hand of Moses' (2 Chron. 34. 14), "the Book of the Covenant' (2 Chron. 34. 30), 'the Book of the Law of Jehovah' (2 Chron. 17. 9). This designation extends from the days of Jehoshaphat (B.C. 890) to the time of Jesus the son of Sirach (cir. 250-200 B.C.). There can be little doubt that the book so styled is virtually the same as our Pentateuch, and identical with the 'Book of the Law' placed by Moses in the ark (Deut. 31, 26). five books stand together at the beginning of the Old Testament as one body of literature. Their history and theology underlie the other books that follow, and alone give an authentic account of the early history of Israel, their laws, and the Divine promises which are the key to the nation's unique position in the world.

2. Authorship. The Pentateuch is ascribed to Moses, as the author or compiler, by all tradition, Jewish and heathen, and this testimony is sustained by the record itself, which distinctly asserts that the Hebrew Lawgiver wrote portions of a history. Thus, after the defeat of Amalek we read (Ex. 17. 14), 'The Lord said unto Moses, Write this for a memorial in a book.' Again, in Ex. 24. 4 we are told that 'Moses wrote all the words of the Lord;' and in Num. 33. 2 we find him writing down the journeys of the Israelites 'by the commandment of the Lord.' Once more, in Deut. 31. 9-11 we read that Moses 'wrote this law, and delivered it unto the priests the sons of Levi,' and ordered that at the end of every seven years they should 'read it before all Israel in their hearing.' Thus parts of the book were clearly

written by Moses or by his order, and throughout the Old Testament there is a constant stream of reference and quotation to the laws, the history, and the words of Moses. Our Lord again certainly refers to the Pentateuch as the writing of Moses (John 5. 46), and speaks of the Law as given by Moses (John 7. 19); and He cites commandments, which we find in the Pentateuch, as 'commandments of Moses' (Matt. 8. 4; Luke 20. 37).

- 3. Internal Evidence corroborates this view. The books were evidently written by a Hebrew speaking the language and cherishing the traditions and sentiments of his nation. They were written also by a Hebrew intimately acquainted with Egypt and Egyptian science. But Egyptian learning was carefully concealed from all foreigners, and was accessible only to the priests and the royal family. To this class, therefore, the writer must have belonged. Now we know that Moses was brought up as 'the son of Pharaoh's daughter,' and was 'learned in all the wisdom of the Egyptians' (Acts 7. 22). And when we consider the artlessness of the style, the antique air of the narrative, the intimate acquaintance of the author with Egypt and Egyptian customs, the accurate knowledge displayed of the Sinaitic desert, the clear and distinct reminiscences of the dwelling of the Israelites in tents, and all the minute details of the wanderings, it is difficult to think of any man who could have compiled the history of the forefathers of his race with all the truthfulness, simplicity, and accuracy of detail to be found in the Pentateuch, or any period in Jewish history when it could have been penned except when Egypt and the wilderness were fresh in the writer's mind.
- 4. The gradual Compilation. This conclusion, however, does not oblige us to believe that Moses wrote every word of the Pentateuch, but that he was the original compiler from such documents as were then accessible. Thus we may believe that the Book of Genesis was drawn up from primæval documents and family records of a contemporaneous origin preserved by the patriarchs, similar to the books on clay and papyrus which the monuments of Egypt and Assyria have lately revealed; that the Book of Exodus, as its autobiographical character seems to indicate, was written by Moses, or, at least, under his immediate direction and authority; that the Book of Leviticus, containing the statutes and ordinances revealed to him, was, if not written by him, at least compiled by authorised scribes under his supervision; that the Book of Numbers was drawn up partly from legislative revelation vouchsafed directly to Moses, partly from contemporaneous records made by God's command, partly from documentary

annals composed during the long Sinaitic wanderings, but all under his immediate oversight; that the Book of Deuteronomy, containing the last addresses of the inspired legislator specially recorded by official writers, assumed its present form under the hand of Joshua, and that the several books were enriched with numerous notes, archæological and explanatory, from the hands of later editors and revisers 1.

t. GENESIS.

- 1. Genesis is a Greek word signifying origin or beginning. It is given to the first book of the Pentateuch in the LXX Version, and is very suitable to a document which contains an account of the origin of the heaven and the earth, of the human race, and the Israelitish nation. Although some fragments claim a higher antiquity, it is acknowledged to be the most ancient complete book in existence. There is no people of antiquity possessing an historical work that can be compared with It must be viewed, however, in connexion with the four books that follow it, of which it is an integral part; while the scope of the whole is the foundation of a theocracy based upon the idea of a single family, through which in the course of the ages 'all the families of the earth were to be blessed' (Gen. 12. 3).
- 2. Authorship. From the fact that portions of more ancient authors seem to have been embodied by the writer in the book as it now stands, and that these are evidently, in whole or in part, duplicate narratives of some events, it has been supposed by some critics that the original work has been enlarged at various times by several subse-Certain of these portions are styled Elohistic, quent compilers. because the Deity is throughout designated by the general name of Elohim (God), representing the Divine influence in the material world. Other portions are called Jehovistic, because therein the Deity is represented by the name 'Jahveh' or Jehovah, the origin of which is lost in mystery, but which seems to indicate One who is, and is Eternal and true to His covenant relationship with His people. Thus the first name is regarded as teaching natural, the second revealed religion. But the theory that the various documents, which may have been used in the composition of the book, tend to emphasise, some the name of Elohim, others that of Jehovah, must be received with great reserve; and there is throughout the book a unity which can only be ascribed to One presiding Mind, inspiring and guiding the author of this earliest portion of Biblical literature.

¹ Bishop Ellicott's Christus Comprobator, pp. 47, 48.

- 3. Mosaic Origin. The tradition, therefore, so universally entertained that the record in its present state is substantially that compiled originally by Moses, is to be accepted. But it is not incredible that in its earliest chapters he made use of primæval documents, which may have been brought by Abraham from Chaldæa, where, as we learn from the ancient inscriptions, the art of writing was known in the earliest ages. In its later chapters the records, which would naturally have been preserved in the families of the successive patriarchs as the archives of their race, would supply materials for the inspired Lawgiver to make use of in drawing up the history, so necessary for his purpose, of the choice of the family of Abraham to be the peculiar people of God. How the primitive records came into existence we do not know, but in their employment we discern the operation of the Holy Spirit of God working, as it is the economy of the Divine method to work, upon existing materials 1, and inspiring the original compiler in the selection of what was necessary for his narrative of the election and training of the Israelitish nation, as part of the Divine plan of Redemption, which was to be wrought in the course of many centuries 'in many fashions, and in many parts' (Heb. 1. 1).
- 4. Contents. The book may be thus divided:—Part I (1-5) gives an account of the Creation, Fall, and antediluvian history of mankind, including the first Covenant. Part II (6-11) contains an account of the Deluge, the second Covenant with Noah, the repeopling of the earth, the Dispersion, and confusion of tongues. Part III (12-28) is more detailed. The history of the line of Shem is traced as far as Terah and Abraham, and then Abraham becomes the prominent figure, and we have the history of his call, and graphic accounts of the patriarchal age, down to the emigration of Jacob to Padan-Aram. Part IV (29-50) gives the history of Jacob and Joseph down to the death of the latter in Egypt. Thus the book has a character of its own. It embraces the world and the entire human race, but its real design is to show how God revealed Himself to the first fathers of the Jewish nation in order that He might make to Himself a people who should be His witnesses on the earth.
- 5. The Creation. With regard to the history of Creation the record was not intended to be scientific. The facts are related in language adapted to the childhood of the world. The Bible begins by stating that all that is not God owes its being to God; that the universe is to be ascribed both in its form and its substance to His creative fiat. If

¹ See Professor Kirkpatrick's Divine Library of the Old Testament, pp. 97, 103.

compared with the cosmogonies of other peoples, the account of the Creation as given in the Book of Genesis is pre-eminent in dignity and simplicity, and also in the teaching of a pure monotheism. Alone among all the systems of the ancient world it represents an orderly progression of creative work. It represents it as taking place in time, in stages, and according to a definite sequence of operation. As regards the formation of the material globe, it is merely stated, in general terms, 'In the beginning God created the heaven and the earth.' The distinction must be carefully observed between the words 'created' and 'made' throughout the first chapter of Genesis. The six days' work relates entirely to the Divine action on the earth's surface, and the objects visible from it, at the beginning of the present epoch of humanity: thus we have—

(1) A change from darkness to light.

(2) Separation of waters above and below by the intervention of a firmament or expanse (i.e. the atmosphere).

(3) A further division of the waters below into seas and earth, fol-

lowed by growth of vegetable life.

(4) Appearance of sun, moon, and stars, visible from the earth's surface.

(5) Production of living creatures out of the water and in the air.(6) Production of animals, including man, from the material earth.

The summary account of the Creation in the Fourth Commandment (Exod. 20) refers, in general terms, only to the appearance under the Divine hand of visible phenomena above the earth's surface; but in neither of these accounts is there any allusion to the mode by which formations below the crust of the earth were made.

2. EXODUS.

1. Title. The name Exodus is derived from the Greek word in the Septuagint Version, and signifies Departure (see Heb. 11. 22, R.V.). The book is chiefly taken up with an account of the Going out, or Departure of the descendants of Abraham from bondage in Egypt to the Promised Land. It gives a sketch of the early history of Israel as a nation, (1) enslaved, (2) redeemed, (3) set apart through the blending of its religious and political life and consecrated to the service of God.

2. Traces of Egyptian Influences are conspicuous throughout the book. Its language shows a large infusion of Egyptian words; the enactments of the Mosaic Law are based upon Egyptian life;

and the general constitution of religious worship is antagonistic to Egyptian mythology, as, for example, the sacrifice of sacred animals.

- 3. Reminiscences of the Wilderness. The book also presupposes residence in a camp and in a wilderness as the established rule, while words peculiar to such a life remain stamped upon ordinances and accessories of the religious worship of the nation. Thus the place for assembly is always 'the Tabernacle' or 'Tent of Meeting;' excommunication implies being cast out of the camp; the scapegoat carries the sin of the people into the wilderness; the Sabbath becomes a rest from the labour of bondage; and the peculiar rites of the Passover, such as the posture of the eaters, and the unleavened bread, and 'the haste' and 'the loins girt,' possess their special significance as memorials of a hasty flight. All the minute details, so entirely in accord with the idea of the deliverance from Egypt and a passage through the Sinaitic desert, could only have occurred to a narrator living at the time and conversant with the circumstances as they actually occurred, and militate strongly against the idea that such minute and elaborate description could have been due to the imagination or invention of a later age.
- 4. Contents. The book contains a narrative of events from the birth of Moses to the erection of the Tabernacle. (a) Part I (1—18) is historical. It gives an account of the oppression of Israel in Egypt, the early life of Moses, his call to be the deliverer of Israel, the ten plagues, the institution of the Passover, the passage of the Red Sea, the leading incidents on the way to Sinai. (b) Part II (19—24) is legislative. In it we have the promulgation of the Law, and the rainfication of the Mosaic Covenant. (c) Part III (25—40) is mainly constructive, and gives the orders for making the Tabernacle, the consecration of the family of Aaron to the priesthood, and of their vestments; the sin and punishment of Israel for making the golden calf; the setting up of the Tabernacle by Bezaleel and Aholiab, and its dedication.

3. LEVITICUS.

- 1 Title. The name Leviticus is taken from the Greek title given in the Septuagint to the third book of the Pentateuch. It contains the laws and ceremonies regulating the services of the sanctuary by the sacred tribe of Levi, as substitutes for the natural priests, the first-born male of each family. These laws, chiefly ritual and ceremonial, were delivered to Moses on Mount Sinai, and through him to the people or the priests.
 - 2. Distinctive Character. The book has a distinctive character

in the general exclusion from it of historical narrative, with the exception of the sections relating to the consecration of the priests (Lev. 8, 9), the death of Nadab and Abihu (Lev. 10. 1-7), and the stoning of the blasphemer (Lev. 24. 10-16). It embraces the history of only one month, and is closely connected with Exodus at its beginning, and with Numbers at its close: for while the order for the consecration of the priests is given in the former, the ceremony itself is recorded in Leviticus, and the exemption of the Levites from military service, and their special functions, are narrated in Numbers.

- 8. Contents. The book gives—(i) (1—7) The laws concerning sacrifices in general. (ii) (8—10) The consecration of Aaron and his four sons; the punishment of two of them, Nadab and Abihu, for offering unbidden incense. (iii) (11—16) Laws concerning clean and unclean food, personal purity, and leprosy; the ordinance of the Day of Atonement. (iv) (17—24.9) Slaughter of animals; unlawful marriages and lusts; sacred times, seasons, and festivals; the lights of the sanctuary and the shewbread. (v) (24. 10—27) Episode respecting a blasphemer and his punishment; the Sabbatical Year and the Jubilee; prophetic promises and warnings; vows, tithes, and offerings to Jehovah.
- 4. References. There are frequent references to many of the ceremonies and rules prescribed in it in the later writings of the Old Testament, especially those of the priest-prophet Ezekiel. In the New Testament we find our Lord referring to the rites connected with the cleansing of the leper (Matt. 8. 4; Mark 1. 44), and quoting the second great commandment (Lev. 19. 18; Mark 12. 31); while the special ceremonies of the Day of Atonement and their fulfilment by Christ are commented on with great fulness in the Epistle to the Hebrews (Heb. 9. 1-15).

4. NUMBERS.

- 1. Title. The appellation Numbers is a translation of the word 'Aριθμοί in the LXX, and is derived from two numberings of the people at the beginning (chap. 1) and the end of the wanderings (26). It comprises a period of thirty-eight years and three months, from the completion of the Law-giving, 'the first day of the second month of the second year' of the Exodus, to the first day of the fifth month of the fortieth year.
- 2. The Contents may be thus summarised:—(i) The breaking up of the encampment at Sinai; first census; arrangement of the army; the service of the priestly tribe, with an inventory of their charge; the cloudy pillar; the regulations of the journeyings (1—10. 10). (ii) The

march from Sinai to the borders of Canaan, including the appeal of Moses to Jethro; the burning at Taberah; the giving of the quails; the sedition of Aaron and Miriam and her leprosy; the sending of the spies, their report, and the murmuring of the people; the rash attack on the Canaanites and its repulse (10. 10—14). (iii) The events of the thirty-eight years' wandering. The rebellion of Korah and its punishment (15—19). (iv) The events of the last year. The death of Miriam; the sin of Moses and Aaron; the circuit round Edom; the death of Aaron; the conquest of the Amorites; the episode of Balaam; the sin of Baal-peor and its consequences; law of inheritance, offerings, and vows; the war against the Midianites; summary of journeys; Levitical cities and cities of refuge.

- 3. Poetical Fragments. The Book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed. Such for instance are the chants, which were the signal for the Ark to move when the people journeyed, and for it to rest when they were about to encamp (10. 35, 36). Of a similar nature are the songs from 'the Book of the wars of Jehovah,' in commemoration of the victories of the Israelites over their enemies (21. 14, 15), and 'the Song of the Well,' afterwards no doubt used by those who came to draw water (21. 17, 18).
- 4. The Writer's Candour. It is impossible to read the narrative contained in this book without being struck with the writer's candour. He freely exposes the faults not only of the people, but of Aaron and Miriam; and while he does full justice to the generosity of Moses (11. 29), his meekness (12. 3), and his self-effacement (14. 13), he notes also his liability to despondency (11. 15), and relates fully the offence which excluded him from the Promised Land (20. 9-12).
- 5. References in the New Testament. It is to be noted that besides references to some of the incidents recorded in this book in the later Scriptures of the Old Testament, we have in the New our Lord making special reference to that of the brazen serpent lifted up by Moses (John 3. 14); while St. Paul mentions the serpents which destroyed the people (1 Cor. 10. 9), and the sin of Baal-peor (1 Cor. 10. 8), and St. Peter in his Epistle (2 Pet. 2. 15, 16) and St. John in the Apocalypse both refer to the sin of Balaam (Rev. 2. 14).

5. DEUTERONOMY.

1. The name Deuteronomy comes from the LXX and signifies 'Repetition of the Law.' The book consists mainly of three addresses

given by Moses, when in extreme old age, to the people who had been born in the wilderness, and had not heard the original promulgation of the Law. The apparent variation of style, from the historical to the hortatory, as well as certain seeming discrepancies between it and the previous books, has raised doubts as to its authorship, some assigning it to Jeremiah, and others to a Jew living in Egypt in the time of Manasseh. Many trustworthy authorities, however, uphold the traditional theory that it contains the addresses of Moses at the close of his life, specially recorded by official writers, in view of the approaching entrance of the Israelites into their promised inheritance. The discrepancies are not irreconcilable, and the enactments which provide for an established form of government, including even a monarchy and permanent settlement in cities, might well be prospective.

2. The Similarities, on the other hand, between it and the rest of the Pentateuch are very noticeable. We find peculiar Hebrew words and grammatical forms used. We notice the frequent reference to the slavery of the Israelites in Egypt, and to Egyptian laws and customs. These come in naturally, without strain or effort, and would have been hardly possible of introduction by a late writer composing his work centuries afterwards, and constitute a strong evidence in favour of the book being the work of the same author as the rest of the Pentateuch. To this must be added that St. Paul, in Rom. 10. 6, 8, 19 and in 15. 10, argues from Deuteronomy at some length, and expressly quotes it as written by Moses.

3. Summary. Of the three addresses of Moses, the first (1-4.40) is introductory, reminding the people of their deliverance from bondage, of God's guidance and protection in their wanderings, and their frequent ingratitude, closing with a warning from the past, and an exhortation to obedience in the future, so as to secure the inheritance now within reach. The second (5-26) is a practical exposition of the whole Law, beginning with the Ten Commandments, more particularly applying the precepts of the First Table; followed by the enforcement of particular regulations in three main groups, viz. (1) laws concerning religion; (2) concerning administration of justice; (3) concerning private and social rights. The third address (27-30) is the solemn renewal of the Covenant, with an impressive recital of the blessings upon observance, and the curses on neglect of the Law. At the close of these addresses we have an account of the delivery of the Law to the Levites, a Song of Moses recited in the ears of the people, the final benediction of the twelve tribes, and the closing scenes of Moses' life (31-34).

4. The General Character of the book is that of a solemn ex-

hortation. The style is earnest and impressive. While reviewing the past, the Hebrew lawgiver makes a stirring appeal to the future career open before his hearers on the other side of the Jordan. He vividly portrays to those who had not seen it the Divine delivery of the Law at Sinai. He recalls much that had been forgotten, or remained in abeyance from want of opportunity to exercise it in the wilderness, for all these would now be the code of laws by which, as a settled people, they must be governed. His hearers are only partially conversant with the Law. Hence some things are assumed, others are dealt with in minute detail, and even supplemented by new regulations to complete the Mosaic system (12—26). These later civil institutions are promulgated by God's command, and so have the same Divine sanction as those relating to religious worship.

5. The Prophetic Element in the book is very noteworthy, indeed it contains some of the most striking predictions of the Pentateuch. We have (a) the announcement of the Prophet who was to come, greater than Moses, but like unto him (18. 15-19); (b) the prediction respecting Israel's future in chap. 28, which should be compared with Leviticus 26; (c) the blessings in the 33rd chapter pronounced by Moses on the various tribes, which should be carefully compared with the blessing of the dying Jacob (Gen. 49), and the change ought to be noted between what is said of Levi in Deut. 33. 8-11, and the similarity of the words uttered concerning Joseph's sons, the powerful tribes of Ephraim and Manasseh (33. 13-17). The declaration in 6. 4, 5 is quoted by our Lord as the chief of all the commandments (Matt. 22. 37, 38), and it is with three sentences from this book that He defeats the three temptations of the Evil One (Matt. 4. 1-10).

(ii) THE HISTORICAL BOOKS.

THE BOOK OF JOSHUA.

- 1. With the Book of Joshua, which stands in close connexion with the Pentateuch, commence the Historical Books. They contain the history of the Israelite people during the three great periods of their national life: (1) as a confederation of independent tribes united by religion and blood; (2) as a monarchy, separated after three generations into two distinct kingdoms; (3) as tributary to foreign invaders.
- 2. The name Joshua (Jehovah is salvation) was originally Hoshea (salvation), the name of the last king of Israel (2 Kings 15. 30). This name was changed by Moses to Jehoshua on the occasion of sending out the twelve spies (Num. 13. 16), and this was contracted

to Joshua. In later times the name Joshua, modified in its passage through the Greek language, took in the LXX and in later Greek the form 'Ingoūs, Jesus (Acts 7. 45; Heb. 4. 8), which has become indelibly impressed on history as the greatest of all names.

- 3. Joshua was born in Egypt during the bondage of the Israelites. He first appears as a military captain at Rephidim (Ex. 17. 9-14) on the occasion of the attack of the Amalekites; he is Moses' minister at the giving of the Law (Ex. 24. 13); he is sent to spy out the land of Canaan as representative of the tribe of Ephraim (Num. 13. 8), and is appointed on the death of Moses his successor as leader of the people (Num. 27. 18-23), and to him is entrusted the task of settling them in Canaan.
- 4. Date and Authorship. The authorship of the book has been variously attributed to Joshua (according to the tradition of the Jews and early Christian writers), to Phinehas, Eleazar, one of the elders who survived Joshua, Samuel, and Jeremiah. Again, some have assigned its date to the time of the Judges, the reign of Josiah, and even to the time after the Babylonish Captivity. All these conjectures have little foundation. It is more than probable that Joshua followed the example of Moses by writing the annals of his own time, and it is difficult to imagine that any but a contemporary could have written such passages as 3. 15, 16; 6. 25. Later additions to the original are traceable in 10. 13; 15. 13-17; 19. 47; 24. 29-33. But the two addresses in 23 and 24 would appear to have been committed to writing by Joshua himself, who is expressly declared to have written such documents (24. 26). We may conclude therefore that the materials in the shape of records made by official persons at the time were left by Joshua and put into their present shape by a later hand.
- 5. Contents of the Book. The account of the settlement of the chosen people in Canaan may be thus divided: (i) The preparations for the conquest (1-5.12); (ii) the conquest of (a) the South (5.13-8), (b) the Centre (9, 10), (c) the North (11, 12); (iii) the partition of the land (13-22); (iv) the close of Joshua's career, and his death (23, 24). The characteristic feature of the book is that 'the Lord drove out the nations' before Israel, and that He fought for them. The conquest opens with the miraculous fall of Jericho, after the renewal of the rite of circumcision, and the apparition of the 'Captain of the Lord's host.' Then follows a march into the interior to the primary altar of Abraham at Shechem, where the covenant is renewed by oath and sacrifices. Next succeeds the miraculous victory at Beth-horon, and the general panic of the heather inhabitants after the rout of the con-

federacy under Jabin in the north. It closes with a general assembly at Shiloh, where the Tabernacle was permanently fixed, the allotment of their territory to each tribe, and a final renewal of the covenant at Shechem.

JUDGES.

- 1. The Book of the Judges, Kpiral (Acts 13. 20), receives its title from those who after the death of Joshua were raised up to be the 'deliverers' of the people from their enemies around. The Hebrew words used for these deliverers, Shôphêt, plur. Shôphětim, which we have translated Judge, bear a marked resemblance to the Suffes, Suffetes of the Carthaginians at the time of the Punic wars (Livy, xxx. 7). These Suffetes at Carthage were sometimes styled by the Romans reges, sometimes consules or dictatores. Raised up on extraordinary occasions, vested with special powers for the emergency, like the Dictators at Rome, the Judges delivered the nation from some pressing danger, and their power generally terminated with the crisis which had called them forth.
- 2. Contents. The book may be divided thus: (i) Part I (1-3.4) is introductory, and gives an account of the conquest of certain portions of the land by different tribes. (ii) Part II (3. 5-16) describes the declension of the Israelites from the duty of expelling the heathen nations, their lapse into idolatry, the punishment this apostasy brought upon them, and their deliverance by thirteen Judges, who, at God's command, assumed a temporary dictatorship. (iii) Part III (17-21) contains a record of two remarkable incidents, (a) that of Micah and the Danites (17, 18), and (b) 'the deed of shame' performed at Gibeah, and the consequent war which led nearly to the extermination of the tribe of Benjamin (19-21). This portion forms a kind of appendix recording events antecedent to those related in the body of the book, and illustrating the demoralised condition of some of the families of Israel. The early date of this portion is indicated by the mention as living of Phinehas, the grandson of Aaron (20. 28), and of Jonathan, the son of Gershom, and the grandson of Moses, in 18. 30 (R. V.).
- 3. Authorship. The authorship is uncertain. But it must have been compiled from existing records and family memorials. Jewish tradition ascribes it to Samuel, but if begun by him it was probably continued by other annalists, and it is possible that these documents were combined into one harmonious whole by Ezra or Nehemiah. The book is remarkably vivid in its details. The song of Deborah and Barak affords, it has been remarked, abundant proof of having been

composed shortly after the date of the event commemorated. The reference in 18. 30 to the 'captivity of the land' seems to mark a date posterior to the Assyrian captivity of Israel; but the intimate knowledge displayed of the topography of Palestine sufficiently indicates that the book was written by an inhabitant of the country, and that the original documents must belong to an early period.

- 4. Chronology. It is uncertain whether the rule of the Judges as recorded was consecutive or contemporaneous. Some, as Samson and Samuel, certainly seem to have been contemporaries; and so probably were Abimelech, Tola, and Jair. The office of Judge, subsequently to Jephthah, became life-long, and hereditary in Samuel's time, and this gradually prepared the way for a monarchy. It is noticeable that from the days of Phinehas to the days of Eli the priesthood is never mentioned, and that with Eli, for some unknown reason, the office had passed from the family of Eleazar to that of Ithamar. Several of the events recorded in the book are alluded to in Psalms 78 and 83, and the 'iniquity of Gibeah' (19, 20) is referred to in Hosea 9.9; 10.9.
- 5. The Books of Joshua and Judges bear the same relation to the books of the Law as the Acts of the Apostles to the Gospels; but the former mark the decline of the Jewish, the latter records the progress of the Christian Church. The history of the Judges teaches the lesson in the most solemn manner that apostasy from God sooner or later brought its punishment, but that God in His infinite mercy was ever ready to raise up deliverers when His people cried to Him in their trouble (Ps. 106. 44, 45).

RUTH.

- 1. The Book of Ruth is a sequel to the Book of Judges, though in the Hebrew Canon it does not immediately follow it, but forms part of the Hagiographa, or last division of the Canon. It serves to connect the period of the Judges with the monarchy, and supplies an important link in the ancestry of David. No certain date can be assigned to its authorship, but it must have been written after the time of David, and long before the Exile. It comprises a period of ten years, and is referred by some to the latter part of the judgeship of Eli, by others to the beginning of that of Samuel.
- 2. Summary. During a period of famine two Ephrathites of Bethlehem-Judah, Elimelech and Naomi, go forth with their two sons, Mahlon and Chilion, to seek a home in the land of Moab (1. 2). Here Elimelech dies, and after about ten years his sons, who have

married two of the daughters of Moab, Orpah and Ruth, die also (1. 3-5). Naomi prepares to return to her native town, and Ruth, who cannot be dissuaded, accompanies her (1. 8-18). Reaching Beth-lehem Ruth goes to glean in the fields of Boaz, a wealthy kinsman of Elimelech (2. 1). Struck by her simple fidelity, he permits her to share in the provision made for his servants. By the advice of her mother-in-law Ruth claims kinship with him (3), and he is not slow to acknowledge it. But there is a nearer kinsman, who is first asked to discharge a kinsman's duties (4. 1-8). When he declines, Boaz readily performs them, and marries Ruth, by whom he becomes the father of Obed, the grandfather of King David (4. 13-17).

3. Value of the Book. The book illustrates several important points. (1) It brings out the pious character of the good Boaz, and the friendly relations between him and his reapers; (2) it illustrates the Jewish land-system, and the method of transferring property from one person to another; (3) it hands down the brave love and unshaken trustfulness of her who, though not of the chosen race, was privileged to become the ancestress of David and so of 'great David's greater Son' (Ruth 4. 18-22; Matt. 1. 5-16); and (4) by the adoption of the Moabitess Ruth into the Church of God and her acceptance as a mother in Israel it anticipates the words of Christ that 'many should come from the east and west, and should sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven' (Matt. 8. 11).

THE BOOKS OF SAMUEL.

- 1. The two Books of Samuel are so called, not because Samuel was the author, but because that prophet is the most prominent actor in the opening portion, and the great instrument in the establishment of the kingdom of Israel. The two books are in reality a single work, and are so regarded in the Hebrew Canon. The LXX translators divided the Book of Samuel and the Book of the Kings into four books, which they named Books of the Kingdoms. This division is followed in the Vulgate, only the title is altered to Books of the Kings, which remains the alternative title in the Authorised Version of the English Bible.
- 2. Authorship. This cannot be determined for certain. But we know from 1 Chron. 29. 29 that there were Books of Samuel, Nathan, and Gad, the seers; and probably these prophetic men are answerable for a large portion of the materials. Records of the kingdom would supply others, and David's personal memoirs would give the rest.

There were scribes and secretaries (2 Sam. 8. 17; 20. 25; I Kings 4. 3, &c.) who would help to mould the records into consecutive narratives, and the national poetic literature would preserve such compositions as Hannah's song (I Sam. 2. I-10), David's lament over Saul and Jonathan (2 Sam. 1. 17-27), his lament for Abner (2 Sam. 3. 33, 34), his thanksgiving (2 Sam. 22), and his last words (2 Sam. 23. I-7). Thus whatever may have been the actual date of the compilation, the books themselves were based on the works of a series of prophets contemporary with the kings whose history they record.

- 3. The Subject-Matter of the books may be best studied as forming three biographies—those of Samuel (I Sam. 1—12), Saul (I Sam. 13—2 Sam. 1), and David (I Sam. 16. II—2 Sam. 24). As in the history of the patriarchs, so in these biographies, no reader can fail to notice the remarkable candour of the writers, who hide nothing and forget nothing. They are no mere hero-worshippers; they do not dissemble the sins of kings; they depict the miseries which follow the forsaking of the path of righteousness, and the blessings which accompany adherence thereto.
- 4. Samuel is the connecting link by which the judgeship passes on to monarchy. His ancestry from Levi, which is only given in outline at the beginning of the book, is to be found in I Chron. 6. 22-28 and 33-38. To his personal character, administrative skill, and intellectual ability is due the reformation of the people from unbridled licentious anarchy to a peaceful acquiescence in a monarchy and a respect for justice. It is easy to see why he became one of the 'Heroes of Hebrew History;' why, as the last representative of the Judges, the first of the regular succession of prophets, the inaugurator of the kingdom, he could be associated with Moses and Aaron in the Psalms (see Ps. 99. 6, and comp. Jer. 15. 1).
- 5. Saul began well and ended badly. Nothing could be more promising than his first acts (I Sam. 10, 11), but his elevation soon makes him self-willed and self-assertive. Hence his fits of melancholy and jealousy, his bitter persecution of David, his moments of remorse, and his final defection exhibited in his consulting the witch of En-dor, just before the disastrous battle of Mount Gilboa. Proud, selfish, reserved, obstinately stiffnecked and profane, he sought to govern absolutely, instead of as the vicegerent of God. But he was never sovereign of more than the central part of the country. Indeed, he was rather the pastoral chief of amalgamated tribes than the monarch of a kingdom.

- 6. David. In David, for the first time, we see a true monarch. With him the sceptre came into the house of Judah, and he became the founder of a dynasty, which lasted upwards of four centuries. In his career we note (i) his early life as a preparation for his subsequent career; (ii) his life at court and as an outlaw; (iii) his elevation to the throne after long and varied discipline; (iv) his devotion to Jonathan and his magnanimity towards Saul, his valour, his musical and poetical gifts; (v) the fact that neither in the hour of danger nor the more trying hour of prosperity did he ever 'go after strange gods' or lapse into idolatry; (vi) the depths into which he fell when he gave way to the temptations of passion, the seriousness of his contrition, and the severity of the punishment which followed the great sin of his life.
- 7. David as a Type. In relation to our Lord, David was not only His ancestor after the flesh, but in his humiliation and exaltation, and as the vanquisher of heathen nations, he was an eminent type of Him of whom he spoke in many of the Psalms, and who is not called the Son of Abraham, or of Jacob, or of Moses, but the Son of David (comp. Is. 55. 3 with Acts 13. 34).

THE BOOKS OF KINGS.

- 1. First and Second Kings formed originally in the Hebrew Canon one book, called 'The Book of Kings.' It was broken into two parts by the Greek translators of the LXX, and the Vulgate followed this division, which has been adopted by the whole Western Church.
- 2. Authorship. Who the author was cannot be decided. The compiler refers to three sources of his narrative: (1) the Book of the Acts of Solomon (I Kings 11. 41); (2) the Book of the Chronicles of the Kings of Judah (1 Kings 14. 29), quoted fifteen times; (3) the Book of the Chronicles of the Kings of Israel (I Kings 14, 19), quoted scventeen times. These annals have perished, but the selection from them, intended to exhibit God's dealings with His people, has survived. The number of Chaldaisms in the text points to a late origin, and there is a great similarity of style between the later portion of 2 Kings, in the incidents of which Jeremiah was a participator. and the corresponding narratives in the book which bears his name (2 Kings 25. 22; Jer. 43. 6). Jewish tradition ascribes it to Jeremiah: but the vividness of certain scenes, such as the biographies of Elijah and Elisha, the dialogue between Ahab and Micaiah, and the career of Jehu, seems to betoken an eyewitness, whose record has been introduced unaltered by the compiler.
 - 3. Subject-Matter. With the exception of two reigns, the books

embrace the whole regal period of Israelite history, from the death of David to the Captivity. The narrative falls into three parts:—
(i) The reign of Solomon, portraying the undivided kingdom at its greatest height of power (I Kings 1—11). (ii) A parallel account of the divided kingdom of Judah and Israel until the captivity of Israel (I Kings 12—2 Kings 17). (iii) The history of the kingdom of Judah down to the Babylonian conquest of Jerusalem by Nebuchadnezzar and the captivity of the people (2 Kings 18—25).

- 4. The Contents should be studied in connexion with the parallel passages in Chronicles, and the later parts should be read in the light of contemporary prophets. Both books represent the history as a conflict between faith and infidelity, between the worship of Jehovah, the Supreme Eternal Source of Life, and Baal, the personification of the powers of Nature. Israel declines from God, the kings follow Jeroboam, who made Israel to sin.' She becomes outcast, and her record is wiped out of the Book of Life, just as is that of the family of Cain and the apostate descendants of Noah and of Abraham; while Judah, blessed with a few faithful kings, as Asa, Hezekiah, Josiah, repents of her unfaithfulness during her exile in Babylon, and is restored.
- 5. The Prophetical Office assumed throughout this period special prominence. The Schools of the Prophets, founded by Samuel, bore abundant fruit, and the value of the Prophetic Order was incalculable. 'The prophets were the privy-councillors of kings, the historians of the nation, the instructors of the people.' It was their function to maintain the religion of Jehovah against the idolatrous tendency so rife in their times, to defend and interpret the Moral Law, to denounce oppression and covetousness, injustice and profligacy, cruelty and wrong dealing, and to lift up their voice with fearless courage for God against the vicious practices of kings and people.
- 6. The Discovery of the Book of the Law in the days of Josiah (2 Kings 22), gives us a startling insight into the decay of religion which had befallen the country during the time of Manasseh. But it is impossible to read the Books of Kings without being struck by the numerous references to the Pentateuch, and by the extent to which the thread and tissue of the narrative is interwoven with the thoughts and phraseology of the Mosaic period. In Solomon's dedication prayer (1 Kings 8. 22-53) we have many expressions which recall the language of Numbers, Leviticus, and Deuteronomy; while the recital of the idolatrous practices of Ahaz (2 Kings 16), and the solemn enumeration of the offences for which the northern kingdom (2 Kings 17) was destroyed, abound with phrases which are to be found in our present

Books of Moses, and have an evidential value as bearing on their existence in some form or other all through the time of the kingdom.

THE BOOKS OF THE CHRONICLES.

- 1. Title. The First and Second Chronicles form one work in the Hebrew, and are entitled *The Acts or Annals of the Days*, from which our title, 'Chronicles,' arises. The Greek title in the LXX translation is *Paraleipomena*, or 'the things omitted;' a name intended to imply that Chronicles is supplementary to the Books of Samuel and Kings, and supplies the omissions of the earlier history. The Latin has followed the LXX in dividing the work into two books, but has retained the name *Paraleipomenon* ¹.
- 2. Sources of the Book. The compiler of Chronicles seems to have employed for the history of (i) the reign of David the words or 'history' of Samuel the seer, the 'history' of Nathan the prophet, the 'history' of Gad the seer (I Chron. 29. 29, R.V.); for (ii) the reign of Solomon (a) the 'book' (R.V. 'history') of Nathan the prophet, (b) the 'prophecy' of Ahijah the Shilonite, (c) the 'visions' of Iddo the seer (2 Chron. 9. 29); and (iii) for later reigns the 'histories' (R.V.) of Shemaiah the prophet (2 Chron. 12. 15), the 'book' of the Kings of Israel and Judah (2 Chron. 27. 7), the 'acts' of the Kings of Israel (2 Chron. 33. 18), the 'history' (R.V.) of Jehu the son of Hanani (2 Chron. 20. 34); and he mentions a history of Azariah (Uzziah) by Isaiah the prophet (2 Chron. 26. 22), also of 'the acts and good deeds' of Hezekiah by the same prophet (2 Chron. 32. 32). In the period from the Creation to the death of Saul he appears to have used, (a) the Historical Books of our present Scriptures from Genesis to Ruth, (b) various documents, genealogical and historical, preserved by 'the chiefs of the fathers' even through the period of the Captivity2.
- 3. Author. Jewish tradition ascribes the compilation to Ezra, who would obtain his material from various annals of the monarchy. But, though this is considered improbable by some, the fact that 2 Chronicles ends with the same passage with which the Book of Ezra begins, suggests the same author, and favours the supposition that the Books of Chronicles and that of Ezra were originally united.
- 4. Contents. The book is naturally divided into four parts. (i) Part I (1 Chron. 1—9), consists of genealogies from Adam, and we trace (a) the line from Adam to Abraham; (b) the line of Judah to Elishama;

¹ The genitive plural after Liber understood.
² See Girdlestone's Foundations of the Bible, pp. 56 sq.

(c) the kingly line of David through Zerubbabel; (d) the line of priests to the Captivity; and (e) the three leading families of singers, one of which represented the line of Samuel. (ii) Part II (1 Chron. 10—29), gives the history of David, and is remarkable both for the omissions which are found in the narrative, and also for many new facts which are not given in the Books of the Kings. (iii) Part III, contains the reign of Solomon (2 Chron. 1—9). (iv) Part IV (2 Chron. 10—36), gives the history of the kings of Judah up to the Captivity. Here the additions made are of special moment.

- 5. Object. The above analysis throws light on the object of the compilation of Chronicles. When the leaders of the returning exiles from Babylon came to allot the various portions of territory to the families entitled to them according to the Mosaic Law, they would need authoritative genealogical tables. Again, the maintenance of the Temple service, and of the payment of tithes, required strict proof of hereditary descent on the part of the officiating priests and Levites. To this work Ezra and Nehemiah seem to have earnestly set themselves, for they would feel the importance of preserving proofs of the historical continuity of the nation, if a spirit of patriotism in the people was to be restored, and of confidence in the favour of God in spite of the punishment He had inflicted upon them during the dreary years of the Captivity.
- 6. Characteristics of the Book. Hence, as compared with the parallel histories of Samuel and Kings, we notice (a) a great tendency to dwell on the details of the Temple worship, the arrangement of the courses of the priests, and the like; (b) a marked bias for genealogical tables, and for putting on record the names of persons engaged in any of the events narrated; (c) a constant desire to ascribe all the events narrated to the Divine agency, and to represent the Divine favour as directly dependent on the faithfulness of rulers and people to the original Covenant, and Divine punishment as the natural result of unfaithfulness. Hence the history of Chronicles has been called 'ecclesiastical,' that of Samuel and Kings 'political.'
- 7. Additions and Omissions. While a large portion of Chronicles is common to the Books of Samuel and Kings, it is in several respects an independent history. It is evidently not intended to supersede the Books of Kings, for a knowledge of the history contained in those books is in several places presupposed ¹, and many sections agree almost

¹ Thus in 2 Chron. 21. 12-16 Elijah is spoken of in a way which assumes that the reader is acquainted with his history; and in 2 Chron. 22. 7, 8 a knowledge is presupposed of the sayings of Elijah and the acts of Elisha.

EZRA.

- 1. Ezra (help), was the son of Seraiah, and was probably born at Babylon. He was a scribe (Ezra 7. 6), who went up to Jerusalem with the second body of returned captives. From the language he employs in 8. I, it has been inferred that he was the author of the book which bears his name; others think that considerable portions of the book, and the following Book of Nehemiah, were derived from memoirs of those two eminent men, but do not consider that the books in their present shape were the works of these authors.
- 2. The Book of Ezra was anciently united with the Book of Nehemiah, and in the LXX the two books are called Second Esdras and Nehemiah. In the Vulgate they are called First and Second Esdras. The book is a continuation of the Chronicles. It is written partly in Hebrew, and partly in another dialect which some call Chaldee and others Aramaic or Syrian. The parts in Aramaic are chaps. 4.8–6.18, and 7.11–26. They are largely made up of letters and other public documents taken from the archives, and are probably quoted in the original language, instead of being translated, to mark their authenticity.
- 3. Analysis. The book falls into two sections with a considerable interval between the two. (i) Part I (1—6) gives an account of the return of the captives from Babylon at the beginning of the reign of Cyrus, B. C. 536, and the rebuilding of the Temple, interrupted by the Samaritans, but renewed at the preaching of Haggai and Zechariah, and accomplished in the sixth year of Darius, B. C. 516. (ii) Part II (7—10), separated by half a century, gives an account of the second

immigration of exiles in the reign of Artaxerxes Longimanus (B.C. 458, 457), which was led by Ezra himself, who carries out a reformation of the people, and forbids the intermarriage of the Jews with heathen wives. Thus the whole period covered by the book extends over seventy-nine years, from B.C. 536 to B.C. 457.

NEHEMIAH.

- 1. The Book of Nehemiah was, as we have seen, anciently united with the Book of Ezra, and in the Vulgate it is called 2 Esdras. It is closely connected with the later chapters of Ezra, and carries on the history from about twelve years after the close of Ezra's book to the last jubilee, B.C. 445-413, covering a period of thirty-two years.
- 2. Nehemiah (the Lord comforts) was a Jew of the tribe of Judah (Neh. 1. 2), and was acting as cupbearer to the King of Persia at Shushan, his winter residence, when he received intelligence of the deplorable condition of Jerusalem and of the residents in Judæa. Filled with sorrow he prays to God, and God opens the heart of Artaxerxes to give him a commission to rebuild the walls of his ancestral city. Zerubbabel had rebuilt the Temple, but not the city wails. These Nehemiah endeavoured to re-erect, and amidst the opposition of many enemies, within and without, he employs the whole body of the people of every rank and order, by night as well as by day, in carrying out the operation, and in fifty-two days accomplishes his work.
- 3. Analysis. Thus the book is mainly an autobiography of Nehemiah. It falls into three main divisions. (i) Part I (1-6)describes (a) his sorrow for his country while at the court of Persia, and his return (1, 2); and (b) his plans for rebuilding the walls amidst the opposition of many enemies (chaps. 3-6). (ii) Part II (7-12) relates the arrangements made for the occupation of the city. The seventh chapter is an extract from Ezra 2, 3, apparently inserted in order to bring forward again the names of the original immigrants a century earlier, whose descendants were now brought into a new covenant with God at the Feast of Tabernacles, when the Law was solemnly read, the history of God's dealings with His people recounted, and the covenant solemnly sealed by the chiefs of the people. (iii) Part III (13) is an appendix. After holding the position of Governor or Satrap of Jerusalem for twelve years, Nehemiah returned to the court of Artaxerxes. During his absence the old abuses began to creep in, and being informed of this, he once more obtained leave of absence from the Persian court, and as Tirshatha was invested with renewed powers. He employed his time in diligently putting down

abuses, introducing measures for the prevention of traffic on the Sabbath, denouncing mixed marriages, and carrying out a second reformation. After this he is thought to have returned to Persia about B.C. 413, and there died.

ESTHER.

- 1. Eisther (star). This little book contains an episode in the history of those Israelites who did not return from the Captivity. It has always been esteemed as canonical both by Jews and by Christians. It is one of the few books of Scripture which does not contain the name of God or Jehovah, possibly because it was intended to be read in the Jewish houses during feasting, and it was considered more reverential to omit, under such circumstances, direct mention of the Divine Name.
- 2. The Date. The book opens in the third year of Ahasuerus, who is now generally understood to have been Xerxes, and who reigned B.C. 485-464. The feastings mentioned (1, 2) may have been the prelude to that monarch's expedition against Greece, which expedition was over in the seventh year (2. 16).
- 3. The Name Esther is Persian. Her proper name was Hadassah (myrtle). Brought by her kinsman Mordecai, who chose to remain in Persia, she is selected in place of Vashti to become the favourite wife of the Persian despot, and Mordecai, sharing in her prosperity, is appointed one of those who 'sat in the king's gate' (Esther 2.21). In this capacity he discovers a plot of the eunuchs to assassinate the king. This he divulges, and the record of his services is entered in the royal chronicles. But he has a rival for the royal favour, Haman, an Agagite, a descendant of the ancient Amalekite kings. The new favourite, hating Mordecai, forms a plot for the wholesale destruction of the Jewish exiles (chap. 3). Mordecai discovering this informs Esther, and she, putting her life in her hands, intercedes with the king in behalf of her nation, and Haman is hanged on the very gallows he had designed for Mordecai, while the latter is advanced to high honour in the Persian court (chaps. 7, 8).
- 4. The Feast of Purim (lots) is still kept up amongst the Jews in ironical commemoration of their great enemy, who had resorted to the augury by lots to find a lucky day on which to slay the Jews (3. 7). Preceded by a strict fast on the 13th of Adar, or March, the festival is celebrated with great rejoicings. The Book of Esther is recited in the synagogue, and when the reader comes to the name of Haman, the entire assembly shout in execration, and the conclusion of the service is followed by feasting and merriment.

5. The Author of the Book is unknown, and it has been attributed to Ezra, who may have brought it with him from Babylon to Jerusalem. But most probably it was Mordecai, as no one else could possess such minute knowledge as is shown in the narrative of the names of Haman's family and that of Esther, as also the domestic details of the palace of Shushan. It was written in Hebrew, but the LXX version contains considerable additions to the narrative.

(iii) THE POETICAL BOOKS.

JOB.

- 1. The Poetical Books, including Job to the Song of Solomon, were written at various times, some being of earlier, others of later date than the Historical Books. They are classed together partly because they are in Hebrew verse, but mainly because they formed the devotional books of the Jewish Church.
- 2. The Story of Job is told at the beginning and end of the book which bears his name. He appears on the scene as a wealthy God-fearing man, living in patriarchal style in the land of Uz, probably the N.E. of Arabia Deserta (1. 1). Suddenly he is prostrated by a succession of calamities, and is stripped of goods, of children, of health (1. 13-22). His friends visit him, but prove sorry comforters; in fact, they provoke him to outbursts of indignant self-justification (4-37). At length God speaks to him in vision, and puts a series of questions intended to illustrate the unfathomable wisdom and power of the Most High as compared with the littleness of man (38-41). Thus Job is brought back to his true position of allegiance and humility. He acknowledges God's chastening hand and prays for his friends, who stand rebuked by God. Then the blessing of God is once more shed forth upon His servant, and the latter end of Job is more prosperous than the beginning (42).
- 3. Opinions respecting the Book. The most varied opinions have been held respecting the book. The unanimous tradition of the ancient Jews ascribes the book to the Patriarchal age, and regards it as substantially based on historical incidents. Others, of a later date, have treated it as a parable or a philosophical fiction. Modern critics of different schools unite in the view that it is a theological discussion of very high merit, founded upon an historical basis, displaying the opinions of opposite schools on an unsettled question, (i) the connexion between human suffering and guilt, and (ii) whether there is any higher motive for religion than selfishness.

- 4. Internal Evidence. Opinions differ also as to the date of its composition. Some place it before the Mosaic Dispensation, others in the time of Solomon, and others in a period subsequent to the Cabylonish Captivity. One of the most striking things about the book is that in all its forty-two chapters there is not a single reference to Israelite history. There are references it is thought to Adam and the Fall (chap. 31. 33), possibly to the Flood (chap. 22. 16); but none to any subsequent event recorded in Scripture, unless we except chap. 20. 23, which has some resemblance to the punishment connected with the sending quails in the desert (comp. Ps. 78. 30, 31). When we add to this the long life of Job (chap. 42. 16), the patriarchal customs and forms of worship which meet us, and the absence of all allusion to the Mosaic Law, we can hardly resist the inference that either (i) the book was written in early and patriarchal times, or (ii) that its author lived in some secluded region, where the historical records of God's people had not reached him.
- 5. Modern Research has been deemed capable of throwing some light on the question. (i) The Assyrian tablets bear witness to astronomical knowledge in the cities of the Euphrates valley as far advanced as that displayed by the Book of Job, as early as B.C. 3000. (ii) Assyrian monuments prove that invasions of nomad tribes were by no means uncommon at as early a period. (iii) The animals and monsters, except the leviathan, used as illustrations by Job, are precisely those found on Babylonian monuments, but were not for the most part familiar to the Jews of Palestine. Behemoth and leviathan, the hippopotamus and the crocodile, though both natives of Egypt, would be known to the inhabitants of Arabia Petræa, the mines of which were extensively worked by Egyptians 2000 years before the Exodus.
- 6. Further Considerations. The names and customs also portrayed in the book point to the Patriarchal epoch, though not in its earliest stage, since many offices, formerly discharged by the children of the family, are here delegated to servants. The language approximates more closely to Arabic than that of any other Hebrew work, and is replete with Chaldaisms, which belong to an early, and not to a late, style of literature. The composition generally is archaic in grandeur and obscurity, and recalls the oldest portions of the Pentateuch, of the Psalms, of Proverbs, and the Song of Deborah. If we compare it with the poetical compositions of Moses (e.g. Ex. 15, Deut. 32), whole phrases will be found to be identical; and this is regarded by some as favouring the supposition that Moses either wrote the book, or, finding the original narrative, oral or written, during his forty years' residence in Midian, gave to it its present form, adding its introductory and

concluding portions in prose. These portions bear a stronger resemblance to the Pentateuch than to any other writings; they belong to the same and breathe the same spirit as the rest of the book, and only other from it as prose differs from poetry. The great weight, however, of antiquity, favours the view which most modern critics are tolerably unanimous in allowing, viz. that the main portion, i.e. the poetical part of the book, with the exception of Elihu's speech, is the work of one author, though they differ about the prose portions.

- 7. The Authorship is very uncertain. Some would attribute the book to Moses, others to Job himself, who has been even identified with Jobab the Joktanite (Gen. 10. 29); others suppose Solomon to have been the author; others, one of the later prophets; others, a resident in Southern Judæa, on the borders of the Idumæan Desert, in the time of the monarchy anterior to Amos, by whom Job is presumably quoted.
- 8. Conclusion. On the whole, it is best to leave the matter as an unsettled question, and to study the book itself, which may be thus analysed: (i) The Introduction (1, 2) consists of a prose narrative of the cause and extent of Job's sufferings, and his patient endurance of them; (ii) The Colloquies between Job and his comforters, in poetry, the theme of which is the cause of human suffering. His friends affirm it to be sin, and exhort Job to repentance. He denies it, appeals to facts, and complains of the unkindness of his friends. This portion consists of three series: (a) Job's complaint (chap. 3), followed by the speeches of Eliphaz, Bildad, and Zophar, each being successively answered by Job (chaps. 4-14); (b) a further speech of each of these three, with Job's answer thereto (chaps. 15-21); (c) a speech of Eliphaz and Bildad, with the answer to each (chaps. 22-31). (iii) The Argument of Elihu that sufferings are remedial and for the good of the one afflicted, followed by a reproof to Job for his self-justification, and a defence of God's government, with a magnificent description of His wonderful works in the world of Nature (chaps. 32-37). (iv) An address of the Almighty Himself out of the whirlwind, revealing His power and wisdom, concluding with Job's humble confession and penitence (38-42.6). (v) A prose Conclusion, narrating the end of Job's life in peace and prosperity (42. 7-17). Job himself, it is to be remembered, is named by Ezekiel (Ezek. 14. 14), as well as by St. James (James 5. 11), as a real person, and is classed by them with other holy men.

THE PSALMS.

1. The Book of Psalms occupies in the Hebrew Canon the first place in the third of the great divisions into which the Canonical Books

were divided,—Law, Prophets, Hagiographa. It is the product of the Jewish Church, but 'in its spiritual fulness it belongs to no special time,' and the old words are 'fulfilled' in Christ. Its growth was gradual, and its composition extends over a thousand years of national life from Moses to Malachi, in which Hebrew history is set to music.

- 2. Names of the Psalter. The title of the book in the Hebrew Bible is Sepher Tehillim, the Book of Praises, or simply Praises. The Septuagint translators use the word $\psi a \lambda \mu \delta s^1$, psalm, to render the Hebrew word for a song with musical accompaniment; and the entire collection was entitled Psalms, $\Psi a \lambda \mu \omega i$ (Luke 24. 44), or the Book of Psalms (Luke 20. 42). Later came the word $\Psi a \lambda \tau i \rho \iota \omega v$, Psalter, a Collection of Psalms, which has come down to us from the Greek through the Latin.
- 3. Divisions of the Psalter. The Psalter was from ancient times divided by the Jews into five books, answering to the Five Books of Moses. (i) Book I (Psalms 1-41) contains forty-one Psalms, of which all are described as 'Psalms of David,' with the exception of Psalms 1 and 2 (which are introductory), 10 and 33. (ii) Book II contains thirty-one Psalms (42-72), of which eighteen are ascribed to David, seven to 'the sons of Korah' (42, 44-49), one (the 50th) to Asaph, one (the 72nd) to Solomon, and four are anonymous (43, 66, 67, 71). (iii) Book III consists of seventeen Psalms (73-89), of which eleven are attributed to Asaph (73-83), three to 'the sons of Korah' (84, 85, 87), one to David (86), one to 'Heman the Ezrahite' (88), and one to 'Ethan the Ezrahite' (89). (iv) Book IV consists of seventeen Psalms (90—106), of which one is entitled 'of Moses' (90), two (101, 103) 'of David;' the rest are without title. (v) Book V contains forty-four Psalms (107-150), of which 108-110, 122, 124, 131, 133, 138-145, are entitled 'of David,' 127 'of Solomon.' Of the rest the most have no title, or the general one 'A Song of Ascents.' Psalm 119 is divided into sections of eight verses. In the Hebrew every verse of each section begins with the letter of the alphabet inscribed over it, which is evidently intended to help the memory in reciting it, as the Psalm is supposed to have been sung on the homeward march of the Israelites from Captivity.
- 4. The Bible Version of the Psalms was made direct from the Hebrew in 1611. It is more accurate, but less melodious than the version in the Prayer Book. The latter is taken from Cranmer's

¹ Ψaλμόs denotes (1) the music of a stringed instrument; (2) a song sung to the accompaniment of such music.

Bible of 1539. It is pointed for chanting, and is admirably adapted for that purpose; but the rendering is not so close to the Hebrew, and has been to some degree influenced by the LXX through the Latin, and by Luther's version.

- 5. Universal Adaptation of the Psalter. 'The Psalter has been through all the centuries, and will ever continue to be, the one unique and inexhaustible treasury of devotion for the individual and for the Church.' The product of one, it is the property of two Dispensations, Jewish and Christian. There is no other Book of Praise so pregnant with expressions of the heart's deepest emotions under all the vicissitudes of life, or so adapted to all climes and ages as to be the universal medium of praise for all nations of the world. No country but such a 'museum-country' as Palestine, varying as it does from the arid desert to the mountains capped with snow, could have furnished such a combination of subjects for poetical imagery; its vines and fruits; its valleys thick with corn and shining with lilies; its mountains, torrents, rivers, lakes; its wild and domestic animals, and its beasts of prey—all are pictured in the Psalms with a noble simplicity to which we find no parallel elsewhere. 'The Psalms are as living as when they were written.... They were composed in an age at least as immature as that of the singers of the Veda; but they are now what they have been for thirty centuries, the very life of spiritual religionthey suit the needs, they express, as nothing else can express, the deepest religious ideas of "the foremost in the files of time 1.";
- 6. Age and Authorship. When we speak of the Psalms of David, we use a popular and general form of expression. That the poet-king is to be regarded as the founder of the Psalter there can be no doubt, and that a considerable number of the Psalms are due to his authorship. The incorporation of Ps. 18 in 2 Sam. 22, and its ascription to him is an important fact. In his time poetry and music attained a high development?, and the varied experiences of his life imparted a depth of meaning to his words. But we have proof that the reigns of Jehoshaphat and Hezekiah gave a fresh impulse to the outpouring of expressions of devout thanksgiving (2 Kings 18 ff.; 2 Chron. 20). Again, with the return from the Captivity fresh hymns would need to be composed for the services of the restored Temple; and we may believe that the study of the Law under Ezra and Nehemiah further enriched the existing collection³. Whether any Psalms are to be referred

¹ Dean Church, The Sacred Poetry of Early Religions, pp. 12, 38.

² Delitzsch, The Psalms, Introd. § iii.

³ Professor Kirkpatrick, Introd. p. xxxv.

to the Maccabæan period is a question on which opinion is much divided, and it is best to regard David as the Founder of the Psalter, and to look for additions to the collection in the periods indicated above.

7. Headings. The Latin headings, which are prefixed to the Psalms in the Prayer Book, are the first few words of the particular Psalm in the Vulgate, and are a survival and reminder of the time when the Psalms were 'said' or 'sung' in Latin. They are only valuable for purposes of designation. The Hebrew titles and inscriptions, as they are translated in our version, are very obscure, and their meanings sometimes can only be matters of conjecture. As they are translated in the Authorised Version, they indicate a traditional belief as to (i) the style or character of the Psalm, or (ii) its musical setting, or (iii) its liturgical use, or (iv) its authorship, or (v) the occasion of its composition.

(i) The Style or Character of the Psalms :-

- Mizmor, rendered 'Psalm,' is prefixed to fifty-seven Psalms, and is generally preceded or followed by the name of the author. (See Ps. 48.)
 It denotes a Psalm accompanied with instrumental music.
- Shir, a song, sometimes preceded and sometimes followed by Mizmor, is the general term for a song or canticle. It occurs thirty times in the titles.
- Maschil, prefixed to thirteen Psalms, denotes either (1) an instruction, or a foem of a didactic nature (see titles of Pss. 38 and 70); or (2) a skilful Psalm (see the R.V. of Ps. 47. 7).
- 4. Michtam occurs in the title of six Psalms (Pss. 16, 56-60). It is thought to be a musical term, but the meaning is very obscure. Some would explain it as meaning 'engraven in gold,' 'a golden Psalm,' with reference to the value and popularity of the Psalm as an outpouring of thankfulness; others understand it to mean a poem of epigrammatic character.
- Shiggaion (Ps. 7), 'wandering,' 'erratic,' seems to denote a poem in wild irregular rhythm.
- The expression 'A Prayer' stands as the title of five Psalms (Pss. 17, 86, 90, 102, 142).
- (ii) Musical Setting, or accompanying instruments :-
 - Negīnōth, R. V. 'on stringed instruments,' occurs six times (Pss. 4, 6, 54, 55, 67, 76).
 - Nehīlöth, R. V. with the Nehiloth, or (marg.) 'wind instruments,' probably flutes. It occurs in Ps. 5 only.

- 3. Alāmōth, R.V. set to Alamoth, Ps. 46, denotes 'for maidens' voices, soprano.'
- 4. Shemīnīth, R. V. set to the Sheminith, i. e. in marg. 'the eighth' (Pss. 6 and 12), or the lower octave, for bass voices.
- 5. Gittith, R. V. set to the Gittith (Pss. 8, 81, 84), may denote some Gittite instrument, or a Gittite tune, brought by David from Gath.
- To Jeduthun, R.V. after the manner of Jeduthun (Pss. 39, 62, 77), probably denotes that the Psalm was set to some melody called after or composed by David's chief musician (I Chron. 16, 41).
- 7. Certain titles seem to indicate the melody to which the Psalm was to be sung, as Ps. 22, set to Aijéleth hash-Shahar, i. e. 'the hind of the morning;' Pss. 45, 69, 80, set to Shoshannim, R. V. 'the tune of the Lilies;' Ps. 56, Jonath-elem-Rechokim, 'the silent dove of them that are far off;' Pss. 57—59, 75, set to Al-tashcheth='Do not destroy;' Ps. 9, set to Muth-labben, R. V.='Die for the son'(?).
- 8. For the Chief Musician is prefixed to fifty-five Psalms, of which most bear the name of David. It seems to denote the destination of the Psalm for the precentor or conductor of the choir in the Temple services.
- 9. Selah is not a title, but a musical expression, which occurs seventy-one times in the Psalter, is rendered by the LXX διάψαλμα (diapsalma), and is supposed to have been an instruction to the orchestra to strike up either with a louder note, or while the singing ceased with a softer accompaniment.
- (iii) Liturgical Use:-
 - In the Second Temple each day had its special Psalm, and so Ps. 3 is a morning Psalm, Ps. 4 an evening Psalm, Ps. 92 is entitled A Psalm or Song for the Sabbath Day, and in the LXX Pss. 24, 48, 82, 94, 81 (?), 103 are assigned to the first and following days of the week respectively. Pss. 38 and 70 are entitled to bring to remembrance, or R. V. marg. 'to make memorial.' This may indicate that they were sung at the offering of incense. Ps. 100, entitled a Psalm of Thanksgiving, R. V. marg. 'for the thank-offering,' may have been sung at the oblation of thank-offerings.
 - Fifteen Psalms, 120—134, bear the title of Songs of Degrees, or Songs of Goings up, Ascents. There is much difference of opinion as to the meaning of this title. It seems most probable that they were either (i) the songs sung by the Jewish exiles on their return from Babylon (Ezra 7. 9), or (ii) those sung by the Jewish pilgrims on their journeys up to the Holy City to keep the annual feasts (Ps. 42. 4; Is. 30. 29).
- (iv) Authorship :-
 - (a) One Psalm (90) is ascribed to Moses;
 (b) seventy-three bear the name of David;
 (c) two—72, 127—are inscribed for Solomon;
 (d) twelve (50, 73—83) bear the name of Asaph, one of David's chief musicians (1 Chron. 6. 39);
 (e) one Psalm is attributed to each of the sages, Heman

the Ezrahite and Ethan the Ezrahite (88, 89); (f) eleven are attributed to the sons of Korah, see Pss. 42, 44—49, 84, 85, 87, 88.

(v) Occasion of Composition:-

Titles describing this are prefixed to thirteen Psalms, all bearing the name of David. (a) Pss. 7, 34, 52, 54, 56, 57, 59, 142, refer to the time of his persecution by Saul; (b) 18 to the day of his deliverance from the hands of all his enemies; (c) 60 to Joab's victory over Edom in 'the valley of Salt;' (d) 51 to David's sin with Bath-sheba; (e) 3 and 63 to his flight from Absalom.

Respecting these titles it has been observed that (a) the musical titles may be referred to the period before the Exile; (b) the liturgical titles to the service of the Second Temple; and (c) that the titles relating to authorship and occasion are not to be peremptorily condemned as a whole, that 'sober criticism will allow them a certain weight, as giving, in general at least, some information as to the source from which the Psalms were derived, which is not to be rejected without good reason'.'

8. The Imprecatory Psalms constitute one of the 'moral difficulties 2' of the Old Testament. They are the 7th, 35th, 69th, and the They startle us because they are not merely prophetic of the downfall of the sinner, but express a real desire, a passionate prayer that God's vengeance may take its course and that good may triumph over evil. The writers regard sins against God as personal injuries, and sometimes they regard mischief wrought undeservedly against themselves as wrought against the Most High. In forming an opinion respecting them we must bear in mind (i) that there is a marked difference between the Old and New Testament as regards the reception of injuries and the treatment of enemies. Our Lord distinctly declared that the old Dispensation, based upon the rule of retaliation, was inferior to the new, which is animated by the principle of love (Matt. 5. 43. 44); that actions were allowable under that Dispensation which could not be permitted to His followers. (ii) It is important to observe that these imprecations are not to be regarded as the expressions of vindictive hatred against mere personal enemies, or as a mere personal thirst for revenge. They are directed against those who, by wicked words of falsehood, and acts of injustice and cruelty, had made themselves the enemies of God; and they express a desire for the realisation of the Divine government of the world by the active intervention of Him to whom 'vengeance belongeth' (Ps. 94. 1-4). (iii) They are to be regarded in the light of prayers to God that He will vindicate Himself against those who have outraged His attributes of justice, mercy, and truth; and they are put up by those who had a keen sense of the great conflict going on between good and evil,

¹ Professor Kirkpatrick, Introd. to Psalms. Cam. Bible, p. xxx. ² Ibid. p. xxxv.

between Israel and the enemies of Israel, who were the enemies of Israel's God (cf. Judg. 5. 31). (iv) These utterances belong to an age which, as Professor Mozley has pointed out ¹, had but an imperfect conception of the rights of the individual. They belong to the Old Testament and not to the New; and it is to be remembered that even He, who came to expand what was rudimentary and imperfect in the Law, could utter terrible denunciations against hardened and impenitent sinners (cf. Matt. 23. 37-39).

9. The Messianic Psalms. David was virtually the founder of the Jewish monarchy. But as king he was no absolute despot ruling in his own right. He was the 'Anointed of Jehovah,' His viceroy and representative (Ps. 2. 6), administering His laws, and sitting upon the throne of His kingdom (I Chron. 28. 5; 29. 23). Hence he could not merely realise to his people an actual present regal grandeur, but he could shadow forth the royal dignity of a still greater King, who should rule over a world-wide empire. The mournful close of Solomon's reign and of other kings that came after, proved that they did not fulfil the ideal which the poet-king had before his eyes. But the nation, who were emphatically 'the people of the future,' persisted in hoping that the Divine promise of a Perfect King would be fulfilled. The Royal Psalms (2, 18, 20, 45, 61, 72, 110) depict in glowing colours the features of this future Ruler of the Davidic line. But His triumph would be like no human triumph. It would be won through suffering and death. Hence men's minds had to be prepared not only for a triumphant but a suffering King, and the Spirit of God made use of the varied experiences of the son of Jesse, the sudden vicissitudes through which he passed, from obscurity to royal place, from royal place to persecution, to shadow forth the mysterious sufferings of the Coming King. Hence we have not merely Royal but Passion Psalms (22, 69, 109, 35, 41, 55). If in the 45th Psalm, directly quoted as Messianic in Heb. 1.8, 9, we have allusions to a King 'fairer than the children of men,' 'anointed with the oil of gladness above His fellows,' whose 'throne is for ever and ever;' if the 110th Psalm sets before us distinctly a Person, combining, as no sovereign of Judah ever dreamt of combining, the priesthood of Melchizedek with the royalty of David, 'ruling out of Zion in the midst of his enemies,' and seated as Adonai at the right hand of Jehovah2; yet we have in the 22nd Psalm a marvellous anticipation of One for whom suffering shall be the path to victory. If the Psalm be read with the character and position of David only

¹ Mozley's Lectures on the Old Testament, pp. 87 sq.

² Bp. Ellicott's Christus Comprobator, pp. 173-176.

before the mind's eye, it is impossible to interpret it literally. If it be read with Christ present to the mind, all difficulty disappears. There is such a minute and exact correspondence between the words of the Psalm and the sufferings of Christ, that it is impossible to believe but that the one pointed on to the other, and that when the Crucified King used the words of the Psalm in His last agony (Matt. 27. 46), He was using words which He knew were applicable to and could only be fulfilled in Himself. Thus the Psalm is charged with a deeper meaning than that which appears upon the surface. The character of the personal suffering there described was 'providentially moulded to be a type, and the record of it by the Holy Spirit to be a prophecy, of the sufferings of Christ.'

10. Classification of the Psalms according to Subjects.

1. Instructive. On the perfection of God's law: 19, 119. On the blessing of piety, misery of vice: 1, 5, 7, 9-12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133. On vanity of human life: 39, 49, 90. On duty of rulers: 82, 101.

Devotional. (a) Prayer.—Penitence: 6, 32, 38, 51, 102, 130, 143.
 Resignation: 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86. Contrition: 13, 22, 69, 77, 88, 143. In severe trouble: 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 143. In affliction: 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137. When deprived of public worship: 42, 43, 63, 84. Intercession: 20, 67, 122, 132, 144.

(b) Praise.—For God's providential care: 23, 34, 35, 91, 100, 103, 107, 117, 121, 145, 146. Of God's attributes: 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95—97, 99, 104, 111, 113—115, 134, 139, 147, 148, 150.

(c) Thanksgiving.—For individual mercies: 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144. For general or national mercies: 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

3. Prophetical, chiefly of the Messiah: 2, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118.

4. Historical: 78, 105, 106.

11. Alphabetical Table of the First Line of each Psalm.

As the hart panteth after the water-brooks, so panteth my soul		42
Be merciful unto me, O God, be merciful unto me		57
Be merciful unto me, O God: for man would swallow me up	Edwin = year	56

	PSALI	ME
Behold, bless ye the Lord, all ye servants of the Lord	13	
Behold, how good it is for brethren to dwell together in unity	13	3
Bless the Lord, O my soul: and all that is within me bless his holy		_
name	10	
Bless the Lord, O my soul. O Lord my God, thou art very great	10	
Blessed are the undefiled in the way	11:	
Blessed be the Lord my strength, which teacheth my hands to war	14	
Blessed is every one that feareth the Lord	12	8-
Blessed is he that considereth the poor	4.	1
Blessed is he whose transgression is forgiven	3:	
Blessed is the man that walketh not in the counsel of the ungodly .		
Bow down thine ear, O Lord, hear me: for I am poor and needy	8	
By the rivers of Babylon, there we sat down, yea, we wept	13	7
Consider mine affliction, and deliver me (ver. 153)	11:	9
Deal bountifully with thy servant, that I may live (ver. 17)	113	9
Deliver me from mine enemies, O my God	5	9
Deliver me, O Lord, from the evil man	14	0
Do ye indeed speak righteousness, O congregation?	5	8
Except the Lord build the house, they labour in vain that build it .	12	7
For ever, O Lord, thy word is settled in heaven (ver. 89)	11	9
Fret not thyself because of evildoers	3	
Give ear, O my people, to my law	7	8
Give ear, O Shepherd of Israel, thou that leadest Joseph	8	0
Give ear to my prayer, O God	5	5
Give ear to my words, O Lord, consider my meditation		5
Give the king thy judgments, O God	7	2
Give unto the Lord, O ye mighty, give unto the Lord glory		9
God be merciful unto us, and bless us		7
God is our refuge and strength, a very present help in trouble		6
God standeth in the congregation of the mighty	8	
Great is the Lord, and greatly to be praised	4	
Have mercy upon me, O God, according to thy loving kindness	5	
He that dwelleth in the secret place of the most High	9	
Hear me when I call, O God of my righteousness		4
Hear my cry, O God; attend unto my prayer	6	
Hear my prayer, O Lord, and let my cry come unto thee	. 10	
Hear my prayer, O Lord, give ear to my supplications	14	
Hear my voice, O God, in my prayer.	6	200
Hear the right, O Lord, attend unto my cry	1	
Hear this, all ye people; give ear, all ye inhabitants of the world	4	
Help, Lord; for the godly man ceaseth	- \	2 .
His foundation is in the holy mountains	. 8	7
	00.00	

56 SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

			PSALM
Hold not thy peace, O God of my praise .			169
How amiable are thy tabernacles, O Lord		W. W.	- 84
How long wilt thou forget me, O Lord			13
I cried unto God with my voice			77
I cried unto the Lord with my voice		-1	142
I cried with my whole heart; hear me, O Lord .		(ver. 145)	119
I hate vain thoughts: but thy law do I love .		. (ver. 113)	119
I have done judgment and justice		(ver. 121)	119
I love the Lord, because he hath heard my voice			116
I said, I will take heed to my ways			39
I waited patiently for the Lord; and he inclined unto	me .		40
I was glad when they said unto me, Let us go into the		of the Lord	122
I will bless the Lord at all times			34
I will extol thee, my God, O king			145
I will extol thee, O Lord; for thou hast lifted me up			30
I will lift up mine eyes unto the hills, from whence c	ometh	my help .	121
I will love thee, O Lord, my strength			18
I will praise thee, O Lord, with my whole heart .			9
I will praise thee with my whole heart			138
I will sing of mercy and judgment: unto thee, O Lor	d.	1.5	101
I will sing of the mercies of the Lord			89
If it had not been the Lord who was on our side .			124
In Judah is God known: his name is great in Israel	. 0 %		76
In my distress, I cried unto the Lord			120
In the Lord put I my trust			11
In thee, O Lord, do I put my trust; let me never be			31
In thee, O Lord, do I put my trust: let me never be	put to	confusion.	71
It is a good thing to give thanks unto the Lord .	•	•	92
Judge me, O God, and plead my cause			43
Judge me, O Lord; for I have walked in mine integr	ity .		26
Keep not thou silence, O God: hold not thy peace		100	83
		0. 8 %	100
Let God arise, let his enemies be scattered	•	(68
Let my cry come near before thee, O Lord		(ver. 169)	119
Let thy mercies come also unto me, O Lord .		(ver. 41)	119
Lord, how are they increased that trouble me			7 / 7
Lord, I cry unto thee: make haste unto me	1		141
Lord, my heart is not haughty, nor mine eyes lofty			131
Lord, remember David, and all his afflictions			132
Lord, thou hast been favourable unto thy land .			85
Lord, thou hast been our dwelling place in all genera Lord, who shall abide in thy tabernacle	HOHS		9(
			15
Make a joyful noise unto God, all ye lands .	0.53	• 5 (- 3 f v - 3	66

			P	SALM
	Make a joyful noise unto the Lord, all ye lands			100
	Make haste, O God, to deliver me			70
	Many a time have they afflicted me from my youth	•		129
	My God, my God, why hast thou forsaken me			22
	My heart is inditing a good matter			45
	My soul cleaveth unto the dust	(ver.	25)	119
	My soul fainteth for thy salvation	(ver.	81)	119
		1	7.7	115
	Not unto us, O Lord, not unto us, but unto thy name give g	iory .	•	
	O clap your hands, all ye people			47
	O come, let us sing unto the Lord			95
	O give thanks unto the Lord; call upon his name			105
	O give thanks unto the Lord, for he is good			107
	O give thanks unto the Lord; for he is good		•	118
	O give thanks unto the Lord; for he is good			136
	O God, my heart is fixed; I will sing and give praise.	1	1112	108
	O God, the heathen are come into thine inheritance.	. 112	1	79
	O God, thou art my God; early will I seek thee.			63
	O God, thou hast cast us off, thou hast scattered us .			60
	O God, why hast thou cast us off for ever			74
	O how love I thy law! it is my meditation all the day	. (ver	r. 97)	119
	O how love I thy law! It is my medication	. `.		88
	O Lord God of my salvation			94
	O Lord God, to whom vengeance belongeth			7
	O Lord my God, in thee do I put my trust	1 1		8
	O Lord our Lord, how excellent is thy name			6
	O Lord, rebuke me not in thine anger	10.0		38
,	O Lord, rebuke me not in thy wrath		10	139
	O Lord, thou hast searched me, and known me			117
	O praise the Lord, all ye nations: praise him, all ye people	lous th	ings.	98
	O sing unto the Lord a new song; for he hath done marvel	1000	5	96
	O sing unto the Lord a new song; sing unto the Lord	1		130
	Out of the depths have I cried unto thee, O Lord .	0.	110	
	Plead my cause, O Lord, with them that strive with me			35
	Proise waiteth for thee, O God, in Sion			65
	Proise we the Lord Blessed is the man that feareth the Lo	rd .		112
	Proise we the Lord : for it is good to sing praises unto our	God .		147
	Praise ye the Lord. I will praise the Lord with my whole	heart		111
	Praise ye the Lord. O give thanks unto the Lord	111		106
	Praise ye the Lord. Praise God in his sanctuary			150
	Praise ye the Lord. Praise, O ye servants of the Lord			113
	Praise we the Lord. Praise the Lord, O my soul	1. 1. 1		146
	Praise ye the Lord. Praise ye the Lord from the heavens			. 148
	Praise ye the Lord. Praise ye the name of the Lord.			. 135
	Praise ye the Lord. Sing unto the Lord a new song.	- A	Name of	149
	Flaise ye the Dord.		1. 1. 20	12303.30

58 SUMMARY OF THE BOOKS OF THE OLD TESTAMENT.

				3	PSALM
Preserve me, O God: for in thee do I put my trust				200	16
Princes have persecuted me without a cause .		•	(ver. 1	61)	119
Rejoice in the Lord, O ye righteous					33
Remember the word unto thy servant			(ver. 4	9)	119
Righteous art thou, O Lord		•	(ver. 1	37)	119
Save me, O God, by thy name, and judge me by thy	stre	ngth		٠.	54
Save me, O God; for the waters are come in unto r					69
Sing aloud unto God our strength					81
Teach me, O Lord, the way of thy statutes .			(ver.	22)	119
The earth is the Lord's, and the fulness thereof.	•	•	(.021	337	24
	•	•	•	٠	14
The fool hath said in his heart, There is no God	•	•	•	٠	53
The fool hath said in his heart, There is no God	•	•	•	•	19
The heavens declare the glory of God	•	•	- •	•	
The king shall joy in thy strength	٠	•	1		21
The Lord hear thee in the day of trouble	•			· -	20
The Lord is my light and my salvation	• ,	•	•	. • ·	27
The Lord is my shepherd; I shall not want.		•		1,, •	23
The Lord reigneth, he is clothed with majesty .	• **				93
The Lord reigneth; let the earth rejoice					97
The Lord reigneth; let the people tremble			• •		99
The Lord said unto my Lord, Sit thou at my right h	and				110
The mighty God, even the Lord, hath spoken .					50
The transgression of the wicked saith within my hea	rt				36
They that trust in the Lord shall be as Mount Zion					125
Thou art my portion, O Lord			(ver.	57)	119
Thou hast dealt well with thy servant	8		(ver.		119
Thy hands have made me and fashioned me .	•		(ver.	-	119
Thy testimonies are wonderful	•	31	(ver. I		119
	•				119
Thy word is a lamp unto my feet			(ver. I	05)	73
Truly God is good to Israel					
Truly my soul waiteth upon God	•	•	- '	•	62
Unto thee I lift up mine eyes					123
Unto thee, O God, do we give thanks			4		75
Unto thee, O Lord, do I lift up my soul		24		V	25
Unto thee will I cry, O Lord, my rock	1,5 (28
We have heard with our ears, O God					44
When Israel went out of Egypt		11			114
When the Lord turned again the captivity of Zion		1-10	12.0	0 10	126
Wherewithal shall a young man cleanse his way.		The s	(ver.	0)	119
Why boastest thou thyself in mischief.	. 1		(+01.	97	52
Why do the heathen rage	- 0	U			2
	3 11		• 2	•	
Why standest thou afar off, O Lord	0.	•	•		10

THE PROVERBS.

1. Title. The Book of Proverbs is entitled in Prov. 1. 1, 'The proverbs of Solomon the son of David, king of Israel.' The Hebrew word Mashal signifies a representation or similitude. In the LXX the title is Παρουμίαι Σαλομῶνος, and in the Vulgate Proverbia Salomonis, whence comes our English title.

2. Design. The book is a manual of practical rules for daily life, as the Psalms are a manual of daily devotion, the former guiding the actions, the latter the thoughts. It is a book of daily lessons for all ages and states of men and women. In it 'wisdom' is religion, and 'folly' is irreligion.

3. Contents. The book may be divided as follows:—(i) A preface setting forth the general character of the contents (1. 1–6). (ii) Several introductory discourses treating of the characteristics and value of wisdom (1. 7–9). (iii) A collection of proverbs of Solomon strictly so called (10–22). (iv) A second introduction on the study of wisdom (22. 17–24). (v) A second volume of proverbs of Solomon, but collected by those who were sent by Hezekiah to restore the Temple worship (2 Chron. 30), amongst whom were Isaiah and Hosea (25–29). (vi) An appendix containing the instructions of 'Agur the son of Jakeh' to his pupils Ithiel and Ucal (30), and the words of King Lemuel (31. 1–9). (vii) The last chapter also includes a poem of great beauty in praise of a virtuous wife (31. 10–31); this last is an acrostic, and follows the order of the Hebrew alphabet.

4. Authorship. As the Psalms go by the name of David because he was deemed the author of many of them, so the Proverbs are called after Solomon for a similar reason. It is generally allowed that the section (10—22. 16) is the work of Solomon, being either composed by him or selected out of the large number of 3,000 proverbs referred to in 1 Kings 4. 32. The other portions, it is thought, were collected and added to the rest in the time of Hezekiah, while the original title was preserved for the whole of the compilation, just as was done for the Psalms.

5. The Date of this final arrangement is referred, we have said, to the time of Hezekiah, but it is at best uncertain. Modern critics are divided in their opinion whether the first part of the book (1—9) belongs to the seventh or the ninth century B.C., and the arguments on either side are inconclusive. Many passages in the Book of Job are thought to bear such striking resemblance to the Proverbs as to leave no doubt that the writer of the one book was familiar with the other.

ECCLESIASTES.

- 1. Title. The title of this book is taken from the LXX, and answers to the Hebrew Koheleth, which the Authorised Version renders 'Preacher,' but the Revised Version (margin) the 'Great Orator.' The idea conveyed by the Hebrew is that of a person calling together an assembly of people with the intention of addressing them, an action applied to Wisdom personified (Prov. 1. 20; 8.1, &c.). The Canonicity of the book is acknowledged by Jews and early Christian writers; but the former did not rank it amongst the Poetical Books, the major part of it being prose.
- 2. Author. The book was formerly supposed to have been written by Solomon at the close of his life, after his fall (I Kings 11. I-I3), and to contain the expression of his penitence for his worldliness and backsliding, when his heathen wives had turned away his heart from following God. It is a narrative of the attempts of a worldling in various ways to find happiness. He has fits of study, of pleasure, of sensuality, of refinement, of luxury, of misanthropy, of construction, of mechanical skill, of book-making. All are unsatisfying, and leave a void; the conclusion being that all is an empty pleasure but the fear of God, and that subservience to Him is the only perfect freedom.
- 3. Objections. That the book fairly expresses the reflections of such a monarch as Solomon is very probable, but some refuse to ascribe it to his age or his authorship. They notice the intermixture of Hebrew with Aramæan words as indicating a style quite different from that of Proverbs and the Song of Songs, and consider that the subject-matter of the book—the expression of misery under a tyrannical government, the sudden vicissitudes of fortune alluded to, the tone of despondency, the moral and religious declension, and the condition of literature—all seem to point to a state of things more like that subsequent to the return from the Captivity than the golden age of Solomon. The attempts to fix its date have, so far, manifested very little unanimity.
- 4. Analysis. The book presents the following divisions:—Part I (1, 2). The writer's statement of his subject, and an account of his personal experience of the vanity of earthly enjoyments. Part II (3, 4). The conflict of the will of God with man's will. Part III (5—10). Personal practical advice intermingled with reflections, maxims, and exhortations connected with the vanity of riches and the superiority of wisdom. Part IV (11, 12). Concluding exhortations to charity, industry, and the fear of God as the only true alleviation of the vanity of the present life.

THE SONG OF SONGS.

1. Title. This poem is called in the Hebrew idiom *The Song of Songs*, or the best of them all, and is said to be the only remaining one of the 1,005 songs composed by Solomon (1 Kings 4. 32). The old popular title 'Cantica,' 'Canticles,' is inexact. It is not a collection of poems, but a single poem.

2. The Canonicity of the Song, if not wholly unchallenged, has been abundantly attested by primitive witnesses, and there is no room for doubt that it was regarded as an integral portion of the Hebrew Canon before the commencement of the Christian era, though, among the Jews, no one under thirty years of age was allowed to read it.

3. Two Characters are prominent in it,—a male, Shelomoh (Peaceable), and a female, called by the same name, but with a feminine termination, Shulammith, the feminine form of the name Solomon. The parts of these two principal characters are not distinguished in our Authorised Version, as they are in the Hebrew text, which marks not only the number but also the gender of the person addressed, so that it becomes possible to know whether the speaker is Bride or Bridegroom. The Revised Version has made some attempt to exhibit the changes in the speaker. The song consists entirely of dialogue or monologue, and the writer nowhere speaks in his own person.

4. Various Opinions have been held concerning it:-(i) It has been thought to have been a Marriage Ode composed by Solomon at his nuptials with the daughter of Pharaoh, or with some native of Palestine (espoused some years later), of noble extraction, but inferior to her husband (2. 1-6; 7. 1); and its language is held to be figurative of the union between Christ and His Spouse, the Church. (ii) Others, from the mention of Tirzah and Jerusalem (6. 4) as seemingly rival cities one standing for the Ten Tribes and the other for the Two-have thought that the Song may have been intended to draw the tribes back to their primitive unity, whether in the age of Rehoboam or at some later time. The mention of the 'threescore valiant men of Israel,' expert in war, coming out of the wilderness (3. 6-8); and of the company of two armies,' with the appeal to the Shulammith to return (6. 10, 13), all seem to point to the conclusion of hostilities recorded in 1 Kings 12. 23, 24, or after the chastisement of Jeroboam by Abijah (2 Chron. 13). According to this view, Shelomoh would seem to be a personification of 'Salem' (Jerusalem), and this ode would thus portray the yearning of the bereaved Israelite Church towards the holy temple on Mount Zion, after the separation of the Ten Tribes. This more fitly typifies the love between the Church and Christ than an 'Epithalamium' on the marriage of Solomon with a heathen princess; while the terms of endearment lose all their grossness when applied to two nations with their distinctive physical features,—a view which the constant transition in the original Hebrew from the singular to the plural, or collective, pronouns strengthens.

(iv) THE PROPHETICAL BOOKS.

At the commencement of the eighth century B.C. the development of prophecy exhibited a new phase. The prophetic spirit, which received a new impulse through Samuel, became yet more active during the later period of Jewish history. We have in succession sixteen prophets, whose writings remain, in addition to the large number who appeared from time to time in Israel and Judah, like Elijah and Elisha, without leaving any permanent records of their teaching. The writings of the Prophets which have come down to us are arranged in the two divisions of the greater and the minor Prophets. Chronologically, they may be grouped as follows:—(i) Those before the Babylonian Captivity: Jonah, Joel, Amos, Hosea, Isaiah, Micah. (ii) Those near to and during the Captivity: Nahum, Zephaniah, Habakkuk, Jeremiah, Daniel, Obadiah, Ezekiel. (iii) Those after the return from the Captivity: Haggai, Zechariah, and Malachi. The arrangement of the books in our Bible is ruled chiefly by the matter; the four greater Prophets being placed first, without regard to the date of their composition.

ISAIAH.

- 1. Isaiah (salvation of Jehovah), the son of Amoz, was born in the reign of Uzziah, and was called to prophesy in the fifty-second year of that king's reign (B.C. 750), and continued his work up to the last year of Hezekiah (B.C. 695), a period of about fifty-five years. Of his personal history we know next to nothing. His wife appears as 'the prophetess' (8. 3), and his sons' names bear witness to his prophetic announcements (7. 3; 8. 3). He held the same position with regard to the kings of his time (Uzziah, Jotham, Ahaz, and Hezekiah) that Elijah and Elisha had done in reference to the contemporary kings of Israel. From 2 Chron. 26. 22; 32. 32, we learn that he also wrote the history of Uzziah and Hezekiah. A tradition, which found acceptance in early times, represented that he was sawn asunder in the early days of Manasseh.
- 2. The Epoch in which he prophesied was critical. The state of the elect nation is painted in sombre colours alike by the contemporary

prophets, Amos, Hosea, and Micah, and by Isaiah himself. Luxury, oppression, idolatry, immorality, vain confidence in man, lack of confidence in God, together with the perfunctory attendance on the ceremonials of religious worship, were the characteristics alike of Israel and Judah. Outside the Holy Land, Assyria was at this time at its height; the old Babylonian power was beginning to reassert itself; Syria was approaching its end; Egypt was exalted, but ready to fall; Tyre and Sidon were at the head of commercial enterprise; Moab, Ammon, Philistia, and Edom—Israel's dangerous enemies all through its history—were nearing their time of desolation. The destinies of all these kingdoms are touched upon by Isaiah, as by so many other prophets; but the people of Israel—the Ten Tribes and the Two—are foremost in his thoughts, whilst behind all he sees that God is preparing the way for interventions on behalf not only of Israel but of many nations.

- 3. The term Evangelical Prophet has been specially applied to Isaiah, for his book is full of good news for all nations, and sets forth God in His greatness and goodness as mighty to save, and as showing His righteousness in deeds of grace and mercy. But he also foresees beyond the revolutions of kingdoms and the fall of empires the advent of a saviour, whose work should eclipse all such national deliverances as the Exodus, and the downfall of the host of Sennacherib; and in whose appearance and work he perceives that the highest spiritual interests, alike of Israelite and Gentile, were bound up.
- 4. Many modern Critics hold that Isaiah cannot have written the last twenty-seven chapters of the book, and that these chapters are due to a later prophet, perhaps also named Isaiah, who wrote towards the close of the Babylonian Captivity. This is supported partly by an alleged difference of style in these later chapters as compared with the early portions, and still more by the fact that the prophet describes the restoration from the Captivity as if it were already accomplished. mentions Cyrus by name 200 years before his birth (44.28), and sketches out the career of the Messiah. But it is difficult to imagine that such a writing in such an age could have been issued anonymously, and it must be borne in mind that the integrity of the entire book has been universally admitted by all Jewish and Christian tradition of former centuries. Moreover, forty-seven of the sixty-six chapters are quoted, directly or indirectly, in the New Testament; and while our Lord twice cites Isaiah by name (Matt. 13. 14; 15. 7)1, He refers to His sufferings (Luke 22, 37) in terms which bring to the memory the

Bp. Ellicott's Christus Comprobator, pp. 168, 169.

express words of the great Messianic prophecies in the latter portion of the book (53. 4-12).

5. Summary. The book may be broadly divided into two parts:—The former embraces chaps. 1—39; the second chaps. 40—66. The first half mainly consists of prophecies relating to the Jewish nation and arising out of circumstances which took place in the reigns of Ahaz and Hezekiah. The second half embraces a forecast of the whole period between the Captivity and the Advent of the Messiah.

(a) Part I. Here (a) in 1–6 the prophet denounces the sins of Israel as the cause of past and future judgments. (β) In 7–12, called 'the book of Immanuel,' he encourages Ahaz to look to God as his Saviour from the Assyrian armies. (γ) In 13–23 he prophesies against Babylon, Philistia, Moab, Syria, Egypt, Arabia and Tyre. (δ) In 24–35 he gives a vivid description of the final overthrow of opposing power. (ϵ) In 36–39 we have an historical section, differing but slightly from 2 Kings 18–20. Isaiah appears as an adviser of Hezekiah in negotiations with the King of Assyria, and the section closes with the terrible announcement of the Babylonian Captivity.

(b) Part II. Here (a) in 40-48 he sets forth the attributes of God in contrast with the folly of idolatry, and declares that He who raised up Abraham, can also raise up Cyrus to be His servant, and the deliverer of His people from captivity. (b) In 49-58 he sketches the Righteous Servant of Jehovah, who as a representative of Israel shall be the means of restoring the people, and by suffering and self-sacrifice give light to the distant nations, who shall enjoy the fulfilment of the sure promises made to David. (c) In 59-66 he declares that as Israel's sin brought misery, so Israel's contrition shall bring vindication and enlargement, and the Anointed Servant of Jehovah shall carry out His whole Mission, and before Him the adversaries shall perish, idolatry be rooted out, and a new heaven and a new earth be created.

JEREMIAH.

1. Jeremiah (exalted by Jehovah) was the son of Hilkiah and a priest of the priestly city of Anathoth, three miles north of Jerusalem. He was called to prophesy when but a youth, in the thirteenth year of King Josiah (circ. B.C. 628), and he continued to prophesy in Jerusalem and the other cities of Judah for forty years, until the final capture of the city (B.C. 588). After this event a remnant gathered round him at Mizpah with Gedaliah, the governor of the land, and he warned them in vain against going down into Egypt. But he was carried off thither by his countrymen (43.6 ff.), and after a last protest against their idolatry was, according to a late tradition, stoned to death at Tahpanhes.

- 2. His Prophecies are not arranged in chronological order, but seem to have been re-arranged according to their subjects, viz.: (1) Warnings to the Jews; (2) Survey of all nations, with an historical appendix; (3) Prediction of brighter days to come, with a similar appendix; (4) Prophecies regarding Egypt. The concluding chapter (52) is supposed to have been compiled from the later portions of 2 Kings, and may have been added by Ezra. Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. He foretold the precise duration of the Captivity, the fate of Zedekiah, the return of the Jews, the future decay of Babylon, and the fall of many other nations. He is said to have buried the ark; and he predicted the abrogation of the Law, the inauguration of a spiritual worship, the blessing of the Atonement, the call of the Gentiles through the Gospel, and the final acceptance of the Jews.
- 3. Character and Style of the Book. No prophet reveals to us the inmost recesses of his mind more than Jeremiah. Naturally of a shy and timid disposition, subject to despondency and sadness (15. 10; 20. 7), he was called to a work requiring undaunted resolution and rare courage. Belonging to the orders both of priest and prophet, he was compelled to witness against each, when these offices had sunk into the lowest state of degradation. From the first moment of his call he was 'alone amidst a hostile world,' but devoted to his duty he maintained his work to the end; and the promise that he should be a 'brazen wall,' made at the time of his call, and renewed later (1.8; 15.20), never failed him. His style reflects the sadness of his mission. He lays aside all unnecessary ornament, and in the simplest form of words expresses the painful imagery which ever interprets his thoughts. The book varies between prose and poetry, and contains history mingled with prophecy. The course of his prophetic utterances is often broken by a sudden outburst of prayer or complaint, and the bitter opposition of his enemies wrings from him occasionally words of indignation and cries for vengeance. He incorporates language from the Pentateuch, the historical books, the Psalms, Isaiah, and several of the minor prophets, and probably wrote some of the Psalms which he quotes.
- 4. Summary. Bunsen and Ewald consider that the prophecies seem to be most naturally grouped together by the recurrence of the formula, 'The word of the Lord came to Jeremiah,' as follows: 1. An introduction, probably prefixed to the whole at the final revision (chap. 1). 2. Probably the roll written by Baruch (36. 32), after the roll read in the ears of Jehoiakim had been burnt by him (2-11).

 3. Shorter prophecies delivered against the kings of Judah and false

prophets (21—25). 4. Two great prophecies of the fall of Jerusalem (25—28). 5. The message of comfort for the exiles in Babylon (29—31). 6. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work during that and the subsequent period (32—45). 7. The prophecies against foreign nations, ending with the great predictions against Babylon (46—51). 8. The supplementary narrative, which is also a preface to the Lamentations (52).

LAMENTATIONS.

- 1. Title. The name 'Lamentations' corresponds to that under which this book appears in the Latin Vulgate, and which is a translation of the Septuagint *Threnoi*, and is itself a rendering of the Hebrew word *Kînôth*, the title of David's funeral song over Saul and Jonathan. The book is placed by the Jews in the last division of their Scriptures (Luke 24.44), and thus ranks among the poetical books of the Canon.
- 2. Authorship. That the book is the work of the Prophet Jeremiah has been the universal belief, first of the Jewish and then of the Christian Church from the earliest times. The earliest extant translation, the Septuagint, ascribes it to him directly in a note prefixed to the first chapter: 'And it came to pass after Israel was taken captive and Jerusalem made desolate, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said.' This assertion is repeated in the Latin Vulgate. That the book could not have been written long after the capture of the city by Nebuchadnezzar is clear from the graphic manner in which the horrors of the siege are described.
- 3. Purpose of the Book. The subject of the book is without doubt the story of the capture of the city and the destruction of its temple. With pathetic tenderness, and without any trace of that exultation in which as a prophet of evil he might have been expected to indulge, Jeremiah bewails the event and the miseries of slavery and famine which it entailed, and thus from an historical point of view it forms a supplement to his prophecies.
- 4. Analysis. The book is not a single poem, but a series of five dirges over the downfall of the Jewish capital. The twenty-two verses of chaps. 1, 2, 4 begin with the twenty-two letters of the Hebrew alphabet; and the sixty-six verses of chap. 3 are arranged in groups of threes (see Revised Version), the first group beginning with $a(\aleph)$, the second with $b(\aleph)$, and so on. The fifth chapter, though consisting of

twenty-two verses, has no alphabetical arrangement. Chap. I dwells on the desolation and grief of the city; 2 describes her destruction, and acknowledges that it is the result of sin; 3 complains of the bitter cup which God's people have to drink, but traces a Merciful Hand in the infliction of their miseries; 4 describes the horrors of the siege and capture of the city; 5 repeats many of the painful details, and concludes with a prayer for deliverance. It is to be noticed that chap. 3. 45 is applied by St. Paul (I Cor. 4. 13) to the despised condition of himself and his fellow Apostles.

EZEKIEL.

- 1. Ezekiel (God strengthens me) was the son of Buzi, and of priestly descent. He was carried away with King Jehoiachin at the time of Nebuchadnezzar's second attack on Jerusalem (B.C. 599), and was settled with a Jewish colony on the banks of the Chebar (Khabût), about 200 miles north of Babylon, where he saw visions. He contiued to prophesy for twenty-two years, beginning five years after the Captivity.
- 2. Canonicity of his Prophecy. The great obscurity of the book, owing to its allegorical form, and the apparent discrepancy between it and the Pentateuch (cp. 18. 20 and Ex. 20. 5), led the Jews to place it among 'the Treasures,' which no one might read before the age of thirty; and, for the same reason, the Sanhedrin hesitated to give it a place among the canonical books of the prophets for public reading in the synagogue. But on no other ground has its canonicity been disputed, nor has its genuineness been seriously impugned.
- 3. Style. Though the prophecies of Ezekiel go over much the same ground as Jeremiah, yet they have each their distinct characteristics. Those of Ezekiel consist largely either of visions or illustrations, some of which are worked out into parables. They are often taken from buildings and their ornaments, showing the writer to have been more familiar with a city than with rural life. Such are those from 'the wall covered with distemper' (13. 10, 11); 'the seething pot' (24. 3-13); 'the cedar' (31. 3-9); 'the shepherds' (34. 2-6). Large portions of the book are prose, but some chapters are highly poetical, and contain fine instances of 'the refrain,' such as may be found in the seventh and thirty-second chapters. A good many of the chapters are dated, and the very day of the month is usually mentioned, and the years reckoned from Jehoiachin's captivity.
- 4. Resemblance to Jeremiah. Hebrew tradition asserts that Jeremiah and Ezekiel exchanged writings in their lifetime, so that

those of the former were read in Babylon, and those of the latter in Jerusalem. There are many similarities in the two books which favour the supposition, and as the character of the two writers is so different, a mutual interchange of thoughts is supposed to account for the resemblance in their writings. The prophet mentions Daniel by name (28. 3), and being in exile together, they were probably well known to each other.

5. Summary. The book may be thus divided: (a) Part I contains those prophecies which were uttered before the destruction of Jerusalem to disabuse the people of all false hope of succour from Egypt, and exhorting them to sincere repentance in the prospect of certain judgment. It comprises Ezekiel's call; the general carrying out of his commission; the rejection of the people on account of their idolatry; the sins of the age in detail; the nature of the judgment and the guilt which caused it (1-24). (b) Part II denounces God's judgments on the seven heathen nations around, Ammon, Moab, Edom, Philistia, Tyre, Zidon, Egypt (25-32). This was written between the commencement of Nebuchadnezzar's siege of Jerusalem and the news of its fall. (c) Part III is full of consolation, and rouses hope of a future restoration of the people on their true repentance, now that the destruction of Jerusalem is complete, and describes the final glory of God's people in a renovated land, with a vision of the restored temple, city, and country (33-48). There are no direct quotations from the book in the New Testament.

DANIEL.

1. Daniel (God is my Judge) is mentioned by his contemporary Ezekiel, in company with Noah and Job, as one whose righteousness might be pleaded in behalf of the people (14. 14–20), and as one of notable wisdom (28. 3). Of princely lineage, he was carried away when a boy to Babylon in the fourth year of Jehoiakim, King of Judah, at the time of Nebuchadnezzar's first attack upon Jerusalem, B.C. 606. In B.C. 603 he interpreted that monarch's dream, and rose into fame. Subsequently he interpreted the king's second dream; acted as viceroy during the seven years of his madness; expounded to Belshazzar the writing on the wall; and escaping the danger of the den of lions, in the age of Darius, was set over the kingdom when Babylon fell into the hands of Cyrus. He died in exile when more than ninety years of age.

2. The Book of Daniel is not put among the prophets in the Hebrew Bible, but is associated with Ezra, Nehemiah, and the

Chronicles. It is partly historical and partly prophetical, and may be divided into two portions of six chapters each. The historical part (2. 4—7. 28) is in the Aramæan language, sometimes called Chaldee, and represents the language spoken by the Jews during the Babylonian Captivity. The prophetical portion is in Hebrew. In the historical portion Daniel is spoken of in the third person, in the prophetical in the first, but he is believed to have been the author of both portions. Our Lord speaks of him as a prophet (Matt. 24. 15). An allusion is made to him in Heb. 11. 33, 34, and the book lies at the base of several of the prophecies of the New Testament, especially of the Revelation of St. John, which is the counterpart of his prophecy in the Old Testament.

- 3. Authorship. No doubt was expressed as to the authorship of Daniel, or as to the reality of the events narrated in the book, until the fourth century A.D., when Porphyry, a celebrated opponent of the Christian faith, denied its authenticity. A considerable number of modern critics have rejected the whole book as spurious, on the ground that the earlier chapters record miracles surpassing belief, and that the prophetic portion represents historic events in such minute detail as to preclude the possibility of its being written before these events. They would assign the composition of the book to the period between B.C. 170 and 164. These objections are founded on a disbelief in miraculous power and in prophetic inspiration altogether. But if miracles ever were necessary, it was when the people of Jehovah were captives in Babylon, and the victory over Israel was looked upon as a victory over Jehovah Himself.
- 4. Modern Discoveries. If it could be shown that the history cannot be depended on, or that the language is not of Daniel's date, the case would be different. But recent discoveries do not support this view. Formerly the name of Belshazzar was unknown except in the pages of this book, and consequently he was supposed to be unhistorical. But of late his name has been recovered from the Babylonian inscriptions, and he is known to have been the son of Nabonidus, the last native king of Babylon, and under the name of Bâlshar-usur was admitted by him to a share in the government. The names again of the musical instruments mentioned in the second chapter have caused perplexity, as some of them are Greek. But it is now known that there was free intercourse between Western and Eastern Asia in those times, and there is no reason why Lydian instruments with Greek names should not have been used in the court of Nebuchadnezzar. The Persian words, again, which occur in the

book support the view of the early date, for such words would not have been used in the Greek period.

- 5. Improbability of Imposition. It is scarcely possible to believe that an impostor would have written what professed to be one continuous book, partly in Chaldee and partly in Hebrew, intermingled with Greek words. The tone of the whole is thoroughly Eastern, and, according to Dr. Pusey, 'neither its language, nor its historical references, nor its doctrines imply any later date than that of Daniel himself. Contrariwise the character of its Hebrew exactly fits with the period of Daniel, while that of the Chaldee excludes any later date, and the minute, fearless touches, involving details of customs, state institutions, and history, belong clearly to a contemporary.'
- 6. The Jewish Tradition, therefore, is most probable, that each historical event was recorded at the time it happened, and each vision also by Daniel himself; that these documents were conveyed with other sacred works, from Babylon to Jerusalem at the time of 'the return,' and that they were put together in their later form by the 'Great Synagogue.' The popularity of the book in early times was so great that large additions and alterations were introduced into it in the LXX version, which became entirely discredited, and was superseded by that of Theodotion. The latter, as well as the Vulgate, retained most of these additions, which are relegated to the Apocrypha in the English Bible; and the old LXX version of Daniel was long totally lost, and only discovered and published in the last century.
- 7. Summary. The book is made up of two divisions:—the first Historical (1-6), the second Prophetical (7-12). The former portion relates the chief facts in the personal history of Daniel, from his arrival in Babylon to his rescue from the den of lions and his exaltation to high position in the empire under Darius and Cyrus. The second portion consists of a series of visions: the first in the first year of Belshazzar, B.C. 555; the second in 553; the third in the first year of Darius the Mede, 538; the last in the third year of Cyrus, 534. In the latter or prophetical portion a succession of great historical events is predicted. In chapter 7 the four worldly empires, Babylonian, Medo-Persian, Grecian, and Roman, are viewed in their religious aspect under the figure of four beasts. In chap. 8 is predicted the struggle between the Persian and Grecian powers, 'the ram and the he-goat;' and the rise of the corrupting influence of Antiochus Epiphanes under the figure of 'the little horn,' which prepared the way for the final overthrow of the Jews by the Romans. Then follow the precise prophecies regarding

the Messiah (chap. 9). In seven weeks, i. e. forty-nine years, reckoning from the decree of Artaxerxes (Ezra 7. 8-11), Jerusalem would be rebuilt; in sixty-two weeks, 434 years, the Messiah was to begin his ministry, and in the middle of one week, or three and a half years, he was to be cut off. Chap. 10 describes the opposition of the Persian power to the restoration of the Jews; chap. 11 predicts more minutely the history of the four Persian kings, Cambyses, Smerdis, Darius, and Xerxes, and the rise of Alexander and his successors till the conquest of Syria by Rome; and chap. 12 gives a forecast of the growth of the supremacy of Christ's kingdom to the end of the world.

HOSEA.

- 1. Hosea (salvation) belonged to the northern kingdom. He began to prophesy before Isaiah, with whom he was contemporary, and continued to do so for sixty years, during the reigns of the last six kings of Israel, from Jeroboam II to Hoshea. In spite of the external prosperity of the reign of Jeroboam II, there were corrupting influences at work, and these asserted themselves during the anarchy which succeeded his death. The idolatry of the first Jeroboam had produced all kinds of vice; the kings were profligate; the priests had introduced shameful rites throughout the land; God was forgotten, and the rulers looked to Assyria or to Egypt for help in their misfortunes.
- 2. Style. The illustrations employed by Hosea are taken from rural and domestic pursuits, such as the snaring of birds, sowing, reaping, threshing, and baking bread. He gives us an insight into the modes of life of that day. The women are decked with ear-rings and jewels; the feasts and Sabbaths are days of mirth; the people sacrifice on mountain tops, and burn incense on hills 'under oaks and poplars and elms;' while the priests, forgetful of their functions, 'lie in wait as troops of robbers' and murder in the way towards Shechem (6. 9). In prospect of these enormities the style of the prophet is sorrowful and broken. 'Each verse,' says Dr. Pusey, 'forms a whole of itself, like one heavy toll in a funeral knell.'
- 3. The Contents fall into two main divisions:— $Part\ I\ (1-3)$ gives us the key to the imagery which colours all the prophet's language afterwards. The unfaithfulness of his wife, who had borne him two sons, was a symbol of the idolatry of the nation in the sight of God. Degraded as she had been, so should 'the nation be many days without king, without prince, and without sacrifice, and without ephod or teraphim, till the day that they returned, and sought the Lord

their God' (3. 4, 5). Part II (4—14) consists, under the most vivid imagery, of accusations general and special against Israel for their sins, which the prophet denounces unsparingly; their dishonesty, idolatry, distrust of God, and unwillingness to return to Him.

4. The Quotations from the book in the New Testament are important. Our Lord quotes the words, 'I will have mercy and not sacrifice' (6.6; Matt. 9.13); and refers (Luke 23.30), as does also St. John (Rev. 6.16; 9.6), to the striking metaphor, 'They shall say to the mountains, Cover us, and to the hills, Fall on us' (10.8). St. Matthew applies Hos. 11. 1, 'I called my son out of Egypt,' to the return of the Holy Child from Egypt (Matt. 2.15); and St. Paul applies, in Rom. 9.25, 26, in a very striking manner the names which the prophet gives to his children (Hos. 2.23).

JOEL.

- 1. Joel (*Jehovah is God*) was of the tribe of Reuben, and the son of Pethuel (1. 1); he belonged to the times of Uzziah (circ. B. C. 790-760), though some modern critics have conjectured that he prophesied in the reign of Hezekiah, others in that of Manasseh, others in that of Josiah.
- 2. The Contents range themselves under two main divisions. (a) In Part I (1—2. 17) the prophet describes an impending visitation of locusts and drought, which may be regarded as a figurative picture of threatened invasions, 'the northern army' being that of Assyria; and he exhorts the people of Judah to repentance, fasting, and prayer to avert these calamities. (b) In Part II (2. 18—3. 21) he promises a blessing in their stead, and the outpouring of the Spirit on all flesh; and declares that while there shall be a judgment of the heathen in the valley of Jehoshaphat, there shall be a blessing reserved for Judah, and while Edom and Egypt shall be wasted, 'Judah shall abide for ever, and Jerusalem from generation to generation' (3. 20, R.V.).
- 3. Quotations. St. Peter (Joel 2. 28, 29) on the day of Pentecost alludes to the promised outpouring of the Spirit upon old and young, servants and handmaids (Acts 2. 16-21); and St. Paul in his Epistle to the Romans (10. 13) quotes the promise of the call of the Gentiles (Joel 2. 32).

AMOS.

1. Amos (burden) was a native of Tekoa in Judah, about twelve

- 2. Style. The peasant-prophet and tree-dresser is a true 'child of nature.' The imagery of his visions is full of country life. We have the 'lion roaring in the forest' (3. 4); the shepherd rescuing 'out of the mouth of the lion two legs, or a piece of an ear' (3. 12); the 'bird falling into a snare' (3. 5); 'blasting and mildew' (4. 9); the 'hooks' of the fisher (4. 2); 'rain within three months of the harvest' (4. 7); dangers from 'lions and bears' (5. 19); 'the king's mowings' and 'the latter growth' (7. 1); 'corn sifted in a sieve' (9. 9); 'the plowman, the reaper, and the treader of grapes' (9. 13); 'a cart pressed that is full of sheaves' (2. 13, R.V. marg.).
- 3. Summary. I. (1. 1—2. 3) The prophet denounces the sins of Israel and of the nations bordering on Israel and Judah—Syria, Philistia, Tyre, Edom, Ammon, and Moab. II. (2. 4—6) He describes particularly the state of Israel and Judah, especially the former; denounces the inevitable doom of Samaria, and laments the impending calamities, the ravages of locusts, the failure of corn and wine. III. (7. 1—9. 10) In five striking visions he sketches the impending punishment of Israel which he predicted to Amaziah. IV. (9. 11–15) He utters last words of hope and promise, and depicts the raising up of the fallen tabernacle of David, and the final restoration of God's people (cp. Amos 9. 12 with Acts 15. 15–17).

OBADTAH.

1. Obadiah (worshipper of Jehovah) bears the same name as the minister of Ahab who protected the prophets of the Lord (I Kings 18). Of his personal history we know absolutely nothing. It seems certain

that he wrote after the captivity of the Northern tribes, and shortly after the capture of Jerusalem by Nebuchadnezzar, B. C. 587. As Nahum had foretold the downfall of Assyria, and Habakkuk that of Chaldæa, so Obadiah predicts that of the implacable foe of Israel, Edom, who, as the city of Jerusalem fell, shouted 'Down with it, down with it, even to the ground' (Lam. 4. 21, 22; Ps. 137. 7).

- 2. Date. Jeremiah has employed in his prophecies (49. 7-22) very similar language to that of Obadiah (1-9) respecting Edom. This has caused a doubt which of the two prophets repeated the denunciations of the other; and therefore the exact date of this book is rendered uncertain, some advocating its priority to that of Jeremiah, others ascribing it to a later date. Dr. Pusey maintains that the Hebrew future determines the question in favour of the priority of the Book of Obadiah. who take the opposite view conjecture that the occasion of this prophecy was the hostility shown by the sons of Esau to their brethren the Israelites at the time of the Babylonish invasion. They seem to have rejoiced in the downfall of Jerusalem, and to have cut off those Iews who attempted to fly through Idumæa into Egypt. Hence arose the prayer of the Jewish captives in Babylon (Ps. 137. 7), and the answer to it in the denunciations of Obadiah, who predicts the Divine retribution on Edom, and the future glory of Israel in the occupation of Idumæa.
- 3. Summary. The prophecy contains two parts. (i) The first part denounces destruction to Edom, sketching its punishment and the guilt that had called down that punishment (1-16); (ii) the second part predicts the future restoration of Israel, who, after their return, should possess the land of Edom and Philistia, and rejoice in the establishment of the kingdom of Jehovah (17-21).
- 4. This Prophecy was fulfilled partly by Nebuchadnezzar, who after the destruction of Jerusalem fell upon Moab and Ammon, and afterwards upon Edom (Jer. 27. 3-6), and partly by Judas Maccabæus, who in B.C. 166 dispossessed the Edomites from Hebron and Southern Palestine; by John Hyrcanus, who in B.C. 135 captured some of the Idumæan cities, and forced the inhabitants to adopt Jewish customs; and, lastly, by Simon of Gerasa, who B.C. 66, in the final war with Rome, devastated the whole Idumæan country with fire and sword. But the completion of the prophecy in the possession of Idumæa by the Israelites is still reserved for the future, and hence this book is the favourite study of the Jews to this day, with whom 'Edom' is 'the cryptograph for Rome, the Christians, and all their enemies.'

JONAH.

- 1. Jonah (dove), the son of Amittai, was born at Gath-hepher, a village in Zebulun. Jewish legend represented him as having been the son of the widow of Sarepta, whom Elijah restored to life, and the youth whom Elisha sent to anoint Jehu, king of Israel. These legends at any rate mark the age in which he lived. He was the same prophet who was sent to Jeroboam II to announce the victories which should cast a gleam of prosperity over his reign (2 Kings 14.25).
- 2. Summary of the Book. The life of the prophet is the summary of the book which bears his name. I. Commissioned to proceed to Nineveh, the capital of Assyria, he hastens to Joppa, and takes ship for Tarshish, or Tartessus, on the south coast of Spain. A furious storm arises, and the mariners at his own request fling him into the sea. Here a great fish swallows him, and he remains in its belly three days and three nights (chap. 1). II. He prays earnestly, and the seamonster casts him forth on land (chap. 2). III. Bidden a second time to go to Nineveh he dares not disobey, and proclaims there his message, 'Yet forty days, and Nineveh shall be overthrown.' King and people repent. Their penitence is accepted, and the judgment is deferred (chap. 3). IV. Disappointed and angry, the prophet sits in a booth of woven boughs outside the city, waiting in vain for the judgment he had denounced, and the book closes with an exhibition of his petulance and God's tender mercy (chap. 4).
- 3. The Book of Jonah has always been regarded as canonical both by Jews and Christians, and this is corroborated by the character of the language, the archaic idioms which pervade it, and the accuracy of its historical and geographical details. No Jew anxious to exalt his hero would have painted the picture of a prophet of his nation so narrow, so ungracious, so selfish, so intolerant.
- 4. Allusions in the New Testament. Twice does our Lord allude to incidents recorded in this book. In reply to the Pharisees asking for 'a sign from heaven,' He gives them a sign from beneath, and declares that the swallowing up of Jonah by the sea-monster and his restoration to life after apparently certain destruction was a figure of His own resurrection from the grave (Matt. 12. 40; 16. 4). He also declares that the repentant Ninevites shall stand up in the judgment and condemn 'the children of the kingdom,' who had so many privileges and improved them not (Matt. 12. 41) 1.

A NONGULTURA

¹ See Bp. Ellicott's Christus Comprobator, pp. 166, 167.

MICAH.

- 1. Micah, whose name is identical with Micaiah (I Kings 22), and a contraction of Mi-cajahu (who is like unto Jehovah?), was a native of Moresheth-gath, in the Shephelah or low-lying plain of Philistia (Micah 1. 14). He flourished during the reigns of Jotham, Ahaz, and Hezekiah, i. e. for a period of fifty-one years, from B.C. 748 to B.C. 697. Jeremiah expressly refers to him, and tells us how on one occasion, when in danger of his life on account of his denunciations of the sins of his countrymen, he was saved by an appeal to the precedent of 'Micaiah the Morashtite,' who was spared by Hezekiah in spite of his bold testimony against the men of Judah (Jer. 26. 8-24, R. V.).
- 2. Summary. Although the prophecies of Micah were probably delivered at different times, they have been cast into one complete whole in their present form, and are divided into three sections, each marked by a formula 'Hear ye,' each beginning with denunciation and ending with promise. (a) In Section I (1-3) threatening predominates. The advent of Jehovah is denounced for judgment of the sins of Israel and Judah, and the guilt which rendered it necessary is described, especially that of the false prophets. (b) In Section II (4, 5) promise predominates: restoration is promised of Zion, of its temple, and of its people, with a gathering in of all nations under the sovereignty of the Messiah. (c) In Section III (6, 7) the sadder tone again prevails: we have a magnificent colloquy between Jehovah and His people; a justification of His government of the nation, and an assurance that in the midst of judgment He will remember mercy.
- 3. The Chief Quotations in the New Testament from his writings are (i) the prediction of Beth-lehem Ephratah as the birthplace of the Messiah (5. 2), quoted to Herod by the Jewish rulers (Matt. 2. 5, 6), and by some of the multitude (John 7. 42); (ii) the strife in families (7. 6), quoted Matt. 10. 36; Mark 13. 12.

NAHUM.

1. Nahum (consolation), 'the Elkoshite,' was a native of Elkosh, a little village in Galilee, or according to some commentators, identical with Alkosh about thirty miles to the north of Môşul. By some he is thought to have prophesied after the captivity of the ten tribes, and between the two invasions of Sennacherib, whom Hezekiah had bribed with the treasures of the Temple. By others it is concluded that he prophesied at a period considerably later, during the reigns of Manasseh, Amon, and Josiah, B. C. 660-630.

- 2. Scope of his Prophecies. Whatever his precise date, he comes forward as a consoler from Jehovah, foretelling the death of Sennacherib and the overthrow of Assyria. His book is chiefly a sequel to that of Jonah. Jonah had already warned Nineveh of impending punishments, which God remitted on its repentance; Nahum now repeats the denunciations. It is the peculiarity of his prophecy that it is devoted to a single theme, the destruction of Nineveh, then at the height of its power. Of Israel and Judah he has scarcely anything to say.
- 3. The Prophet's Country. Those who identify Elkosh with Alkosh on the Tigris, consider him to have been the son of an Israelite captive. They hold that the prophet could not have described the doom of Nineveh in language so pictorially vivid if he had not drawn the scenes from personal observation, and point to the interspersion of Assyrian words in his book as indicating that country to have been the scene of his prophecies. But others deny that internal evidence favours any other than a Palestinian origin of the work, which accords with the greatest weight of external evidence.
- 4. Summary. In spite of the warnings of Jonah, Nineveh had sunk back into its old sins of brutal violence, cruelty, and bloodshed, with blasphemy and hostility against God. Nahum pronounces its sentence. Its destruction was near, and would be swift and complete. There are three very distinct predictions: (i) The denunciation of coming judgment, from which Nineveh cannot escape (chap. 1); (ii) the certain fall of Nineveh, with a vivid picture of the siege and sack of the city, aided by the sudden inundation of the Tigris (2); (iii) its utter destruction and desolation (3),—a desolation so complete that Nineveh vanished entirely from view, and Alexander could march over it, 'not knowing that a world-empire was buried under his feet;' nor was the city ever seen again till in modern times the labours of Botta, Layard, and others revealed to the world the wrecks of its former splendour.

HABAKKUK.

1. Habakkuk (close embrace) seems to indicate a name which might have been bestowed on a dearly-loved child. Of the prophet himself we know nothing, but from the musical directions attached to chap. 3. I-19 it has been conjectured that he was a Levite. It is most probable that he prophesied in the reigns of Josiah and Jehoahaz, when the invasion of Nebuchadnezzar was imminent. He did not accompany

the captives, but, like Jeremiah, lamented the iniquities of his country in the midst of its ruins.

- 2. Scope of the Prophecy. Writing after the great reformation in the days of Josiah, the prophet had to sustain hope and to teach patience under difficult circumstances. Sincere repentance and earnest turning to God, the removal of the high places, the great national fast, had not brought the removal of the scourge of invasion which threatened the kingdom of Judah. The suffering of the chosen people of God from cruel, ruthless oppressors, 'fiercer even than evening wolves,' was a mysterious trial.
- 3. Summary. The whole prophecy is a colloquy between the prophet and Jehovah. (i) In chap. 1 he appeals to God, and asks how long the Most High will suffer His own people to endure the fierceness of the Chaldæan tyranny. (ii) In chap. 2 he stands upon his watch and waits for the answer; and while he is told that 'the just shall live by his faith,' he is assured that the Chaldæan scourge shall be removed and the oppressor shall perish. (iii) In chap. 3 the prophet breaks forth into a note of prayer, which introduces the great hymn of faith, recounting the miraculous deliverances of old as earnests of future ones, and closing with the vision of God's enemies prostrate, but faith exultant in the God of salvation.
- 4. Quotations in the New Testament. To Habakkuk belongs the special distinction of having furnished (2.4) to the Apostle Paul the doctrine which forms the key-note of the Epistles to the Romans and Galatians, 'the just shall live by his faith' (Rom. 1. 17; Gal. 3. 11). He is also quoted by the writer of the Epistle to the Hebrews (10.38), and in Acts 13.41.

ZEPHANIAH.

- 1. Zephaniah (hidden by Jehovah) was a great-grandson of Hezekiah (1. 1). He tells us himself that he prophesied 'in the days of Josiah, the son of Amon, king of Judah.' We may fix the date of his prophecy about B. C. 630, before the destruction of Nineveh (2. 13), which took place B.C. 625.
- 2. Scope of Prophecy. Josiah attempted a partial reform in the twelfth year of his reign, and, while it was yet in process, many paid but nominal worship to Jehovah, and were still addicted to Baalism, and 'the worship of the host of heaven upon the housetops' (1:4,5). This idolatry Zephaniah denounces, follows up his words with judgments threatening Philistia, Moab, Ammon, Ethiopia, and Nineveh,

and concludes with a special reproof to Jerusalem, and a promise of restoration to glory in the latter days.

8. Summary. The prophecy may be divided into three parts: (i) The prophet denounces the idolatry of Judah and pronounces judgment (chap. 1); (ii) he calls on the nations around to repent if they would escape judgment, with stern announcements of which he mingles his appeal (2. 1—3. 7); (iii) he promises to Zion a day of restoration, when the judgment of wicked nations is overpast (3. 8–20).

HAGGAI.

- 1. Haggai (festive), the first of the prophets after the Exile, was a contemporary of Zerubbabel and Joshua, who led those that returned from Babylon. Though mentioned with Zechariah in Ezra 5. 1, 6. 14, he was in all probability much older than his brother prophet, and had seen the glory of the old Temple before its destruction (2. 3). He was inspired by God to rouse the people to support Zerubbabel and Joshua in building the Temple, after the work had been suspended for fourteen years in consequence of the counter-edict obtained by the Samaritans from Artaxerxes.
- 2. Date. His prophecies consist of two chapters, and he has carefully preserved, even to the very day, the date of their commencement. They all belong to the second year of Darius Hystaspes, B.C. 520, and were delivered in the sixth, seventh, and ninth months of that year, very probably orally in the hearing of the people at the festivals of the New Moon, and of Tabernacles, and the season of the autumn rains. They have all one object in view, to reprove the lethargy of the people and encourage the completion of the Temple.
- 3. Summary. The book divides itself into four sections:—(a) The First (chap. 1) rebukes the apathy of the people in not devoting themselves in earnest to the great work of restoration, and in listening to those who sought to persuade them that the time was not opportune for continuing the enterprise. (b) The Second (2. 1-9) encourages them with the assurance that the glory of the latter Temple shall be greater than that of the former. (c) The Third (2. 10-19) promises them that from the day they commence in earnest the work of restoration, the defective harvests shall cease, and the years of drought and famine be changed into blessing. (d) The Fourth (2. 20-23) contains a special word of encouragement for Zerubbabel to be up and doing in rebuilding the Temple. The key-words of his prophecies are worth noting. They are, Be strong, be strong, be strong (2. 4); Consider your ways, consider, consider (1. 5, 7; 2. 15, 18).

4. Quotations in the New Testament. Two passages of Haggai's prophecies find allusion in the New Testament. His words concerning 'the shaking of the heavens and the earth' are quoted in Heb. 12. 26, and the promise to Zerubbabel that he should be as a signet-ring on the right hand, was accomplished when his name stood enshrined in both the genealogies of our Lord as one through whom 'the sure mercies of David' were preserved to the house of David (Matt. 1. 12; Luke 3. 27).

ZECHARIAH.

- 1. Zechariah (whom Jehovah remembers), was the son of Berechiah and grandson of Iddo (Ezra 5. 1; 6. 14). Iddo was the head of one of the priestly houses (Neh. 12. 4–16), and as he returned from the exile with Zechariah, the prophet must have been a young man when he commenced his work. A contemporary of Haggai he began to prophesy two months after him (Zech. 1. 1), and continued during two years, encouraging the Jews to prosecute the erection of the National Sanctuary.
- 2. Style of his Prophecies. The object he has in view is the same as that which Haggai proposed to himself, the rousing of the people from their lethargy. But his style is very different. In a series of night-visions received while the building of the Temple is going on, he seeks to rouse in the people a national enthusiasm for the great work; and, as might be expected from one whose prime had been spent under Persian rule, his visions are all tinged with Persian imagery.
- 3. Summary. The book may be divided into three parts: I. Chaps. 1-6; II. Chaps. 7-8; III. Chaps. 9-14.
- (a) Part I. narrates a series of visions. Vision i. The angel hidden among the myrtle-trees (1. 7-17). Vision ii. Four horns and four smiths, symbolising the approaching judgment of the heathen (1.18-21, R. V.). Vision iii. A man with a measuring line enlarging the boundaries of Jerusalem, symbolising the inclusion of the Gentiles (2.1-9). Vision iv. The cleansing of the Priesthood, and the Advent of 'the Branch' (3). Vision v. The golden candelabrum fed by two olive trees, symbolising the rebuilding of the Temple, and future glorification of the Church by the unction of the Holy Spirit (4.1-14). Vision vi. The flying roll, or vengeance on the ungodly (5.1-4). Vision vii. The woman pressed in the ephah and borne eastward, symbolising the repression and banishment of idolatry (5.5-11).

Vision viii. The four chariots issuing from two brazen mountains, or the course of Divine Providence (6. 1-8). Vision ix. The crowning of Joshua the high priest, a type of the union of the regal and priestly offices in the person of the Branch (6. 9-15).

- (b) Part II. After the last vision there is a pause of two years in Zechariah's prophetic activity. But in the fourth year of Darius, B.C. 518, the word of the Lord again comes to him. The people of Beth-el send two messengers (7.2), whose Assyrian names, Sharezer and Regem-melech (friend of the king), reveal traces of the Captivity, to put a question about fasting on other days than those prescribed by the Mosaic Law. To them the prophet by the word of the Lord expounds the nature of a true fast (7), and the conversion of fasts into feasts of joy and gladness, when many nations shall encourage each other to go and worship at Jerusalem (8).
- (c) Part III. presents greater difficulties than the rest of the book. Some critics hold that the chapters it covers are really earlier than Zechariah. Others think that there is not enough evidence to justify us in affirming this, and that their chief difficulties would remain even though we were to push them back into the time of Hosea. Chapter 9 describes the future destiny of the Jewish Church and the coming of its King as the Prince of Peace, who shall win the Gentiles to Himself whilst delivering Israel from its oppressors. Chapter 10 shows that Israel will share with Judah in the coming prosperity, being restored as from Egypt. Chapter 11 attributes the troubles which had befallen them to their rejection of the Messiah, whom they had merely valued at the price of a slave. Chapters 12—14 give a pictorial description of the process of restitution, setting forth a bright prospect when the Holy City should be purified and the nations should acknowledge Jehovah and worship Him there.
- 4. The References in the New Testament to this prophet are numerous and important. The lowly king who comes riding on an ass (Zech. 9. 9), is quoted in Matt. 21. 4, 5; John 12. 14-16; the betrayal of the Good Shepherd (11. 12, 13) for thirty pieces of silver, in Matt. 27. 9; 'they shall look unto Me whom they have pierced' (12. 10, R.V.), in John 19. 37; the fate of the Shepherd of the sheep (13.7-9), in Matt. 26. 31; Mark 14. 27.

MALACHI.

1. Malachi (messenger of Jehovah) was the last and therefore is called 'the seal' of the prophets. His name is probably contracted from Malachijah (messenger of Jehovah), as Abi (2 Kings 18. 2) is

contracted from Abijah (2 Chron. 29. I). Of his life and personal history no single fact is recorded. It seems probable that he was of the priestly order, or had close relations with the priesthood. The conjecture that 'Malachi' was not a name but an office may be certainly rejected.

- 2. Time of Composition. Internal evidence is conclusive in favour of his having written in the period after the Exile, when Ezra was dead and the second immigration of captives had taken place. The indications point to the days when Nehemiah was absent for twelve years at the court of Artaxerxes, and the abuses which that governor had sought to check had broken out afresh, and the mixed marriages and profanity of the priests had again become conspicuous. (Cp. Mal. 2. 8 with Neh. 13. 15, 29; Mal. 2. 10–16 with Neh. 13. 23–27.) We may therefore place the beginning of his prophecy about B.C. 420, and then we see that he stood in the same relation to Nehemiah during the latter portion of his work at Jerusalem that Haggai and Zechariah had occupied in relation to Zerubbabel.
- 3. Summary. In the LXX and Vulgate the book consists of four chapters, as in our Version, but in the Hebrew chaps. 3 and 4 form but one. The prophecy divides itself into three sections: I. After dwelling on the affection of God for Judah as a loving father and ruler of His people, he rebukes the priests as the leaders of the spiritual defection (1—2. 9). II. He rebukes the mixed marriages and divorces, portrayed by the deserted wives weeping at the altar (2. 10–16). III. He predicts the coming of a faithful Messenger, who shall carry out a sifting of the true ore from the dross in Israel, purge their silver and gold as in a furnace; and bids them remember Moses, who had given the Law, now revived by Nehemiah and Ezra, and look forward to the advent of Elijah before 'the great and dreadful day of the Lord' (2. 17—4. 6). Thus the last prophet of the Old Dispensation closes with the promise of the forerunner of the New.
- 4. In the New Testament we have three prominent references to the prophecy of Malachi: His prediction (1) of the Messenger of the Covenant (3. 1), in Mark 1. 2; Luke 1. 76; 7. 27; (2) of the coming of the prophet Elijah (4. 5), in Matt. 11. 14; 17. 12; (3) of the approach of the Day of the Lord (4. 1-3), in Matt. 3. 12. Also, the love of God for Jacob in preference to Esau (1. 2, 3), in Rom. 9. 13.

IX. BRIEF SUMMARY OF OLD TESTAMENT HISTORY.

I. THE PRIMÆVAL PERIOD.

The Promise of a Restorer of the Human Race given at the fall of man is the starting-point of Sacred History, and the Old Testament becomes a true introduction to the New, because it reveals the several steps whereby the Divine wisdom provided for the fulfilment of the promise. As originally given it was undoubtedly indefinite. It was not indicated whether the Promised Seed should be one or many, the collective race or a single deliverer. On these points greater light was shed as time rolled on. First through Shem, the son of Noah, the promise was limited to a single race (Gen. 9. 26); then secondly, through the call of Abraham to a particular nation, of which his family were to be the destined progenitors. 'In thy seed,' said the Almighty, 'shall all the families of the earth be blessed' (Gen. 12. 3; 28. 14, R.V.).

2. THE PATRIARCHAL PERIOD.

Abram, called by God to leave his native place, 'Ur of the Chaldees,' on the western bank of the Euphrates, proceeds to Haran, with his father Terah and the rest of his family. On Terah's death, five years later, he is again bidden to travel towards the southwest, passes through Damascus, and reaches Shechem in the centre of Palestine between Ebal and Gerizim. Here he builds his first altar to the Lord (Gen. 12. 6, 7), and God meets him and makes a covenant with him. Thence he moves southward to Beth-el, and eventually, in consequence of a famine, to Egypt; but is bidden to return after various adventures, and retraces his steps to the neighbourhood of Beth-el. Here his nephew Lot leaves him, and after a fuller and more definite renewal of the promise (Gen. 13. 14-17), he removes southward to the oak or terebinth of Mamre, where Ishmael is born, the covenant of circumcision is instituted, Isaac promised by the angel, and the destruction of Sodom and Gomorrah revealed. After that event and the rescue of Lot, the patriarch removes to Beer-sheba. Here, or at Gerar, Sarah gives birth to the child of promise, who is named Isaac. Hence also Hagar and Ishmael are sent away, and Abraham journeys to Mount Moriah and receives back his son Isaac after surrendering him to apparently certain death upon the altar he had erected in obedience to the Divine command. Under the oak of Mamre Sarah dies, and is buried in the cave of Machpelah; Isaac is married to Rebekah and begets Esau and Jacob; while Abraham, after marrying a second wife, Keturah, and becoming the ancestor of various Arabian and Midianitish tribes, dies at the age of 175. Jacob, after deceiving Esau in the matter of the covenant blessing, flies to Padan-aram, to his uncle Laban; marries his daughters Leah and Rachel; and returning after twenty years, settles with his eleven sons at Shechem, and afterwards at Beer-sheba. While here, his son Joseph is sold by his brothers as a slave to certain Midianitish merchantmen, and conveyed to Egypt, where he becomes viceroy of the land. Driven by a grievous famine from Palestine, Jacob and his family settle in Egypt, where his descendants rapidly increase in number, become a powerful nation, and occupy the district

3. THE MOSAIC PERIOD.

of Goshen on the N.F. frontier.

The Exodus and the Wanderings. After they have remained in Egypt 215, or, according to some chronologists, 400 years, the hour for the nation's deliverance arises. The ten plagues are inflicted on Pharaoh, and Moses leads the Israelites through the Red Sea, which is miraculously divided, to the wilderness of Sinai, where they receive from God a code of laws-social, political, and religious-and a complete constitution, with civil and ecclesiastical officers. At Sinai, where the people are terrified at the thunderings and lightnings which accompanied the giving of the Law, the promise of a Deliverer receives still further development. It has been already limited through Judah to a particular tribe (Gen. 49. 10). Now a distinct person is for the first time indicated, and Moses predicts the coming of a greater Prophet, and a mightier Lawgiver (Deut. 18. 15-19). At the same time the unwilling testimony of Balaam centres the hopes of the world definitely in Palestine, and the witness of a heathen seer confirms the promise of the leader of the Jewish people (Num. 24, 17).

4. JOSHUA AND THE JUDGES.

Conquest of Canaan. After wandering forty years in the wilderness, the Israelites pass onwards round the territory of Edom to the country east of the Jordan. Here they conquer the powerful kings Sihon and Og, and make themselves masters of the country. Then crossing the Jordan under the command of Joshua they capture Jericho, and gradually reduce the whole land, and are located according to their tribes in their new settlements. The succeeding period belies the fidelity to Jehovah which had characterised the epoch of Joshua's campaigns. It is a period of listless anarchy, of alternate apostasy, chastisement, and deliverance. Both priests and people are faithless

to the Theocracy, content with the indolent enjoyment of an exuberant land, of which the surviving remnants of the Canaanites, and the kindred tribes of the Hebrews,-Amalekites, Edomites, Moabites, Midianites,-try to dispossess them. During this period, Judges, or Deliverers, are from time to time raised up, who rescue the nation from its oppressors and secure for it a season of peace. Thus Othniel delivers the people from Chushan-rishathaim, Ehud from Eglon, Deborah and Barak from Jabin, Gideon from the Midianites, Jephthah from the Ammonites, Samson from the Philistines. Meanwhile the office tends more and more to become hereditary, and Eli unites in himself the functions of high priest and judge. But with Eli a new period approaches, and two new influences begin to manifest themselves, represented by the institution of the Prophets, and by the Royal Dignity. For this new epoch, fraught with so many momentous consequences. Samuel gradually prepares the people, and ushers in the great change. By his 'schools of the prophets' he gives permanence and effectiveness to the prophetical functions, so that when the new order of the kings is established, speakers for God are thenceforth ready to reprove, rebuke, and exhort, to preach morality and spiritual religion, and denounce profligacy and idolatry in high places.

5. THE UNDIVIDED MONARCHY.

Ancient Prophecies had declared that kings should proceed from the seed of Abraham (Gen. 17. 6, 16; 35. 11), and Moses had anticipated and provided for their election (Deut. 17. 14-20). Saul, however, the first king, represents not so much the Divine appointment as the people's choice. His carnal self-will causes him to forget his theocratic position, and being tried and found wanting he is rejected, and gives place to David, the son of Jesse. The new king takes Jebus, and makes it the national capital, places there the restored Ark, subdues the enemies of Israel, and after a series of successful wars gives to the nation the full inheritance of its promised territory from the river of Egypt to the Euphrates (Gen. 15. 18). David is a great figure in the history of the Promise. Its blessing is especially transferred to his family, and no sooner does he succeed to his high position, than he himself speaks of a greater King, of One whom he calls his Lord, who shall 'sit upon his throne,' and of whose kingdom 'there shall be no end' (Pss. 2, 45, 110). He is succeeded by Solomon, who builds the Temple, and adorns Jerusalem with splendid palaces, but lapses into idolatry, and violates each and all of the fundamental principles of the kingdom, as laid down in the Law of Moses.

6. THE DIVIDED MONARCHY.

On Solomon's Death a civil rupture rends the kingdom in twain. Ten tribes revolt under Jeroboam, form 'the kingdom of Israel,' and seek to consolidate the separate sovereignty by establishing rival sanctuaries at Dan and Beth-el, and restoring the old Calf-worship of Egypt. The relations between the southern and northern kingdoms are marked by four clearly-defined epochs: (i) Mutual hostility, during which the kings of Judah persist in the hope of regaining their authority over the ten tribes, and for nearly sixty years there is constant war. (ii) Close alliance, and united hostility to Syria. The northern kingdom declines into Baalism under Ahab, who cements by intermarriage an alliance between his own family and that of Jehoshaphat, probably with a view to more effectual resistance of the encroaching power of Syria. (iii) Fresh animosity, and the gradual decline of both kingdoms before the advancing power of the Assyrian and Babylonian Empires. alliance between the two kingdoms is rudely shattered by the accession of Jehu to the throne of Israel. He exterminates the house of Ahab. and the hostility thus begun is never healed. The northern kingdom. in spite of the exhortations of numerous prophets, falls away more and more into the worst forms of idolatry, and is punished by the incursions of the Syrians, and afterwards by the invasions of the Assyrians, who capture Samaria, B. C. 722, carry the people into captivity, and colonise the country with a mixed idolatrous race, who mingle their native worship with that of Israel. From these spring the Samaritans, who intermarry with some of the Tews, borrow their rites, accept the Pentateuch, and set up a rival temple on Mount Gerizim. (iv) Struggle for national existence on the part of Judah against Assyria and Egypt alternately, and afterwards against the Chaldwans. This goes on for upwards of one hundred and thirty years, and then, B.C. 588, the southern kingdom experiences the fate of its powerful rival, the kingdom of Israel, and the nation is carried away into captivity by the Babylonians under Nebuchadnezzar.

7. THE CAPTIVITY AND RETURN.

The Captivity. As the faith of Abraham had been rewarded by the inheritance of Canaan, so the unfaithfulness of his descendants had forfeited it, and now they are all sent back to that heathen land 'between the rivers' from which their progenitor was divinely called. Here, in the usual order of things, we might have expected that the Iews would have ceased to remain a nation at all. But with them it was not thus to be. The ten tribes, indeed, are never heard of more; but the remnant of Judah and Benjamin, instead of blending with their con-

querors, remain a separate people, and preserve their national institutions, their genealogies, and distinctions of rank. At length, after the lapse of seventy years, a portion of them are permitted by Cyrus to return, B. C. 536, and they rebuild Jerusalem and the Temple under the direction of Ezra and Nehemiah, while the supreme government is vested in a Persian Satrap resident at Damascus. The moral and spiritual condition of the remnant thus restored to their native land differed far from what it had been formerly. In the furnace of affliction it had been thoroughly purified from all tendencies to idolatry. The dreary years of the Captivity had not been without their salutary effect. The Jew was no longer an idolater. The Divine Unity was now the central truth of his creed, and as the undivided monarchy produced the devotional books of Holy Scripture, so the divided monarchy brought forth the earlier, and the Captivity the later Prophets. But the very sadness of the Captivity served in no small measure to correct the idea of the promised Messiah, and 'the Son of David' gives place in the writings of Daniel to 'the Son of Man' (Dan. 7.13), 'and His kingdom appears as the last and mightiest of the monarchies of the world.' Thus the image of the future Deliverer is drawn from the varied forms in which God makes Himself known in the history of the chosen people, and each crisis in its history serves to bring the Promise within narrower limits, and to illustrate it with fresh details. Meanwhile the failure of Israel, as a nation, to fulfil its high calling to be the 'servant of the Lord' inspires the portraiture of the Ideal Servant 2 (Is. 42. 1). who shall fulfil for His people the work in which they had failed, and a voice not jubilant and glad, but sad and mournful, begins to be heard. It speaks of triumph, but of triumph through suffering; of the coming of 'a Man of sorrows' and 'acquainted with grief;' of His being 'bruised for our iniquities; ' of His being 'stricken for the transgressions of His people' (Isai. 53. 3-10). The earliest prophecy had declared that the Seed of the woman should bruise the serpent's head,' but had whispered that 'the serpent should bruise His heel' (Gen. 3. 15). The latest declared that the Messiah should triumph, but that He should also die. Thus gradually and harmoniously is the silver thread of Promise woven into the evolution of the most diverse events, and the Divine purpose of the ages is wrought out step by step 'in many fashions' and 'in many parts.' Patriarch and Lawgiver, Priest and Prophet, each points onward to Some One not yet revealed, and the history of the Jewish nation becomes the key to the history of the world.

¹ Bp. Westcott's Introduction to the Study of the Gospels, p. 94.

² Prof. Kirkpatrick, The Divine Library of the Old Testament, p. 95.

Ex. 17. 1-8.

I Cor. 10. 4.

Ex. 17. 13.

X. ITINERARY OF THE ISRAELITES TO THE LAND OF CANAAN.

The Itinerary of the Israelites, given in full in Num. 33, may be divided into four parts:—

(a) The Exodus; (b) The Journey from the Red Sea to Sinai; (c) From Sinai to Kadesh; (d) From Kadesh to the borders of the Jordan.

(a) The Exodus.

Ex. 12. 37.	1.1.	At Rameses the march begins on the fifteenth day
Num. 33. 3.		of the first month, and the first halt is at
Ex. 12. 37-39.	2.	Succoth (Tell el-Maskhutah), and so down the Wady Tumilât to
Ex. 13. 20.	3.	Etham 'in the edge of the wilderness.' Thence, instead of proceeding N. and N.E. towards Philistia, they are ordered to turn S.E. to
Ex. 14. 1-9.	4.	Pi-hahiroth, between Migdol and the sea, over
1 Cor. 10. 1, 2.		against Baal-Zephon. Here Pharaoh overtakes them, and they pass through the Red Sea to a spot now called 'Ayûn Mûsa ('The Fountains of Moses').
		(b) The Route to Sinai.
Ex. 15. 23-25.	1.	Marah ('Ain-Hawarah) is the first halting-place in

Ex. 15. 23-25.	1. Marah ('Ain-Hawûrah') is the first halting-place in the Wilderness of Shur. Here the bitter water
	are sweetened. Thence they proceed to
Ex. 15. 27.	2. Elim (Wady Gharandel). Here they find 12 well and 70 palm-trees, and pass on to
Ex. 16.	3. The Wilderness of Sin, at the foot of the moun
	tainous range of the Et-Tih, and obtain the
John 6. 31, 49. Rev. 2. 17.	miraculous supply of quails and manna. Thence passing Dophkah and Alush, the sites of which

are doubtful, they reach

4. Bephidim in the Horeb region, where occurs the murmuring of Massah and Meribah; water given from the rock in Horeb; the battle with the Amalekites, and the victory of Joshua. Leaving this station, they enter

Ex. 19. 1. Ex. 18. 5. Ex. 20. Ex. 32. 1 Cor. 10. 7. Ex. 40.	5.	The Wilderness of Sinai, and encamp before 'the Mount of God' (Jebel Músa), where Jethro visits Moses. Here the Decalogue is given; the worship of the 'molten calf' takes place; the people are numbered; the 'Tent of Meeting' is erected, and the second Passover celebrated.
	(c) F	From Sinai to Kadesh-barnea.
Ex. 19. 1.		After a stay of nearly a year at Sinai, from the fifteenth day of the third month of the first year
Num. 10, 11, 12.		after leaving Egypt until the twentieth day of the
Num. 10. 33.		second month of the second year, they move three days' journey to
Num. 11. 1-3.	1.	Taberah (burning), where their complainings bring down fire from heaven; and next to
Num. 11. 1-34.	2.	Kibroth-hattaavah (the graves of lust), where

the people are smitten, while the flesh of the quails is yet in their mouths. Thence they proceed to Num. 11. 35.

Hazeroth (Hudhcrah). Here Aaron and Miriam sin, and Miriam is smitten with leprosy. The next station is

Kadesh-barnea (? Ain-el-Weibeh). Hence twelve spies are sent to Canaan; ten bring back an evil report; Caleb and Joshua alone remain faithful. The people murmur, and are condemned to wander forty years. Rebellion of Korah; earthquake; fire and plague inflicted.

(d) From Kadesh-barnea to the Border of the Jordan.

Num. 13. 26.

Num. 14. 1-39.

1 Cor. 10. 10.

Num. 16.

Num. 33.	-	The forty years' wandering in the Wilderness of Paran, west of Mount Seir. Israel leads a nomad life and roams through the wilderness in search of pasturage. At the close they return to
Num. 20. 14-21. Num. 27. 14.	1.	Kadesh-barnea for the second time. Here Moses smites the rock; Miriam dies; Edom refuses the people a passage through Mount Seir, and they pass along the border of his territory to
Num. 20. 24-29.	2.	Mount Hor, near Selah or Petra (Jos. Ant. iv. 4.7). Here Aaron dies and is buried. Thence they pass down
Deut. 2. 8 (R.V.). Num. 21. 5-9. John 3. 14. I Cor. 10. 9.	3.	The Arabah by way of Elath and Ezion-geber, round Mount Seir. The people murmur; the plague of serpents; the setting up of the brazen serpent. Nothing is now known of their halting-places till they reach
Num. 21 12, 16, 18.	4.	Zared (the brook), and Beer-Elim (the well of heroes), celebrated for 'the song of the well.' Proceeding thence to

Num. 21. 23, 24.	5.	Jahaz, they defeat Sihon, king of the Amorites, and
Num. 21. 33.	6.	Edrei, Og, the king of Bashan. These two victories give to Israel possession of the whole country east of Jordan, from the river Arnon to Mount Hermon.
*		There next encemb at
Num. 33. 49.	7.	Abel-Shittim (the meadow or oasis of the ututus),
Num. 22. 4. Num. 23, 24. Num. 25. 1 Cor. 10. 9. Num. 31. Num. 31. 12. Deut. 32. Deut. 34. 6.	8.	Here the Moabites, Ammonites, and Midianites under Balak ally themselves against Israel; Balaam attempts in vain to curse the people; apostasy of Israel; sensual rites of Baal-peor; 24,000 slain by a plague; zeal of Phinchas; defeat of Midian; death of Balaam on the battle-field. Plains of Moab. Third numbering of the people. Repetition and confirmation of the Law by Moses to the new generation of Israel. Moses delivers his last charge; recites his song; ascends Mount Nebo to view the land of Canaan; his death and burial.

∜XI. MIRACLES IN THE OLD TESTAMENT.

Miracles.	References.
In Egypt. Aaron's rod turned into a serpent	Exod. vii. 10-12.
The ten plagues:—	1.7
1. Water made blood	20-25.
2. Frogs	viii. 5-14.
3. Lice	20-24.
4. 1 1105 111	ix. 3-6.
5. Murrain	8-11.
6. Boils and blains	22-26.
7. Thunder and hail	x. 12-19.
8. Locusts	21-23.
9. Darkness	xii. 29, 30.
10. Firstborn slain	xiv. 21-31.
Parting of the Red Sea	Aiv. 21-31.
In the Wilderness.	
The curing of the waters of Marah	xv. 23-25.
Feeding with manna	xvi. 14-35
Water from the rock, at Rephidim	xvii. 5-7.
Death of Nadah and Abihu	Lev. x. 1, 2.
Burning of the congregation at Taberah	Numb. xi. 1-3.

Miracles.	References.
Death of Korah, Dathan, and Abiram, &c Budding of Aaron's rod, at Kadesh Water from the rock, at Meribah The brazen serpent Stoppage of the Jordan stream	Numb. xvi. 31-35.
In Canaan.—Under Joshua. Fall of Jericho Staying of sun and moon	vi. 6-25. x. 12-14.
Under the Kings. Death of Uzzah	2 Sam. vi. 7. 1 Kings xiii. 4-6.
By Elijah. The staying of the cruse of oil and meal at Zarephath The raising of the widow's son at Zarephath The burning of the sacrifice on Mount Carmel Burning of the captains and their companies Dividing of Jordan By Elisha. Dividing of Jordan Cure of waters of Jericho Destruction of mocking children at Beth-el Supply of water to the allied armies in Moab. Increase of the widow's oil Raising the Shunammite's son Healing the deadly pottage Feeding one hundred men with twenty loaves. Cure of Naaman's leprosy, and its transfer to Gehazi Making an iron axe swim Smiting the Syrian army Resurrection of dead man by touching Elisha's bones	
Recorded by Isaiah. Destruction of Sennacherib's army	xix. 35. xx. 9-11.
During Captivity. Deliverance of the Three Children from the fiery furnace Deliverance of Daniel from the lions Miscellaneous. Smiting of Philistines, and fall of Dagon	Dan. iii, 19-27. — vi. 16-23. 1 Sam. v. 3-12.
Smiting of Uzziah with leprosy Deliverance of Jonah from the great fish	2 Chron. xxvi. 16-2 Jonah ii. 1-10.

XII. PARABLES IN THE OLD TESTAMENT.

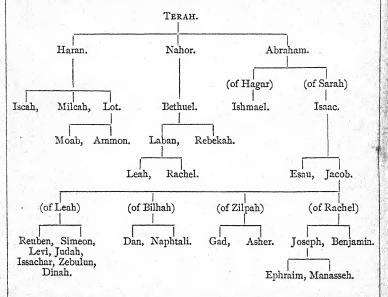
Parables.	By whom spoken.	References.
The ewe lamb	Nathan to David	2 Sam. xii. 1-4.
Lions' whelps The boiling pot Parabolic Fables.	79 99	xix. 2-9. xxiv. 3-5.
Trees choosing a king Micaiah's vision Thistle and cedar	Jotham to Shechemites Jehoash to Amaziah	Judg. ix. 7-15. 1 Kings xxii. 19-23. 2 Kings xiv. 9.

XIII. SPECIAL PRAYERS IN THE OLD TESTAMENT.

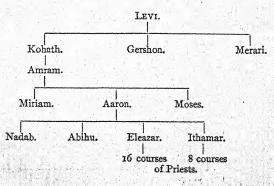
Of whom recorded.	References.	Subjects.		
Aaron and priests	Num. 6. 22-26	The Aaronic blessing of Israel.		
Abraham	Gen. 15. 2	For a son.		
Abraham	— 17. 17, 18	For Ishmael's acceptance.		
Abraham	— 18. 23 ··· ···	For mercy on Sodom.		
Abraham's servant	— 24. 12	Success in his mission, when sent to find a wife for Isaac.		
Agur	Prov. 30. 1	For moderation in his desires.		
Asa	2 Chr. 14. 11	When going to battle with Zerah the Ethiopian.		
Daniel	Dan. 9. 4	For restoration of Jerusalem.		
David	2 Sam. 7. 18	Prayer for blessing on his house.		
David	Ps. 51	After his sin with Bath-sheba.		
David	2 Sam. 24. 17	After numbering the people.		
David	1 Chron. 29. 10-19	Thanksgiving at close of life.		
Elijah	1 Kings 17. 20	For the restoration of the widow's son.		
Elijah	— 18. 36	For Divine attestation of his mission.		
Elijah	19.4	For death.		
Elisha		For his servant's eyes to be opened.		
Elisha	— 6. 18	That the army sent to take him may be blinded.		

Of whom recorded.	References.	Subjects.
Ezekiel Ezra	Ezek. 9. 8 Ezra 9. 6	Intercession for his people. Confession of sin in the people's
Habakkuk	Hab. 3. 1-16	alliances with the heathen. For revival of God's work.
Hannah Hezekiah	1 Sam. 1. 11 2 Kings 19. 15; Is. 37. 16.	For the gift of a son. For protection against Sennacherib.
Hezekiah	- 20. 3; Is. 38. 3	When dangerously ill.
Hezekiah	2 Chr. 30. 18	For the unprepared who had eaten of the Passover.
Israel	Deut. 21. 6-8	Expiation of undiscovered murder.
Israel	— 26. <u>5</u> -10	Confession on presenting first-fruits.
Israel	<u>-</u> 26. 13-15	The prayer of the tithing year.
Jabez	I Chr. 4. 10	For the Divine blessing.
Jacob	Gen. 32. 9	For deliverance from Esau.
Jehoshaphat	2 Chr. 20.6	For protection against armies of Moabites and Ammonites.
Jeremiah	Jer. 14. 7	In a great famine.
Jeremiah	<u>- 15. 15-18</u>	For comfort.
Jonah	Jonah 2. 2	For deliverance from the great fish.
Joshua	Josh. 7. 7-9	After Achan's sin.
Levites	Neh. 9. 5	Confession of God's goodness, and their nation's sins.
Manoah	Judg. 13. 8, 9	For Divine guidance in training his child.
Moses	Ex. 32. 11; Deut. 9.	Forgiveness for the people's idolatry.
Moses	— 33. I2	For the Divine presence.
Moses	Num. 10. 35, 36	At the setting forth and stop- ping of the ark.
Moses	— II. II-I5	For Divine help to govern the Israelites.
Moses	— I2. I3	For Miriam, for cure from leprosy.
Moses	— 14. 13-19	For the people disappointed at the spies' report.
Moses	— 27. I5 ··· ···	For a successor.
Moses	Deut. 3. 24	To enter Canaan.
Nehemiah	Neh. 1. 5	For the remnant in captivity.
Nehemiah	- 4.4	For protection against San- ballat and Tobiah.
Samson	Judges 16. 28	To be avenged on his enemies.
Solomon	1 Kings 3. 5-9	For wisdom to govern Israel.
Solomon	1 Kings 8. 23; 2 Chr. 6. 14.	Dedication of the Temple.

XIV. THE PATRIARCHS AND THEIR DESCENDANTS.



XV. LEVI AND THE PRIESTHOOD.



XVI. CHRONOLOGY OF THE EARLY PERIOD OF OLD TESTAMENT HISTORY.

INTRODUCTORY.

- 1. The Chronology of the Old Testament, as given in the Hebrew text, is represented with much accuracy by the marginal dates inserted in many editions of the Authorised English Version. These dates, reduced to system by Archbishop Ussher (*Annales Veteris Testamenti*, 1650), were first added to the English Bible by Bishop Lloyd, in the great edition of 1701.
- 2. In the early parts of the Bible history, however, the Septuagint version has a different series of dates; varying from the current Hebrew, for the most part, in a symmetrical fashion, as shown below. Either the Alexandrian translators followed a different Hebrew text from the present, or they misread the original authority, or they designedly introduced alterations. That the Samaritan text, and the Jewish historian Josephus, more nearly agree with the Septuagint than with the Hebrew is a presumption in favour of the tradition followed in the former; besides which, the weight of internal evidence, especially in the second period, seems to support the Greek. It must be remembered that, owing to the ancient Hebrew method of designating numbers by letters of the alphabet, all chronological and other numerical notes were very liable to error in transcription. How far this circumstance has affected the matter now under review is a question for criticism. Ussher, as we have seen, follows the existing Hebrew; the learned chronologer Dr. Hales 1 adopts the general scheme of the Septuagint.

I. THE ANTEDILUVIAN PERIOD.

The Book of the Generations of Adam. Genesis 5. 1.

- 3. For this period the fifth chapter of Genesis is the only guide; and the years are found by taking the age of each person in the genealogy at the birth of his eldest son.
 - 1 New Analysis of Chronology, 2nd Ed., 1830.

							Age at birt	h of eldest son.
							HEBREW.	SEPTUAGINT.
Adam				 •••			130	230
Seth				 			105	205
Enos				 			90	190
Cainan				 			70	170
Mahalalee	:1			 			65	165
Jared				 			162	162 1
Enoch				 			65	165
Methusela	h			 			187	167
Lamech				 		1	182	188
(Noah's a	ge a	t Del	luge)	 			боо	боо
Year from					, gen	er- }	1656	2242

4. The reduction of these dates to the years B.C. (or A.C., Ante Christum) is found by reckoning backwards from dates to be hereafter established; as e.g. the division of the Hebrew monarchies. But the uncertainties of the intervening period render the results so obtained extremely precarious and therefore comparatively useless. Opinions of chronologers as to the 'era of Creation' vary indeed by many centuries (Ussher 4004 B.C., Hales 5411, Jewish reckoning 3760, Alexandrian 5503, &c.). The question is, in fact, insoluble.

2. FROM THE DELUGE TO THE CALL OF ABRAHAM. The Generations of Shem. Genesis 11. 10.

	Age at birth	of Firstborn.
5.	HEBREW.	SEPTUAGINT.
(Two years after the Deluge)	2	2
Arphaxad	35	135
Cainan (only in LXX ²)		130
Salah	30	130
Eber	34	134
Peleg	30	130
Reu	32	132
Serug	30	130
Nahor	29	1793
Terah at Birth of Abram *	130	130
Abraham's age at his entrance into		
Canaan	75	75
	427	1307

¹ Another reading gives 182.

² And in Luke 3. 37. 3 Another reading gives 79.

⁴ Terah was 70 years old at the birth of his eldest son: but Abram was evidently not his eldest, having been but 75 years old when Terah died at the age of 205; Gen. 11. 32; 12. 4.

6. Adding these results to those of the preceding Table we have the date, *anno mundi*, of Abraham's call, according to the Hebrew, 2083; according to the Septuagint, 3549.

With regard to this second Table, it may be remarked that the longer period, as given by the LXX, would allow time for the spread of population through the world after the Deluge, as well as for the growth of kingdoms like the Egyptian, Babylonian, and Assyrian, that were already powerful in Abraham's day. For all this, the space of 427 years (Heb.) is evidently insufficient.

The date 2083, as above given, is Ussher's (Eng. Bible, marg.); the LXX date, on the other hand, is shortened by Hales to 3333 by com-

putations which need not here be noted.

3. FROM THE CALL OF ABRAHAM TO THE EXODUS.

The sojourning of the children of Israel, which they sojourned in Egypt. Exodus 12. 40, R.V., according to Heb.

The sojourning of the children of Israel, which they sojourned in the land of Egypt, and in the land of Canaan. Ib., LXX.

7. In the earlier dates of this series the Hebrew and Septuagint agree.

Abraham in Canaan to birth of Isaac Age of Isaac at birth of Esau and Jacob Age of Jacob at the migration to Egypt The sojourning in Egypt	HEBREW. 25 60 130	LXX. ²⁵ ⁶⁰ ¹³⁰
Total for the period	645	430

Both Ussher and Hales, with the best succeeding chronologers, here follow the Septuagint, which is corroborated by the genealogies. Thus, the Exodus was 'in the fourth generation' after the migration into Egypt. Gen. 15. 16; compare Exod. 6. 16-20.

4. FROM THE EXODUS TO THE FOUNDING OF THE TEMPLE.

In the four hundred and eightieth year after the children of Israel were come out of the land of Egypt. I Kings 6. 1.

8. This is by far the most difficult period in which to harmonise the several chronological references in Scripture. A ready method of surmounting some of the difficulties has been to reject as an inter-

polation the passage above quoted from I Kings. For this, however. there is no warrant, unless the computation of Josephus, assigning 502 years to the period (Ant. vii. 3, § 1), may be so regarded. The LXX gives 440 years, a difference from the Hebrew text plainly due to the omission of the forty years' wandering.

- 9. The reckoning of Jephthah (Judges 11. 26) of 300 years from the conquest of Sihon on the eve of the Israelite settlement in Canaan. roughly agrees with the calculation in I Kings. But the reference by St. Paul (Acts 13. 20, A. V.) seems to extend the period of the Judges alone to 450 years. Textual criticism, however, gives another turn to the Apostle's words, making them refer to a period before the time of the Judges (see R. V.); starting, possibly, from the birth of Isaac, which was the beginning of the fulfilment of the promise made to Abraham.
- 10. Taking, then, the statement of I Kings 6. I as the basis of calculation, it becomes necessary to shorten the apparent periods of the Book of Judges, which give in a very precise form the successive periods of servitude and of peaceful rule, from the death of Joshua to the end of the Philistine domination. These, at first view, yield a total of 390 years, as follows :-

Book of Judges.			ARS	OF JDE.	Deliverers and Judges.
Mesopotamia (3.8)				- 8	Othniel (3. 11) 40
Moab (3. 14)	,	• • •		18	Ehud and Shamgar (8. 30) 80
Canaan (4.3)				20	Deborah and Barak (5.31) 40
Midian (6, I)				7	Gideon to Jair (8.28; 9.22; 10.2) 88
Ammon (10.8)				18	Jephthah to Abdon (12. 7, 9, 11,
Philistines (13, 1)				40	14) 31
					Samson and Eli —
				III	279

As the judgeships of Samson and Eli were included in the period of Philistine oppression, these have not been added.

11. Two circumstances, however, prevent the above summary from being taken as an adequate chronological guide:-I. The recurrence of the round number, 'forty years,' suggests a rough rather than an accurate calculation. 2. It is in the highest degree probable that in some cases the oppressions and the judgeships overlapped one another, being referable to different portions of the land.

Bearing these two points in mind, the 480 years may be distributed

thus :-

Journey through the Wilderness	•••			40
Government of Joshua (Jos. Ant. v. 1, §	29)	•••	• • •	25
Period of the Judges (say)	•••			320
Government of Samuel (Jos. Ant. vi. 13,	§ 5)			12
Reign of Saul (Acts 13. 21)				40
Reign of David (I Kings 2. 11)	•••			40
Solomon, to commencement of Temple	•••			3
				-
				480

XVII. CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL.

The data for this period are the explicit chronological statements of Scripture, chiefly in the Books of Kings and Chronicles. These assign to each reign its duration; and, after the division of the kingdom, give cross references to the times of the contemporary kings. The difficulty is that the lists of Israel and Judah do not agree. From the accession of Rehoboam to the sixth year of Hezekiah, the year of the destruction of Samaria, 255 years appear to be enumerated in the line of Judah, 241 in that of Israel. Some unknown fact would very possibly place the lists in harmony; and it is probable either (i) that there were in the Israelite line intervals of interregnum, so lengthening the period; or, (ii) that in the line of David there were times of associated sovereignty -father with son—the years in the annals being counted to both, so shortening the period. The former explanation is generally adopted in the older Chronologies, but the latter appears the more satisfactory. There can be little doubt that Jotham 1, for instance, reigned for several years conjointly with his father Uzziah, who himself had previously been associated with Amaziah. The following Table² gives approximately the duration of the Hebrew Monarchies according to the Scripture account :-

¹ It is remarkable that the same description is given in several instances of the state of the kingdom both under Uzziah and Jotham. Comp. 2 Chron. 27. 4 with 26. 10; 27. 5 with 26. 8; also (perhaps) 27. 3 with 26. 9.—Church Quarterly Review, January 1886.

² In comparing the Table with the Scripture account, it must be remembered that the Hebrews counted the unfinished years of a reign as complete. Thus a reign beginning a little before the end of one year, and ending a little after the close of the next, would be reckoned as of three years, although really hardly more than one. It follows that the same year will be often reckoned twice, as belonging to two different reigns; and a careful comparison of the lists gives an approximate period of 230 years to the divided monarchy from Rehoboam to the fall of Samaria.

CHRONOLOGICAL TABLE OF THE KINGS OF JUDAH AND ISRAEL.

PERIOD I.

The Undivided Monarchy.

	120 years.	
Saul: 40 years David: 40 years Solomon: 40 years	Acts 13. 21 I Kings 2. 11 I Kings 11. 42	B.C. 1072-1032, B.C. 1032-992. B.C. 992-952.

PERIOD II. THE KINGDOMS OF JUDAH AND ISRAEL.

From the Discription of the Kingdom to the Fall of Samaria, 230 years; thence to the Fall of Jerusalem, 134 years.

General Policy.	Kings of Judah. Singdom. B.C.	Year of Kingdom.	Year B.C.	Kings of Israel.	Contemporary Kingdoms: Egypt, Syria, Assyria, Babyton.
(1.) Hostility between the Two	(1, Hostility Rehoboam: 17 years between 5th year	•	952	Jeroboam I: 22 years	Expedition of Shishak (E.) against Jerusalem.
Kingdoms.	Abijah: 3 years Asa: 40 years	17 19	935	18th year 25th ,,	
	2nd year 3rd ,, 14th ,, (about)	3 2 2 1	931 930 920	Nadab: 2 years Baasha: 12,,	Expedition of Zerah against Jeru-
			ліб		satem. Assyrian eponyn.ous Canon begins.

CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL (continued).

	Contemforary Kingdoms: Egypt, Syria, Assyria, Babylon.	Year (about) of the 'Moabite Stone.' Stone.' Attack on Ramoth-Cilead (S.). Alliance of the two kingdoms with Edom against Moab. Siege of Samaria by Ben-hadad I (S.). Accession of Shalmaneser II (A.). Assyrian war with Ben-hadad II (S.) and Jehu (P. (Some read the name as Ahab.) Battle at Karkar. Renewed war with Syria, now mader Hazael. Damascus taken. Tribute of Jehu, called 'son of Omni.'
	Kings of Israel.	Elah: 2 years Zimri — Tibni: 4 years Omri: 6 years Ahab: 22 years 4th year Ahaziah: 2 years Eth year th year Tath , Tath , Tath , Tath , Tath year Tath year Tath year
-	Year B.C.	850 890 890 890 890 872 872 863 863 863 863 863 863 863 863 863 863
	Year of Kingdom.	4.6.8.2.2.2.8. % % % % £ 2.2.8.
	Kings of Judah.	26th year 31st ,, 38th ,, 19thoshaphat: 25 years 17th year (Jehoram, regent) 18th year Jehoram: 8 years Ahaziah: 1 year Ahaziah: 6 years Joash: 40 years
	General Policy.	(ii.) Alliances between the two kingdoms, specially against Syria,

1 Second year of Jehoram's regency, 2 Kings 1. 17.

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General Policy.	Kings of Judah.	Year of Kingdom.	Year B.C.	Kings of Israel.	Contemporary Kingdoms: Egypt, Syria, Assyria, Balylon.
	23rd year	1 20	832	Jehoahaz: 17 years	
Giii N Minfund	37th ,,	134	8 5 8 8	Jehoash: 16 years	*
hostilities renewed:	15th year	150	811 802	Jeroboam II: 41 years	Ramman-nirari III (A.). Conquests by Israel of Syrian
followed by Assyrian encroach- ments.	(Uzziah, regent) ' Uzziah (sole)	152	800 783 781	27th year	Shalmaneser III, king of Assyria. The first Olympiad, B.C. 776.
			263	:	Total eclipse of sun (June 15), visible at Nineveh.
	38th year 39th ,, 39th ,,	190 191 191	762	Zachariah: ½ year Shallum: 1 month Menahem: 10 years	
	(Jotham, regent) ² (Uzziah) 50th year 52nd year	194 201 202	758	Pekahiah: 2 years Pekah: 20 years	first (Assyrian) Captivity of Israel.
	Jotham (sole)	204	748	and year	Accession of Tiglath-pileser III (A.). He plunders Damascus.
	Ahaz: 16 years	210	742	17th year (? 7th year)	Rezin (S.) harasses Judah. Ahaz

¹ Uzziah, altogether, 52 years.

² Jotham, altogether, 16 years.

	CHRONOLOGY	OF THE KI	NGS OF	CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL (continued).	continued).
General Policy.	Kings of Judah.	Year of Kingdom.	Year B.C.	Kings of Israel.	Contemporary Kingdoms: Egypt, Syria, Assyria, Babylon.
	12th year 1 Hezekiah: 29 years	222	730 728 727	Hoshea: 9 years	Accession of Shalmaneser IV (A.).
		Y	724	:	Shalmaneser begins the siege of
(iv.) Struggle for national	6th year	230	722	FALL OF SAMARIA	Sarion the usurper, successor to Shalmaneser. Second (Assyrian) captivity of
against Assyria			713	:	Israel. Merodach-baladan (B.) sends em-
and Egypt alternately:			711	:	Sargon's campaign against Egypt. He defeats Sabaco (So).
against the			01,7	:	Sargon defeats Merodach-baladan,
Chaineans.			202	:	Sennacherib (son of Sargon) suc-
		×	104	:	Invasion of Judah by Sennacherib. His army destroyed,
	Manasseh: 55 years	255	269		
		380	189		Accession of Esar-haddon (A. and B.). He attacks Manasseh. Car-
					ries him to Babylon.

2 Kings 17. 1; called the twentieth year of Jotham, ch. 15. 30; i. c. the twentieth year after Uzziah's death.

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	CHRONOLOGI	OF THE	ALMOS OF	CHRONOLOGI OF THE KINGS OF JUDAN AND ISRAEL (CONTINUEA).	(continuea).
General Policy.	Kings of Judah.	Year of Kingdom.	Year B.C.	Kings of Israel.	Contemporary Kingdoms: Egypt, Syria, Assyria, Babylon.
			899	:	Accession of Assur-bani-pal (A.). Defeat of Tirhakah (E.).
	Amon: 2 years	310	647	:	Assyrian eponymous Canon ends,
	Joseph : 54 Johns	515	625	: :	Accession of Nabopolassar (B.). Nebuchadnezzar, his son and general.
	Jehoahaz: 3 months	342	019	: :	Pharaoh-necho (E.) attacks Assyria. Josiah, drawn into the conflict, falls
	Jehoiakim: 11 years Beginning of Cap-	343	609		· · · · · · · · · · · · · · · · · · ·
	(11011	:	900	:	hebuchadhezzar makes Judah tri- butary.
	Tehojachin: 3 months	ti C	604	:	Nebuchadnezzar's sole reign.
	Zedekiah: 11 years	+ce	598		Pharach-hophra (E.). See Jer.
	FALL OF JERUSA- LEM	364	588		
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NOTES.

1. In the foregoing Table, besides the supposition of joint reigns in three instances (Jehoram with Jehoshaphat, Uzziah with Amaziah, Jotham with Uzziah), one conjectural alteration has been made, the accession of Ahaz being placed in the 7th instead of the 17th year of Pekah. The cross references between the kingdoms make some such rectification evidently necessary.

2. The accession of Shishak (Amen-meri Shashang) is dated by Brugsch at B.C. 9661. His invasion of Judah appears from a Karnak inscription to have been in the 20th year of his reign (B.C. 947), which the Scripture account gives as the fifth year of Rehoboam. This places the accession of Rehoboam and the disruption of the kingdoms in B.C. 952 or 951. From this point downwards, and in some measure upwards also, it becomes possible to assign the dates B.C., as in the Tables, as also the following:-

The Exodus, 480 years before the 4th of Solomon. 1469 Birth of Isaac, 430 years earlier . Abraham's entry into Canaan (25 years earlier) .

and so with intermediate years. Further back, however, for the reasons already stated, the results become very precarious. The dates B.C., e.g. for the Deluge, and for the creation of Adam, differ in the system

of every chronologer.

3. Zerah the Ethiopian, invaded Judah in Asa's days (2 Chron. 14. 9). So (2 Kings 17. 4) was apparently Sabaco, the second king of the 25th dynasty. Tirhakah (2 Kings 19. 9) is identified with Taharaqa I, the last king of the 25th dynasty (B.C. 693-666). I'haraoh-necho, overthrown by Nebuchadnezzar at the battle of Carchemish (Jer. 46. 2), was undoubtedly Nekau, second king of the

26th dynasty (B.C. 612-596, Brugsch).

4. As regards the Assyrian records, the main synchronisms are given in the latter part of the above Table. In referring to the 'Eponym Canon',' a list of yearly governors, and to the chronological data constructed from it by Assyriologists, the most serious difficulties arise from the fact that 'Ahab' and 'Uzziah' appear to be placed much later than the Biblical account allows. But strong reason has been shown for reading here 'Jehu' and 'Ahaz' respectively. Whether this solution be accepted or not, the Scripture statements are

² See George Smith's Assyrian Eponym Canon, p. 172.

It is necessary to note that Brugsch's dates are approximate only, being based on generations of 33 years each.

too detailed and self-consistent to be summarily set aside, especially when the records that would displace them are far from yielding, as yet, a harmonious and satisfactory scheme. In the later part of the Table the invasion of Judah by Sennacherib has been placed in B.C. 701, according to the Assyrian monuments, which have been abundantly confirmed. In 2 Kings 18. 13 the expedition is stated to have taken place in the 14th year of Hezekiah, or B.C. 711, just ten years too early. Different ways have been proposed of solving the difficulty. The simplest is that which would read 24th for 14th. The annals of Assyria and of Judah during this period will thus well synchronise.

XVIII. CHRONOLOGICAL TABLE OF THE PROPHETS.

The four Prophets placed first in our Bibles are called 'Major,' the remaining twelve 'Minor,' not because of their comparative importance, but because of their respective length. This classification being entirely conventional, and apt to mislead, may be disregarded. Daniel, as we have seen above, p. 68, was not reckoned by the Jews among the Prophets, but was placed in the Hagiographa between Ezra (including Nehemiah) and Esther. Many modern critics, chiefly on internal grounds, regard the Books of Isaiah and of Zechariah as each composed of the writings of at least two prophets, a 'second Isaiah,' who wrote chaps. 40—66, and prophesied cir. B.C. 540, and an 'earlier Zechariah' (chaps. 9—14), cir. B.C. 730-720. (See pp. 63, 81.)

	Approximate Date B.C.	Kings under whom they Prophesied.
(i,)	-	
Before the Babylonian Captivity.		
Jonah Joel Amos Hosea	810-790 790-760 780-760 785-725	Jehoash, Jeroboam II (Amaziah). Uzziah. Jeroboam II (Uzziah). Jeroboam II to Hoshea (Uzziah, Jotham, Ahaz).
Isaiah Micah (ii.)	750-695 745-725	Uzziah, Jotham, Ahaz, Hezekiah, Jotham, Ahaz, Hezekiah.
Near to and during the Captivity.		
NahumZephaniah Habakkuk	660-630 630-620 620-610	Manasseh, Amon, Josiah. Josiah. Josiah, Jehoahaz.

CHRONOLOGICAL TABLE OF THE PROPHETS (continued).

	Approximate Date B.C.	Kings under whom they prophesied.
Jeremiah (including Lamentations) Daniel Obadiah Ezekiel	628-588 606-534 587 596-574	Josiah to Zedekiah. The Captivity. The Captivity. Soon after the destruction of Jerusalem. Among the Jewish exiles: before and after the destruction of Jerusalem.
After the Return from Captivity.	,	
Haggai	520-518	Rebuilding of the Temple.
Zechariah	520-510	Rebuilding and Dedication of the Temple.
Malachi	420–397 Close of Old Testament Canon.	Second Reformation by Nehemiah.

XIX. CHRONOLOGY FROM THE CAPTIVITY TO THE CLOSE OF THE OLD TESTAMENT CANON.

B. C.	Palestine.	Contemporary Events in Babylon, Persia, Greece, Rome.
588	Gedaliah made Governor of Jerusalem.	
	He is slain by Ishmael. Many of the people left behind in Judæa flee to Egypt.	
561	Evil-Merodach alleviates the captivity of Jehoiachin.	Death of Nebuchadnezzar. Accession of his son Evil-Merodach.
559		Neriglissar murders Evil-Mero- dach and succeeds him.
555		Laborosoarchad, son of Neriglis- sar, murdered in the first year of his reign.
		Nabonidus or Labynetus seizes the throne.
540		Nabonidus associates with him- self his son Belshazzar.

CHRONOLOGY FROM THE CAPTIVITY TO THE CLOSE OF THE OLD TESTAMENT CANON (continued).

n.c.	Palestine.	Contemporary Events in Babylon, Persia, Greece, Rome.
589	8	Cyrus the Persian invades Baby-
538		lonia. Babylon taken by Cyrus. Bel-
200		shazzar slain. Darius 'the
		Mede' (? Astyages) appointed ruler of Babylon.
53 6	Decree of Cyrus permitting the return of the Jews. Zerubbabel, Governor.	
529		Death of Cyrus: Cambyses succeeds.
525.		Cambyses conquers Egypt.
521		Darius Hystaspes.
516	Dedication of Second Temple.	
510		Expulsion of the Tarquins from Rome.
490		Battle of Marathon.
485	Xerxes confirms the privileges of the Jews.	**
480		Battles of Thermopylæ and Sala- mis.
476	Era of Esther and Mordecai.	
458	Mission of Ezra to Jerusalem.	
453	*	Roman Decemvirs.
444	Nehemiah, Governor	Pericles supreme at Athens.
433	Nehemiah returns to Persia.	
431		Peloponnesian War begins.
428	Nehemiah's second Reformation.	
420	Prophecies of Malachi begin.	
419	Manassch builds a temple on Mount Gerizim.	
401		Death of Socrates.
397	Close of Old Testament Canon.	

The 'Canon of Ptolemy' includes the regal annals of the Medes, Babylonians, and Persians, followed by those of the Macedonian (Egyptian) dynasty, and of the Romans down to the Antonines. It begins with the era of Nabonassar, B.C. 748, and enables subsequent dates to be fixed with much certainty. The results are as given in the Table.

XX. THE WITNESS OF MODERN DISCOVERIES TO THE OLD TESTAMENT NARRATIVE.

1. The Historical Credibility of the Old Testament Scriptures has been often assailed, especially in the present century, and the events related have been treated as the products of distorted tradition, and regarded as of merely mythical origin. But the same century has been remarkable for the discovery and decipherment of monuments, and the exploration of Eastern lands, which have been fertile in unexpected testimonies to the truth of Biblical history. From three sources special light has been thrown on sacred history in the course of the nineteenth century: viz. discoveries (i) in Egypt; (ii) in the valleys of the Euphrates and Tigris; (iii) in Palestine, and in the Sinaitic peninsula.

(1) EGYPTIAN RESEARCHES.

2. Until the Beginning of the Present Century our knowledge of the history of Egypt and its people was derived from the Bible, and from Greek authors such as Herodotus and Diodorus Siculus. The comparatively meagre accounts of that country given in the Bible were most valuable, for they were evidently drawn from authentic sources at first hand. Those, however, which came down to us through the Greeks were believed to be much distorted through the misunderstanding and ignorance of the writers; and it is now proved beyond a doubt that if we wish to know what the Egyptians thought and did we must go to the native documents, and not to histories which were compiled by foreigners who only knew Egypt when she was in her advanced old age. From the 16th to the end of the 18th century many attempts were made by learned men all over Europe to read the Egyptian inscriptions, copies of which had been published by such men as Kircher; but all failed. Each student professed to have discovered the key to the locked secret, but the translations which each gave to the world showed at once that the patient and learned worker had not even found out what the problem to be solved really was, much less the solution thereof. The first good piece of work done in deciphering Egyptian inscriptions was that of Zoega the Dane, who showed that the hieroglyphs were letters, and that each cartouche

(i.e. the oval in which the name of a royal person is enclosed) contained a name. In the year 1799 a French officer named Boussard discovered a large black basalt stone at Fort St. Julien, near Rosetta, or the ancient Bolbitane, which from this circumstance has always been known by the name of the 'Rosetta Stone.' It was inscribed in hieroglyphics, Greek, and a third class of writing which is now called demotic, because it was the common writing of the people as opposed to the hieroglyphic which was the writing of the priests. The Greek inscription upon the stone was easily made out, and it was found to consist of a decree drawn up by the priests of Memphis in honour of Ptolemy Epiphanes, who reigned about B.C. 198. It was at once evident that the Greek inscription on this stone was a translation of the hieroglyphics, and here, at last, the key of the secret was found. By the fortunes of war the Rosetta Stone was surrendered by the French to General Hutchinson, and it was subsequently presented to the British Museum. Accurate copies of the text were made forthwith, and distributed among the scholars of Europe. Among the earliest workers at the inscriptions were Silvestre de Sacy and Akerblad the Swede; the former was able to identify in the demotic version the equivalents of the proper names in the Greek, and the latter succeeded in giving phonetic values to several of the demotic characters. In 1817 Thomas Young published the results of his labours on the hieroglyphic inscription on the Rosetta Stone, in which he assigned correct values to several hieroglyphics, and identified the hieroglyphic names of Ptolemy and Berenice. About the same time Champollion was engaged upon the decipherment of the hieroglyphics, and as he was better equipped than Young (through possessing a good working knowledge of Coptic), he succeeded in making out an alphabet of hieroglyphic signs, and in identifying a large number of cartouches. That Champollion possessed Young's treatise on the hieroglyphic decipherment is now well known; but although it is more than probable that he obtained many ideas from it, we must ascribe to him the honour of the larger share in the decipherment of Egyptian inscriptions. His system was adopted by Lepsius in Germany and Birch in England, and the subsequent labours of Brugsch, De Rougé, and Chabas have proved that it was based upon a sound method of induction and work. When it was once shown that the Egyptian inscriptions could be read, the most important results were anticipated, and a new impetus was given to excavations in Egypt. The political representatives of the great countries of Europe made collections of antiquities in Egypt, and travellers spent much time and money in opening tombs and digging out ruins. The tombs have given up not only their dead, but with

them the books which the Egyptians read, the furniture which they used in their houses, the ornaments and articles of the toilet of the Egyptian lady, the weapons of the warrior, the tools of the handicraftsman and labourer, the dice of the gambler, the toys of the child, and the portrait statues and figures of the men and women for whom they were made. The many-lined inscriptions upon the tombs give us their ideas about the future world, the judgment of the dead, the paradise of happy souls, and the transmigration of souls; and they enable us to control the statements of those Greek writers who professed to understand and to describe with accuracy the difficult religion of the educated Egyptian. Briefly, the Egyptians believed that man possessed a soul (ba), a genius or 'double' (ka), and an intelligence (khu). The soul returned to the body after a long period of years, and the body was carefully preserved by means of bitumen, spices and drugs, and laid in the tomb to await its arrival. After death the conscience, symbolised by the heart, was taken into the judgment-hall of Osiris, the god of the underworld and of the dead, to be weighed in a balance against righteousness or the Law. There were present at the weighing on behalf of the deceased his soul, his luck, and the goddesses who presided over his infancy. The weighing was watched by Anubis, the god of the tomb, and by the god Thoth, who reported the result to the great cycle of the gods to whom he was the scribe. the centre of the beam of the balance sat the cynocephalus or dogheaded ape, whose duty it was to take care that the beam was exactly and evenly balanced. Near Thoth stood a monster, part crocodile, part lion, and part hippopotamus, called the 'Devourer,' ready to make away with the heart in the event of its proving light in the balance. When the heart exactly balanced the Lawthis result was proclaimed by Thoth to the gods, the gods decreed that the deceased was 'justified' or 'triumphant,' and he was then led by Horus, the son of Osiris, into the presence of Osiris, to whom he made offerings. The trial in the judgment-hall being now over, the deceased passed into everlasting life.

(2) BABYLONIAN AND ASSYRIAN RESEARCHES.

3. The Decipherment of the Cuneiform Inscriptions is due to Professors Grotefend, Lassen, and Sir Henry Rawlinson. Professor Grotefend deciphered the names of Cyrus, Darius, Xerxes, and Hystaspes, and thus obtained the true determination of nearly one-third of the entire Persian cuneiform alphabet. The results of his labours were announced at Göttingen in 1802, but his memoir was never published.

Professor Lassen assigned accurate values to twelve characters, and an account of his work was published at Bonn in 1836. In 1835 Major Rawlinson began to copy the cuneiform inscriptions at Hamadân, and having no access to the works of previous writers on the subject he deciphered independently the names of Hystaspes, Darius, and Xerxes; when he had collated the first part of the Behistun inscription he deciphered also those of Arsames, Ariaramnes, Teispes, Achæmenes, and Persia, and thus was able to give accurate phonetic values to eighteen letters of the Persian cuneiform alphabet. In 1837 he copied the greater part of the trilingual Behistun inscription, and sent translations of the first two paragraphs, which recorded the titles . and genealogy of Darius Hystaspis, to the Royal Asiatic Society. As these paragraphs would have been untranslatable by the systems of Grotefend and Lassen, and as subsequent investigations have proved beyond all doubt the general accuracy of the translation of the two hundred lines of the monument of Darius at Behistun, and of the values assigned to the characters of the Persian cuneiform alphabet, the credit of the decipherment of the cuneiform inscriptions is mainly due to Sir Henry Rawlinson. The Babylonian and Scythic versions of the trilingual inscription at Behistun subsequently formed the subject of the labours of Norris, Hincks, and Oppert; and although each of these scholars was able to make philological discoveries in the course of his enquiries, and to supply information on points of detail, the net result of their work only proved the accuracy of Sir Henry Rawlinson's system of decipherment, which he had also applied to these versions. In the year 1842 M. Botta began to make excavations at Kouyunjik, the site of the ancient Nineveh, but meeting with little success here, he decided to excavate at Khorsabad. In 1845 Mr. (now Sir Henry) Layard undertook excavations at Kouyunjik for the Trustees of the British Museum, and succeeded in uncovering the palaces of Sennacherib, Esar-haddon, and Assur-bani-pal, and in bringing to light the terra-cotta tablets which formed the great library founded by these kings at Nineveh, and of which some twenty-two thousand are now preserved in the British Museum. An examination of these tablets soon showed that they consisted of historical inscriptions, astronomical reports and calculations, grammatical lists, &c., and scholars began to apply Sir Henry Rawlinson's system of decipherment of the Babylonian version of the Behistun inscription to the texts inscribed upon these tablets. Certain sceptics having stated that no genuine progress had been made in cuneiform decipherment, Sir Henry Rawlinson, Hincks, Oppert, and Fox Talbot determined to translate independently the historical inscription of Tiglath-pileser I,

inscribed on a cylinder found at Kal'at Sherkât, and to submit their versions to a committee for examination. The translations were at length made, and as there could be no suspicion of collusion, and as the translation of each scholar bore the marks of the individuality of the author, and as the general meaning given to the inscription by each scholar was the same, and as the general accuracy of this fourfold translation has been established by subsequent researches, it is proved once and for all that the system of cuneiform decipherment now in use is based upon a sure foundation. A large portion of the history of Babylonia and Assyria is now revealed to us, and the knowledge of the language of these countries has thrown much light upon the language. literature, history, and learning of the Jews. The excavations which have been carried on in Mesopotamia for the last fifty years have yielded the most valuable results; and the inscribed slabs, monolithic stelæ, boundary stones, gate-sockets, bricks, seal-cylinders and tablets, now preserved in the British Museum, afford an abundant supply of material from which Bible customs and language may be freely explained and illustrated. The cuneiform writing is, at least, as old as B.C. 3800, and there is evidence to show that it was in use as late as B.C. 80. It is generally believed now that cuneiform writing was introduced into Mesopotamia by the invaders from the East at a very remote period, and that it was adopted by the Semitic inhabitants of the country, who wrote their own language in it. Cuneiform writing was originally pictorial, but the modifications in the forms of the pictures which were necessary when inscriptions were carved in stone or impressed upon clay, caused the characters to assume the forms now familiar to us.

(3) PALESTINE AND THE SINAITIC PENINSULA.

4. In the early part of this Century comparatively little was known about Palestine. The student indeed had the Bible, Josephus, certain itineraries composed in early times, and the narratives of pilgrimages and crusades in the Middle Ages. But while sacred places were multiplied, comparatively few sites were identified on intelligible principles, and there were no scientific enquiries into the physical geography of the land or into the ways of the people who inhabit it. But within the last half-century the writings of many distinguished travellers have awakened a keen interest in everything connected with Sinai and Palestine, and made the natural history and antiquities of the East a special pursuit. At length in 1865 the Palestine Exploration Fund was opened and excavations were begun in Jerusalem, which

are still, though under great difficulties, being carried on. then have followed researches in the South, East, and North, geological investigations have been made, natural history collections have been formed, enquiries into nationalities and customs carried out, and above all a complete trigonometrical survey of Western Palestine set on foot by officers of the Royal Engineers, who have enabled us to localise towns, villages, hills, valleys, watercourses, wells, cisterns, notable trees, and other landmarks and remains. In 1868 a party of engineering officers and other experts left England to make a scientific survey of the Sinaitic Peninsula. This they effected, making plans and models, taking 300 photographs and 3,000 copies of inscriptions, with collections of specimens bearing on the zoology, botany, and geology of the country. The results of the enterprise were published in 1872, by authority of the Treasury, in five massive folio volumes. A similar course of exploration is now being carried on in the Delta and other parts of Egypt by the Egypt Exploration Fund.

(4) RESULTS.

The results of the foregoing researches and discoveries may now be briefly indicated:—

(i) The Primæval Period.

Assyrian Tablets give accounts of the Creation and Deluge.

(ii) The Patriarchal Age.

Clearer knowledge has been obtained as to the position of *Ur of the Chaldees*, now represented by the Mound of Mukeyyer in Southern Babylonia, about six miles from the Euphrates on its western bank; indisputable evidence has been afforded of the advanced state of literature and commerce in the old 'Chaldee' or Babylonian Empire in the time of Abraham, including writing on bricks and tablets in the conventional cuneiform characters; *Haran* or Charran has been recovered, its important position recognised, its religious condition investigated; the invasion of Canaan by *Chedorlaomer* has been shown to be in accordance with the national movements of the age; Egyptian monuments have also furnished numerous illustrations of the important chapters relating to the life of Joseph in Egypt, as also of the internal and external history, the religious and civil observances of his times; and mummies of the most ancient kings—some anterior to the patriarchal age—have been discovered.

(iii) Moses and the Exodus. (See 'Glossary of Antiquities,' p. 370.)

(iv) The Land of Canaan.

The Regions through which the People passed towards the Promised Land have been carefully surveyed, and numerous illustrations of the forty years' wandering have been found. As regards Canaan itself, the position of the places and boundaries of the tribes in the days of Joshua have been generally ascertained. Ancient towns on the East of Jordan have been brought to light, and their position found to corroborate with accuracy minute statements in the Book of Numbers, so that 'few stronger confirmations of the historic and authentic character of the sacred volume can be imagined than that furnished by a comparison of the Land and the Book 1.

(v) The Period of the Kings.

Monumental Inscriptions throw considerable light upon this period. Not only are the dynasties of the Egyptian kings at this epoch ascertained, but we find the invasion of Judah by Shishak recorded on the walls of Karnak, and we are enabled to trace the movements of So (Sabaco), Tirhakah, Necho, and Hophra. The Moabite Stone, discovered in 1868 among the ruins of ancient Dibon, now in the Museum of the Louvre at Paris, is a monument erected by Mesha the contemporary of Ahab, and throws light on the condition of Moab and the conquests of Mesha, about 890 B.C. The monuments also chronicle the names and military successes of the Syrian kings, Ben-hadad, Rezin, and Hazael.

(vi) The Assyrian Empire.

The Assyrian Line of Kings and their dealings with the kings of Israel and Judah are amply illustrated by the Assyrian monuments. Assur-nasir-pal (B. C. 886-860) ruled from Elam to Syria, and from Armenia to the Persian Gulf. Shalmaneser II (B. C. 860-824) records victories over Syria and over 'Jehu, the son of Omri.' Rammân-nirari III (B. C. 811-782) imposed taxes on various kingdoms, including Omri (i. e. Israel). Pul (2 Kings 15. 19) has but recently been discovered. He is thought by some to be the same as Tiglath-pileser III (but see I Chron. 5. 26), and is the Porus whose name is on the list of Babylonian kings at about this period, and who is called Phulus by Berosus. Tiglath-pileser III (B. C. 745-727) took tribute from Rezin of Syria, Menahem of Samaria, Pekah, and Hoshea, and threatened or attacked Ahaz of Judah, called on the monuments Azriyau. Sargon, a usurper (B. C. 722-705), named in Is. 20. I, con-

¹ See Major Conder's Tent Work in Palestine, Pal. Expl. Fund.

quered Ashdod, and attacked the regions all round as far as Egypt; he also reduced Merodach-baladan, King of Babylonia. Khorsabad was built by him. Sennacherib (Sargon's son, B.C. 705-681) attacked Hezekiah, took forty-six of his cities, shut him up in Jerusalem like a caged bird, built towers against him, gave his cities to the Philistines, imposed on him a tribute of thirty talents of gold and 800 of silver, and sent his daughters and his treasures to Nineveh (comp. 2 Kings 18. 14-16). Sennacherib also attacked Philistia, Egypt, Syria, Phœnicia, and he warred against Merodach-baladan, who seems to have incited the Babylonians and Elamites to revolt. Among the gods to whom he specially appeals on the occasion of appointing Esarhaddon to succeed him are Bel and Nebo. (See Is. 46. 1.) Clay cylinders give an account of the reign of Esar-haddon (B.C. 681-668), and we learn that he conquered twenty-two kings, including Manasseh, King of Judah; he conquered the son of Merodach-baladan, and Tirhakah of Ethiopia, and restored Babylon and called himself king of it (2 Chron. 33. 11). Assur-bani-pal (B.C. 668-626) again subdued Tirhakah, and gained victories over his rebellious brother, Shamashshum-ukin, and over the armies of Elam and the surrounding regions. After his time the glory of Assyria faded away.

(vii) The Babylonian Empire.

The Second Babylonian Empire now comes to the front. of very ancient Babylonian kings have lately been brought to light, and they are important in connexion with the chronology of the Patriarchal Age. More important, however, for the coincidence of the Biblical with the Babylonian-Assyrian chronology are the so-called Eponym Canons referred to above, which were discovered by Sir Henry Rawlinson in 1862, and the Synchronous History of Assyria and Babylonia, published by the same scholar, which relates the vicissitudes of the two empires from B. C. 1500 to 820. Finally, the copy of a Babylonian chronicle was published in 1887, giving an account of the events in Babylonia and Assyria during the time from B. C. 750 to 650. Babylon was then playing a far more important part than we should ever have dreamed of, if we had only the historical books of the Bible and the old classical authorities to guide us. We have indeed a reference to Merodach-baladan as 'king of Babylon' (2 Kings 20. 12), and to the surprising fact that the King of Assyria took Manasseh captive to Babylon (2 Chron. 33. 11); but that is all. Now, however, we learn that Babylon was a considerable power in those days. We find Tiglathpileser III, King of Assyria, styling himself Lord of Shumir and Accad and King of Babylon, and worshipping Bel, Nebo, Zir-banit, and

other Babylonian deities. Then Merodach-baladan comes on the scene (cir. 731 B.C.) in the last year of Tiglath-pileser. Merodach is overthrown by Tiglath-pileser, but speedily reappears, and figures as King of Babylonia. He suffered defeats in three of Sargon's campaigns, B. C. 721, 710, 709, but seems to have recovered himself each time. Several tablets show that he reigned at least twelve years. Many important inscriptions of Nebuchadnezzar II have been discovered. His father Nabopolassar, a Babylonian, of whom also inscriptions have quite recently been found, had seized the Babylonian throne and had cast off the Assyrian yoke. The son puffed himself up as if he were an incarnation of the god Nebo, and described the glory of Great Babylon and of the temple at Borsippa, which was 'made to shine as the stars of heaven.' Thousands of square bricks have been found stamped with his name. His favourite god was Bel-Merodach. He left no record of his time of disease and humiliation. There are a few monuments of Evil-(Amil-) Merodach, and of Neriglissar; and a large number of records of the days of Nabonidus have been discovered. Belshazzar seems to have been associated with him on the throne. It may be mentioned incidentally that the cylinders of Nabonidus are of special value for determining the chronology of ancient Babylonia as far back as B. C. 3750.

(viii) The Persian Empire.

Passing to the Persian Empire, we have first a tablet of the age of Nabonidus telling us that in his seventeenth year (? 538), on the third of October, Cyrus entered Babylon and appointed Gobryas to be governor; secondly, a fragment of a cylinder of Cyrus, giving his own account of the taking of Babylon and also giving his ancestry. His grandfather's name was Cyrus, and the dynasty containing this name may have been in existence as far back as the days of Isaiah. His forces are described as marching like a cloud, his army like the waters of a river; opposition comes to nothing before him; the gods are favourable to him, especially Merodach, Bel, and Nebo, and he restores their temples, though himself possibly a monotheist. No light has been thrown on the name and exact position of Darius the Mede, who may possibly have been Gobryas. The newly-discovered list unfortunately stops short here, and Ptolemy gives no name between Nabonidus and Cyrus. Some modern critics have thought that Darius the Mede was Darius the son of Hystaspes, in whose reign there was a revolt at Babylon; but this is hardly probable. There is a large inscription of Darius the son of Hystaspes, in whose reign the rebuilding of the Temple was completed, at Behistun.

XXI. ETHNOLOGY OF THE JEWS AND THE SURROUNDING NATIONS.

- 1. The Hebrews were Semites, and are the accepted type of that race, whereto belonged also the Phænicians, Syrians, Moabites, Ammonites, Arabs, Assyrians, and Babylonians. We know the languages of these races, and find them nearly identical in their grammatical structure, and closely allied in their vocabularies. Dialectal differences alone separate the speeches of Sennacherib and Nebuchadnezzar from that of the Israelites, whom they subjugated. The Moabite stone is readily intelligible to any Hebraist. Western Asia, from the coast of the Mediterranean to the Zagros mountain-chain, which bounds Mesopotamia on the east, was anciently peopled, in the main, by one race, a race nearly akin to the Hebrews, descended-we may well believe-from Shem (Gen. 10. 21-31), and known to moderns as 'Semites.' The race had ramifications in Asia Minor and East Africa, but was planted especially in the central region of the ancient world, Mesopotamia and Syria.
- 2. Within this Region it was, however, intermixed to some extent with what seems to have been an earlier population, a population which some writers call 'indigenous.' We hear of Rephaim, Horim, Avim, Emim, Anakim, Zuzim, as old inhabitants of Palestine displaced by later intruders. There are no means of determining with any certainty the ethnic character of these ancient races, or, except approximately and in a general way, their habitats; for in dealing with the ancient races and tribes of the East we cannot speak of frontiers in the modern sense of the term, but at best of limits only. Ethnic names, too, are by no means decisive factors in determining race. In the case of the above names, though none of them appear to be Semitic, we must leave it undetermined whether they were those of Semitic or of non-Semitic races. Their territories are indicated in Scripture as follows:—(1) The REPHAIM dwelt on the east of Jordan in the great city of Ashteroth-Karnaim (Gen. 14. 5) and its vicinity; (2) The ZUZIM, or ZAMZUMMIM, dwelt in Ham, within the same district (Gen. 14.5; Deut. 2. 20); (3) The EMIM lived east of the Dead Sea, in the country afterwards known as Moab (Deut. 2. 10); (4) The HORIM inhabited Mount Seir, south of that sea, and adjoined on the

Desert of Paran (Gen. 14.6; Deut. 2. 22); (5) The AVIM held a portion of the Philistine country (Deut. 2. 23; Josh. 13. 3); and (6) the ANAKIM, who possessed the region about Hebron (Num. 13. 22), must be regarded as outlying remnants of some ancient population, whose ethnic character is undiscovered, and as distinguished from the later incomers by huge stature, great fierceness, and great physical strength.

- 3. The country to the West of the Jordan was mainly possessed, prior to the Hebrew conquest, by eight principal races. These were the Philistines to the south-west; the Canaanites in the rich plains of Jordan and Esdraëlon; the Jebusites, Hivites, and Amorites in the mountains; the Girgashites near the Sea of Galilee; the Hittites in the Lebanon district, and the Perizzites in some uncertain locality. All these races appear to have been Hamitic. The PHILISTINES are connected with the Caphtorim in Deut. 2. 23, and called the remnant of the country of Caphtor (Ai-kaphtor), in Jerem. 47. 4. 'Ai-kaphtor' is possibly the same as 'Ai-guptos,' the Caphtorim being, as we learn from Gen. 10. 14, descendants of Mizraim, or the people of Egypt. It should also be noted that Kaphtur, in Egyptian, is the term for Grand Phœnicia, or the coast of the Egyptian Delta. The name of the country of the Philistines along the coast (the Palashtû of the cuneiform inscriptions) was applied by the Romans to the whole of Palestine. It is true that the analogies of the Philistine language, so far as it can be made out, are Semitic rather than Egyptian; but their migration from Egypt must have been at a very early date, before the Egyptian peculiarities were well developed, and in their new country they may have adopted Semitic forms and names, or even changed their Hamitic for the Semitic speech. But originally they had nothing in common with either the Hebrews or the Hyksos, who were Phænicians or Amalekites. The CANAAN-ITES are in Gen. 9 and 10 distinctly derived from Ham, and their antagonism to the Semites is throughout their whole history very marked. Hamitic roots, as san for 'the sun,' and bek for 'city,' belong to some of the oldest sites in their country (Beth-san, Baal-bek). With the Canaanites were closely connected the other six nations whom the Israelites drove out-the Hivites, Hittites, Amorites, Jebusites, Perizzites, and Girgashites (Gen. 10. 15, 16).
- 4. The Desert bordering Palestine on the south, as well as the peninsula of Sinai, was peopled mainly by Amalekites and Idumæans or Edomites. These were Abrahamic races, descendants of Esau, Isaac's eldest son (Gen. 36. 9-12). They were thus, not only Semites,

but Semites of a type allied very closely indeed to the Hebrews. The AMALEKITES, the fiercest enemies of the Israelites, always remained, for the most part, nomads, and became completely assimilated in their mode of life to the Edomites or Idumæans, that is, the Arabs of the Peninsula, in whom they seem to have been ultimately absorbed. They are considered to have been the oldest of the aboriginal races, and are constantly referred to as such by Arabic writers. The IDUM.EANS showed at Petra something of the Egyptian genius for architecture, and something of the Hebrew talent for trade and commerce. Though bitter opponents of the Jews during the greater portion of their career, they were ultimately acknowledged as 'kindred' (Josephus, Antiq. Jud. xiv. 8. § 1), and under Antipater and Herod the Great became blended with the Jews into one nation.

- 5. Another Abrahamic Tribe (Gen. 25. 2), located towards the south, but of wandering habits, was that of the MIDIANITES. The Midianites intermingled with the Ishmaelites, and probably also to some extent with the Canaanites. Their general habits were those of Arabs, though in some respects they had adopted Canaanitish customs before their first contact with the Israelites, and hence their influence upon Israel was evil and tended to corruption. We have no record of the Midianite language, excepting that which is contained in names. These are undoubtedly Semitic, and often common to the Midianites with the Israelites.
- 6. Eastward were certain Tribes connected with the family of Abraham, the most important of which were the Moabites and Ammonites, descendants of Abraham's nephew, Lot (Gen. 19. 37, 38). We know little, comparatively speaking, of the AMMONITES, who have left no records. They worshipped the Supreme Being under the name of Moloch or Milcom, the Semitic word for 'king;' and their capital city was Rabbath-Ammon, or 'Great Ammon,' where again we have a Semitic prefix. With their kindred, the MOABITES, we are better acquainted, both from the prophecies of Isaiah (chaps. 15 and 16) and Jeremiah (chap. 48), and from the important recent discovery, the 'stone' erected by Mesha at Dibon in Moab. This 'stone' shows that the Moabite language was, in the ninth century B.C., almost identical with the Hebrew, and that the modes of expression in the two countries were similar. The differences of language are merely dialectal, such as anak for anoki, 'I,' and the like. numerals are the same; the dual termination -aim is of frequent occurrence; and a common element in the names of towns is Beth.

The Moabites and Ammonites were settled races, like the Hebrews; their cities were many and strong; they cultivated the vine (Is. 16. 8-10), grew great quantities of corn (Jer. 48, 32, 33), and were graziers also upon a large scale (2 Kings 3. 4). The distinction is very marked between them and the Arabs, on whom they adjoined, who dwelt in tents and wandered freely over the desert. While the nomad tribes, such as the Midianites, had no protracted existence, and their names gradually disappear from history, the settled (agricultural) tribes-such as the Edomites, Moabites, and Ammonites-are not only frequently mentioned in the cuneiform inscriptions, and by early Christian writers, but are even traceable at the present day in names of places. There was always a tendency of nomads to become agriculturists, but not vice versa.

- 7. On the North, after the decay of the Canaanitish races, the principal neighbours of the Jews were the Phænicians and the Aramæans or Syrians. The PHŒNICIANS were in all probability sprung from an Hamitic tribe (Puna or Punt) in South Arabia and the opposite coast of East Africa, and after settling on the coasts of Canaan completely assumed Semitic customs and language (Lepsius). At any rate, the Semitic character of the Phœnicians in historical times is undisputed. Their remains—consisting, unfortunately, of inscriptions only, the oldest of which are not much earlier than B.C. 600—have been completely analysed by the great Semitic scholars, Gesenius and Deutsch, who have shown the Phœnician form of speech to be closely akin to the Hebrew. The Phænician ethnic character presents also certain analogies to the Jewish, combining, as it does, warlike energy and great tenacity of purpose with a remarkable aptitude for trade and commerce: while, on the other hand, they had the character of being unscrupulous and untrustworthy. They were famous for their manufacture of glass and of purple stuffs, and were the greatest traders and navigators of antiquity in Western Asia.
- 8. Nothing Certain is known of the original home of the SYRIANS or ARAMÆANS. 'Aram' appears at an early period as a designation of certain districts in Syria and Mesopotamia. The language of the Aramæans gradually occupied all Syria, and 'last of all, Palestine became Aramaised. Towards the east this language was spoken on the Euphrates, and throughout the districts of the Tigris south and west of the Armenian and Kurdish mountains. In Babylonia and Assyria, a large, or perhaps the larger, portion of the population were most probably Aramæans, even at a very

early date, whilst Assyrian was the language of the Government' (Nöldeke).

- 9. If, from these immediate Neighbours of the Jews, we pass to those more distant ones with whom the circumstance of war, invasion, and conquest from time to time brought them into contact, we find that, on the south, they were liable to attack from two great nations, the Egyptians and the Ethiopians; on the east they had dealings, military and other, with four—the Assyrians, the Babylonians, the Elamites and the Persians; while, on the north, they came into collision, in their later history, with four races—the Scythians, the Greeks, the Romans, and the Parthians. A few words must therefore be said, in order to complete this sketch, concerning the ethnic character and affinities of these ten remoter nations.
- 10. THE EGYPTIANS. According to Gen. 10. 6, Mizraim was 'the son of Ham.' Egypt is called repeatedly in Scripture 'the land of Ham' (Ps. 105. 23, 27; 106. 22). Its own native name was Kam, which has been explained as 'the Black Land.' The physique of the Egyptians was very marked and striking: they were tall and thin, with large hands, and large and flat feet. They offered a marked contrast to their Semitic neighbours upon the east. Their language had certain Semitic analogies, and received through contact and immigration a not inconsiderable infusion of Semitic words into it; but fundamentally it was non-Semitic.
- 11. The Ethiopians (Cushite) were distinct from the Egyptians, with dark complexions, thick lips, and sloping profiles. Their descent from Ham is distinctly asserted in Genesis (10.6). Egyptian civilisation was readily received among them, but suffered deterioration in the process, and failed to raise the race very much above the savage condition. There were times when Ethiopia—that is, the ancient kingdom of Aksúm in Abyssinia—threatened to become one of the 'Great Powers' of the Eastern world; but some inherent weakness caused it to relapse after each success into a comparatively unimportant position.
- 12. THE ASSYRIANS, who came into contact with the Israelites before the Babylonians, were pure Semites, as appears both from the Book of Genesis (10. 22) and from the native inscriptions. Their physiognomy, physical type, and manners are also clearly Semitic, and render any doubt upon the subject impossible. In features, as represented in the sculptures, they closely resemble the Jews; in

general ethnic character they are not dissimilar. Their descendants, the 'Chaldæans' of the mountains near Môsul, still speak a corrupt Aramæan dialect, and have features closely resembling those of the Hebrews.

13. THE BABYLONIANS. The oldest inhabitants of Babylonia of whom there are records were the Akkadians and Sumerians, different in race from Hamites and Semites. They were at a very early period absorbed by their Semitic neighbours, the Assyrians and Babylonians. The latter, when first brought into contact with the Jews, were scarcely distinguishable from the Assyrians. The languages spoken by Sennacherib and Nebuchadnezzar differed less than Spanish and Portuguese; the two nations had an almost identical religion; and their physical type was not very different. The Babylonians were somewhat shorter and clumsier in figure, their noses more depressed, their foreheads lower, and their expression altogether more commonplace.

14. THE ELAMITES (so called from Elam, i.e. Highlands) were the inhabitants of Susiana, which extended east of the Lower Tigris and north of the Persian Gulf to the mountains in the north and east. and was watered by the rivers Choaspes and Eulæus. They were of one race with the Akkadians, Sumerians, and Kossæans-that is, Turanians—and enjoyed well-regulated political institutions. According to the Babylonian inscriptions, they subdued Babylonia as early as 2280 B.C. The native name of their country was An-zan. Their chief city was Susa, their language was akin to the Akkadian. Since the middle of the sixth century B.C., Elam has ceased to be mentioned in the cuneiform records.

15. With the Persians we come upon an entirely new and distinct nationality. The Persians belonged to the Aryan (or Indo-European) family, as Darius Hystaspes emphatically asserts in the inscription upon his tomb. Indeed the word 'Iran,' which is the native name for the country ruled by the Shah, is the actual word 'Arvan' in another form, corresponding to the Ariané of the Greeks. The language of the Persians exists in four stages, and can be traced from about B.C. 1200 to the present day. It appears as Zend-or, more correctly, Old Bactrian-in the Zend-Avesta; as Achæmenian Persian in the inscriptions of Cyrus, Darius, Xerxes, and Artaxerxes; as Pehlevi (with a large admixture of Aramæan words) in the inscriptions of the Sassanians and the Pehlevi version of the Zend-Avesta; and in the poems of Firdausi and his contemporaries, about A.D. 1000, it enters at once on its modern stage of development. In due course it has received a considerable accession of Arabic (more recently also of Turkish) words. In its most ancient form Persian is closely akin to Sanskrit, in its most modern to Hindustani; in all its forms it has close analogy with the tongues of the West. And the ethnic character of the people was in many respects Western. They were lively, enterprising, spirited, worshippers of a single god, Ormazd, tasteful in their architecture, possessed of a considerable power of organisation. Their physique was decidedly what has been called 'Caucasian'—a high forehead, a well-formed nose, large eyes, a short upper lip, a well-rounded chin. Their limbs were slighter than those of their Semitic neighbours the Assyrians and Babylonians, but were well knit and muscular.

16. The name of SCYTHIANS was given by the Greeks to a race of the Indo-European (Aryan) family closely allied to the Iranians (Müllenhoff), and settled on the northern shores of the Black Sea. They are the same race that Herodotus denominates Scolotes, who were probably only a Scythian tribe. They are called Sakas by the Persians, and are mentioned by that name in the cuneiform inscriptions of Darius. They themselves came from the east and drove out the Kimmerians from the northern shores of the Pontus Euxinus about the eighth century B.C. With later historians they appear to have lost their individuality; by them all the rude tribes of the Sarmatian plains are called Scythians irrespective of nationality, and they are credited with the most cruel habits and rites. They were probably the rudest of all the races with which the 'chosen people' came into contact; and it was fortunate for that people that the contact was once only in their history, and for a short time.

17. The ethnic character of the GREEKS and ROMANS is too well known to need many words in this place. The Hellenic and Italic races are universally recognised as two main branches of the great Aryan stock, and the two which in the ancient world carried Aryan civilisation to the highest point. Possessing languages nearly akin to each other, and not remotely allied to Sanskrit and Zend, possessing moreover vast energy and high intellectual power, they became respectively the masters of the East and West. The Jewish nationality narrowly escaped absorption into the Greek at the time of Antiochus Epiphanes, and both in Egypt and in Palestine received permanent Hellenic impressions. Before Rome it refused to bend, and the refusal led to its destruction.

18. As with the SCYTHIANS, so with the PARTHIANS, there was one occasion only when the 'chosen people' came into contact with them. In B.C. 40, not long after the defeat of Crassus, a Parthian army crossed the Euphrates, and defeating the Romans under Decidius Saxa, occupied and ravaged the whole of Syria and Palestine. Jerusalem itself was plundered by them, and Antigonus placed upon the throne as Parthian viceroy, a position which he occupied for three years.

PART III.

THE APOCRYPHA.

XXII. SUMMARY OF THE BOOKS OF THE APOCRYPHA.

Introductory.

· 1. These Books form part of the sacred literature of the Alexandrian Jews, and with the exception of the Second Book of Esdras are found interspersed with the Hebrew Scriptures in the ancient copies of the Septuagint, or Greek Version of the Old Testament. They are the product of the era subsequent to the Captivity; having their origin partly in Babylonia, partly in Palestine and Egypt and perhaps other countries. Most of them belong to the last three centuries B.C., when prophecy, oracles, and direct revelation had ceased. Some of them form an historical link between the Old and New Testament, others have a linguistic value in connexion with the Hellenistic phraseology of the latter. The narratives of the Apocrypha are partly historical records, and partly allegorical. The religious poetry is to a large extent a paraphrase upon the Poetical and Prophetical Books of the Hebrew Canon. In the paraphrases upon the latter there is often a near approach to New Testament teaching, especially upon God's care for the heathen world.

2. As to their Canonical Authority, Josephus seems to reject it as a whole, but appears from his use of I Esdras rather than our Canonical Ezra to have accepted the authenticity of at least that work. The early Christians differed in opinion respecting them, but received them as part of the sacred literature of Israel. Several of the books of the Apocrypha were more generally accepted than the disputed books of the New Testament Canon. Melito (cir. 170), referring to the Hebrew Canon, separated them from the authoritative and Divine records; while Origen (cir. 230), following the LXX, included in Daniel (and so among the Canonical Books) the history of Susanna; and speaks ambiguously about the Books of the Maccabees. Jerome, a century later, called them 'apocryphal' (hidden, secret, and so of uncertain origin and authority), affirming (when speaking of Wisdom and Ecclesiasticus) that 'the Church doth read them for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.' In the Western Church they gradually rose in esteem, until the Council of Trent affirmed the canonicity of the greater part; but they are treated by the more critical Roman divines as 'deutero-canonical,' thus making some distinction between them and the books of the Hebrew Canon.

(i) THE BOOKS OF ESDRAS.

The First of these Books is quoted largely by Josephus and by Athanasius, and the second by some other early Christian writers, but they were not included in the Canon of the Council of Trent.

(a) The First Book.

This is evidently a Compilation of narratives by different authors. With the exception of chapters 3-5. 6, the book is little more than a transcript of the last two chapters of the Second Book of Chronieles. with nearly the whole of our Ezra, and one portion of Nehemiah (8. 1-12). The portions corresponding to Ezra 2-4. 6 and 4. 7-34 are transposed so as to cause a great confusion of the historical sequence. The rest is in its proper order. The additional matter contains two sections; the first (chaps. 3, 4) records a very interesting legend about Zerubbabel, showing how by his wise answer to the king he brought about the return of the captives; the second (5. 1-6) is the beginning of a list of the captives who returned under Jesus (i.e. Jeshua) and Joacim the son of Zerubbabel, and has no connexion with the list which actually follows. The book is generally ascribed to the first century B.C., but sometimes assigned to the second. It has been suggested that it was the work of a Jewish writer in Egypt who wished to gain the favour of the Ptolemies for his people. Only Greek and Latin versions of the book are known to exist.

(b) The Second Book.

The more ancient Title of this Book was the 'Revelation of Ezra,' but it is more commonly known as the 'Fourth Book of Ezra.' The original text seems to have been in Greek, but, with the exception of a few verses found in quotations, it is entirely lost. From it a Latin, Ethiopic, and two Arabic translations have been made; but the English version, as also an Armenian, was entirely taken from the Latin. This text contains certain interpolations (chaps. 1, 2, 15, 16), which are evidently of Christian origin, and omits in the later MSS., which our version followed, a long passage after chap. 7.35, on the 'intermediate state' and 'intercession of departed souls.' The omission arose from the accidental loss of a leaf in a ninth-century MS., which leaf is now recovered. From internal evidence the original portion of the book would seem to have been written in Egypt, by a lew, between B.C.

100 and A.D. 100. It consists of angelic revelations and a series of visions, teaching some of the mysteries of the moral world, and the final triumph of the righteous. It may be divided as follows:—

(i) Historical Introduction (3).

(ii) Revelation 1. On the unsearchableness of God's purposes, and the signs of the last age (4-5. 14).

2. How the plan of Providence progresses in spite of man's difficulties in understanding it, and good finally triumphs over evil in

judgment (5. 21-6. 34).

3. A passage omitted in the Authorised Version (6. 35—7. 35). The narrow limits of Israel necessitated by Adam's sin; and the paucity of the redeemed explained by natural analogies. It contains also an account of the state after death and final judgment (7. 36—9. 25).

Vision I. A woman (Sion) lamenting the death of her only son (i.e. the city of Solomon) on his bridal day; but her sorrow is turned into

joy at the appearance of a newly-built city (9. 26—10. 59).

2. An eagle (the fourth kingdom of Daniel), rising from the sea, spreads its wings over the earth, undergoes various transformations, is rebuked by a lion (Messiah), and is burnt up (11. 1—12. 39).

3. A Man (the Son), flying on the clouds, destroys by the blast of His mouth the opposing powers of the world, gathers the lost tribes of

Israel, and gives them the city of Sion (13. 1-58).

4. The appearance of the Lord in a burning bush, with a promise to Ezra of a restoration of the books of the Law which had been burnt (14. 1-26).

5. Ezra dictates to the scribes the whole of the Law 'to be published openly,' and seventy books of secret mysteries which are not to be divulged (14. 27-48).

(ii) THE BOOK OF ESTHER.

This Book consists of certain interpolated passages found in many copies of the Septuagint version of Esther, which are not in the original Hebrew copy. Their object was partly to supplement the narrative of the canonical Esther, partly to give it a more distinctly religious tone by pointing to God as the Prime Mover in the events, whereas His Name nowhere occurs in the original. These interpolated passages are supposed to have been inserted at a later date by the Alexandrian Jews. Jerome removed them from the text, and placed them in the order in which we now have them in the English text among the uncanonical books. The disconnected fragments were arranged consecutively, as if they formed a complete

continuation of the canonical book, whereas the first alone followed directly after the conclusion of our canonical Esther. The dream of Mardocheus (Mordecai), chap. 11, and the conspiracy of the two eunuchs (chap. 12), were introduced at the beginning of the book; the copy of the letters of Artaxerxes (chap. 13. 1-7) after 3. 13; the prayers of Mordecai and Esther (chap. 13. 8—14. 19) at the end of chap. 4. The description of Esther's entrance before the king (chap. 15) is an expansion of chap. 5. 1, 2; and the letter of Artaxerxes (chap. 16) was added after 8. 12. These fragments are usually assigned to some period of the first or second centuries B.C.

(iii) THE BOOK OF WISDOM.

1. The original Book seems to have been in Greek, and is contained in the chief Biblical MSS.; but there is an ancient Latin Version older than the time of Jerome, and translations in Armenian, Syriac, and Arabic, of which the last two are paraphrastic.

2. Summary. It consists of two main parts: I. The praise of wisdom in its moral and intellectual aspects: 1st, as the source of immortality in contradiction to the theory of sensualists: 2nd, as the practical guide of moral and intellectual life (chaps. 1-9). II. The doctrine of wisdom in its historical aspect: (1) an illustration of the influence of wisdom in the reward of the virtuous and the punishment of the vicious, both in the case of individuals (from Adam to Moses), and of nations, e.g. the Egyptians and Canaanites (chaps. 10-19); followed by (2) a contrast between the fortunes of idolatrous and religious people (chaps. 15-19). The harmony pervading the whole book contradicts the opinion that it is a compilation from several authors who wrote at different times, though some have attributed the two sections to separate authors. It possesses the highest literary excellence, and is comparable for sublimity of thought, rhetorical power, and command of language with some of the finest productions of classical antiquity.

3. Its Diction, as well as its doctrine, points to a Greek original, unfettered by Hebrew idioms. Its date is variously conjectured, from B.C. 217 to A.D. 40. We find in it the doctrine of the creation of the world from uncreated matter, of the pre-existence of souls, of the pervading influence of the Divine Spirit throughout the universe; but there is no mention of the Christian doctrine of the resurrection of the body, nor any reference to the regeneration of humanity by the Messiah, while immortality is vividly depicted as the reward and consequence of wisdom. These facts all point to Alexandria as the place of its composition, and to a period anterior to Christianity, in

which Hebrew thought and Greek philosophy of various schools had become fused together. Moreover, its style and diction seem to point to an earlier date than that of Philo, to whom it has been sometimes ascribed. Some passages in the Epistle to the Hebrews suggest that the writer was acquainted with this book, but no direct quotation from it is found earlier than the first half of the second century A.D., when it seems to be treated as inspired Scripture. The doctrine concerning wisdom already found in Proverbs, Job, and Ecclesiastes is here still further developed, being treated as an existence co-eternal with the Creator, acting on created matter, as the source of life, and continuing in the land of spirits. And so the foundation is laid for the Christian doctrine of the existence and influence of the Divine Word and Holy Spirit 1.

(iv) ECCLESIASTICUS.

- 1. This Book is so called in the Vulgate and Authorised Version from its local name in the African Church, gained from its practical use as a book of instruction in the Church. Its earlier titles were 'Proverbs' and 'The Wisdom of Jesus the Son of Sirach.' Both internal evidence and the testimony of Jerome sufficiently attest the existence of a Hebrew original (now lost), which was subsequently translated, with some additions, by a descendant, probably the grandson of the author, resident in Alexandria, in the reign of Euergetes II (see the Prologues; the meaning of the word translated grandfather in the first prologue is doubtful). The date of this translation is rendered uncertain from there being two monarchs bearing the title of Euergetes, viz. Ptolemy III and Ptolemy VII. There is also a similar uncertainty about the date of the original work, as the appellation 'Simon the son of Onias,' who is mentioned among the Hebrew worthies in chap. 50. 1, and evidently as a contemporary of the writer, might equally apply to Simon I or Simon II. But the fact that the Syriac version reads 'Simon the Just' gives us some warrant for believing that Simon I was meant, and, if so, the translation most probably belongs to the time of Euergetes I.
- 2. The Hebrews did not place the Book among the Canonical Scriptures, nor is it so classed by Jerome; but it is quoted as such, and even attributed to Solomon, by many Christian writers after the second century. The text of the Greek translation is found in the

¹ All the questions connected with this book are fully examined by the Rev. W. J. Deane, in his edition (Clarendon Press, 1881). Also by Dr. Farrar in the 'Speaker's Commentary,' Apocrypha, vol. i. (Murray, 1888).

LXX, and from it were derived, with a few apparent exceptions, the Vulgate and the Authorised Version. On the other hand, the Syriac version is an independent translation of the original Hebrew, and of great value in restoring the text and explaining obscurities. Quotations from the original Hebrew, and others translated into Aramaic, are found in the Jerusalem and Babylonian Talmuds. There is considerable difference both of the text and of the order in the several authorities. The book is half philosophical, half ethical in its character, and belongs to what is called the Wisdom literature of the Jews. In its view of wisdom it is transitional between books like Proverbs and Job and the later Alexandrian Book of the Wisdom of Solomon.

3. The Tone of the Book is mainly Palestinian, with but few traces of Greek philosophy. Such traces as there are, however, as a comparison with the Syriac shows, are mainly the additions of the translator. God is the Creator, Preserver, and Governor of the universe; the hope of a future life is dim and uncertain. A good name and grateful remembrance by posterity are the reward of the righteous. It contains, however, some sublime passages on the works of creation and on the praise of wisdom (ch. 24, 42, 43), and its testimony to the Hebrew Canon from Genesis to the latest prophet is of great value. It is commonly ascribed to a period between the termination of the 'Great Synagogue' and the rise of the Maccabees.

(v) THE BOOK OF BARUCH.

1. This Book, which bears the name of the companion of Jeremiah, was not regarded by the Jews as canonical. No reference is made to it in the New Testament, or by the Apostolic Fathers; but subsequently Christian writers refer to it as the work of Jeremiah. No Hebrew version of it is known, and all others seem to be derived from a Greek original. The so-called Epistle of Jeremiah (chap. 6) is an entirely independent production, composed probably by an Alexandrian Jew to warn his countrymen against heathen idolatry.

2. The Book of Baruch contains paraphrases upon Jeremiah and Daniel and other prophetical writings. Like Ecclesiasticus it dwells upon the temporal promises of God and national restoration, and there are no traces of those hopes of immortality which were awakened in the Maccabæan period. In this respect it differs from the later Syriac treatise, 'the Apocalypse of Baruch.'

3. The First Part (1-3. 8) consists of an introduction, followed by a confession and prayer on the part of the captive exiles. The

Second Part (3. 9 to the end) contains a gentle rebuke of Israel for their sins, and a sublime passage on the condescension of God in manifesting His Law and His Presence to them, and a lamentation by Jerusalem over her children. This is followed very abruptly by a triumphant apostrophe to Jerusalem, foretelling the return of her children and their abiding glory.

(vi) APOCRYPHAL ADDITIONS TO DANIEL.

These Three Fragments are not found in the original text of the Book of Daniel, but have a place in the LXX Version, and seem to embody certain popular traditions embellishing historical facts. They are probably all derived from Hebrew sources.

I. THE SONG OF THE THREE CHILDREN.

This Book supplements the narrative in Daniel 3, and gives a supposed prayer of Azarias for deliverance from the fiery furnace, and an account of the means by which the Three Children were saved, followed by a hymn of thanksgiving, sung by them in the fire, which has been used in Christian worship, under the name of the 'Hymn of the Three,' ever since the fourth century A.D. Accordingly, it is found in the Appendix to the Alexandrian Psalter. Expansions of this story are common in Talmudic literature, and it is probable that this came originally from some early Midrash.

2. THE HISTORY OF SUSANNA.

This Narrative is prefixed to the Hebrew Book of Daniel in the copies of the Septuagint and other Greek versions. There are also Syriac and other versions, differing widely from the Greek text and giving additional details. It is the subject of a Latin poem by Hildebert of Tours, A.D. 1100. According to Origen it is connected with the history of Ahab and Zedekiah in Jer. 29. 22. A similar story is found in early Jewish literature. The writer's object was to censure the judges of Israel, in his own day, by a comparison of the guilty clders with the virtuous youth Daniel.

3. BEL AND THE DRAGON.

This Book, called in the LXX 'Part of the Prophecy of Habakkuk, the son of Joshua, of the tribe of Levi,' contains the history of the destruction of two objects of Babylonian worship, with an account of Daniel's deliverance from the lions. The event is placed in the time of Cyrus, and Jewish tradition regarded it as a distinct incident from that recorded in the canonical Book of Daniel.

(vii) THE PRAYER OF MANASSES.

The original Prayer of the penitent king of Judah existed when the Book of Chronicles was written in two distinct documents (2 Chron. 33. 18, 19). This version is found in some copies of the LXX, and in the Apostolic Constitutions, with a legend of his miraculous deliverance from captivity. Its date and authorship are both uncertain. It is cast in a poetical form, and is based upon the prophetical Scriptures, and was probably of Hebrew or Aramaic origin.

(viii) TOBIT.

- 1. The Original of this Book was probably in Hebrew or Chaldee, though the extant Hebrew versions are later than the Greek book in the Septuagint. The Vulgate was translated by Jerome from a Chaldee version done for his special benefit into Hebrew; but this version differed from the Chaldee Tobit now in the Bodleian Library in Oxford, which is based upon the LXX. It is supposed that the author's purpose was to impart moral and religious instruction rather than to record an historical event. The story is connected with the captives of the ten tribes in Nineveh and Media. The ministry of angels here described is based on the teaching of Genesis, and is wrongly traced to a Persian origin.
- 2. From internal Evidence the writer seems to have been a Jew, resident in the East (perhaps at Babylon), while the kingdom of Media was still standing and the complete restoration of Jerusalem was not yet effected. This would fix the date between Nehemiah and Alexander the Great, most probably about B.C. 350; but several of the versions are much later. The book has been more highly esteemed by Christians than by Jews. It presents a most vivid and pleasing picture of domestic life, and of the influence of religion upon it, among the captive Jews, and in this respect it bears a strong affinity to the historical part of the Book of Job.

(ix) JUDITH.

It is practically certain that the Greek text of this book is derived from a Hebrew or Chaldee original. As in the case of Tobit, Jerome made his Vulgate translation of the book with the help of a Chaldee version translated for the purpose into Hebrew. But the carelessness with which this was confessedly done makes it extremely difficult to decide which of the two texts, the Greek or Chaldee, is closer to the original, or what is their relation to each

other. The geographical and historical references in the book are so irreconcileable with known facts that there is little doubt that the book is an historical fiction, intended to revive a spirit of heroism in the Jews of Palestine, when it had been completely crushed out by a long period of oppression. It may be that the invasion of Judæa by Antiochus Epiphanes (B.C. 168), and the atrocities committed by Apollonius at Jerusalem, with the heroic resistance offered by the unknown mother and her seven sons, who all suffered martyrdom (2 Macc. 7), suggested this story, to stimulate others to follow their example, and that to it is due the patriotism which resulted in their deliverance under the Maccabees; others refer it to the time of Hyrcanus II. It is probable that the leading characters were taken from historical personages of the period, disguised under fictitious names, though some have regarded them as purely allegorical.

(x) MACCABEES.

There are Four Books bearing this Title, but only the First and Second have been regarded as worthy of a place among the sacred writings, because they supply the Hebrew history of the second century B.C., written after the model of the Books of Chronicles, though not under Divine inspiration. The origin of the name is doubtful, but is probably derived from Makkâbâh, 'a hammer.'

I. THE FIRST BOOK OF MACCABEES.

Date and Place of Writing. Both ancient testimony and internal evidence point to a Hebrew original, written in Palestine, probably about B.C. 106, the time of the death of Hyrcanus I; but the English version is taken from the Greek translation annexed to the Alexandrian Version of the Old Testament. It consists of an introduction, containing a brief sketch of Alexander's conquests, followed by the invasion and oppression of Antiochus Epiphanes, culminating in his attempt to extirpate Hebrew nationality and worship. The main body of the work narrates the struggle for independence, beginning with Mattathias, and ending with Simon. It comprises a period of 33 years (B.C. 168-135). After an enumeration of the Maccabæan family, it relates the exploits of Mattathias and his five sons, by whom the struggle is carried on to a successful issue. The history divides itself into three distinct epochs, each stamped with the individuality of its leader-first, Judas; second, Jonathan; third, Simon-each of whom fell a victim to his patriotism. The antiquity of the book is inferred from the praises bestowed upon the Roman Senate and people in chap. 8, which no Jewish patriot of the age of Pompey or Crassus could have written. Hence the book has a special value as a testimony to the Book of Daniel.

2. THE SECOND BOOK OF MACCABEES.

- 1. This Book is in no sense a continuation of the First. but seems to be a compilation, made from some extant materials furnished to the compiler at Alexandria. The main portion of the book is derived from a previous work, called the 'Five Books of Jason of Cyrene,' probably the son of Eleazar. From internal evidence this latter work appears to have been written in Greek, about B.C. 125 or a little later. The source from which the first two chapters are taken is very doubtful; and, from the extravagance of the legends contained in them, they are not believed to be authentic, but to be the work of the unknown compiler, who is supposed to have written his book at Alexandria in the earlier part of the first century B.C. It is the main source from which the history anterior to the Maccabees is derived, comprising a period of 25 years from B.C. 185 (?)-161, so that a portion of the narrative is chronologically anterior to I Maccabees, another is contemporaneous with it, and a third is supplementary.
- 2. Summary. It may be thus divided: 1. The two introductory chapters, addressed by the Council at Jerusalem to the Jews at Alexandria. 2. The history of Heliodorus (3). 3. The beginning and course of the great persecution (4—7). 4. The fortunes of Judas to the restoration of the Temple service (8—10. 9). 5. Reign of Antiochus Eupator (10. 10—13). 6. From the treachery of Alcimus to the final triumph of Judas (14 and 15).
- 3. The main Features of the Book are its high religious tone and its very oratorical style. In it are depicted the Divine influence over human events, retributive justice, the connexion between the visible and spiritual world, and the doctrine of a future resurrection. Holding these opinions, the compiler seems to have used historical events in support of them rather than to have adhered to strict accuracy of detail; hence there are many discrepancies between this book and I Maccabees which are otherwise inexplicable ¹.

¹ See the Speaker's Commentary on the Books of Maccabecs; Schurer's Jewish People in the Time of Jesus Christ, Div. I. vol. i. pp. 36-46.

XXIII. HISTORICAL SKETCH OF THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

During the Period between the Old and New Testaments the Jews were influenced by the rule of four different dynasties: (i) The Dominion of Persia, B. C. 536-333; (ii) of Greece, B. C. 333-167; (iii) of the Asmonæans, B. C. 167-63; (iv) of the Idumæan Antipater, and Herod, B. C. 63-4.

(i) The Dominion of Persia, B.C. 536-333.

- 1. Under the Persians, whose rule began with the capture of Babylon, the Jews enjoyed a considerable degree of liberty, and were pre-eminent for their loyalty and good faith. While Egypt, Phœnicia, Cyprus, and other dependencies of the Persian crown were frequently the scene of rebellions, which were with difficulty suppressed, the Jews remained steadfast in their allegiance to 'the great King,' and increased rapidly alike in wealth and population, forming part of a province under a satrap of Syria.
- 2. Form of Government. Ezra and Nehemiah left a settled form of government in Palestine, the centre of which was Jerusalem. The chief administrative power was at first in the hands of Zerubbabel, who was called the Tirshatha, and it was subsequently handed on to others. They were assisted by a Council of Elders and Priests, under whom a period of considerable literary activity was inaugurated. The study of the Law became the work of an independent class of Biblical scholars, who were the real teachers of the people, and exercised complete sway over their spiritual life, a process which we find fully completed in the time of the New Testament.
- 3. The Great Synagogue. Out of this ecclesiastical council rose a still more powerful court, the members of which were known as 'the men of the Great Synagogue.' They were to the new settlement after the Captivity what 'the elders that overlived Joshua' (Josh. 24. 31) were to the Israelites who came out of Egypt. Their duty was to watch over purity of doctrine, to define points of difficulty, and give judicial decisions. But their chief care was as regards the Law. It was the Jewish theory that the Law was given in a twofold form, viz. the written and the oral. With the former code, immutably formulated by God, they said the latter was orally taught to Moses on Mount Sinai by the same Divine Author as the authoritative interpretation thereof, with the command to commit the one to writing, but to trans-

mit the other only by word of mouth. This oral Law was repeated by Moses to Joshua, who handed it on to the elders who succeeded him, and they to the prophets, who, in their turn, passed it on from one to another, till it reached Jeremiah, who, through the medium of Baruch, conveyed it to Ezra, and he to the Great Synagogue, which Nehemiah also supplied with a library of all the sacred books he could collect (2 Macc. 2. 13). This body of elders, which lasted about 150 years, and expired in B.C. 291, is said to have numbered 120. To it the lews attributed the 613 Precepts, in which the duties of the Israelites were comprised, and this oral tradition may be considered the groundwork of the Talmud. The 'tradition of the elders' is frequently referred to by our Lord, and in the Sermon on the Mount, the words 'it was said to them of old time' (Matt. 5. 21, R.V.) very possibly allude to the successors of the men of the Great Synagogue. The influence of this important ecclesiastical court was greatly maintained by the Synagogues which Ezra and Nehemiah had set up in country towns as places of worship on the Sabbath, and as schools of instruction and theological discussion during the week. Thus the supremacy of Persia was marked by the growth amongst the Jews of organisation, order, and ritual.

(ii) The Dominion of Greece, B.C. 333-167.

1. The Victories of Alexander. The Persian Empire, to which the Jews had been so long faithful, crumbled to pieces before the armies of Alexander the Great. Victorious over the Persian forces at the Granicus, B. C. 334, and again at Issus in the following year, the conqueror captured Damascus, and having taken Sidon, laid siege to Tyre, B.C. 332. In the next year he is said to have marched against Jerusalem, to punish the people for refusing to transfer their allegiance from the Persians to himself. His visit is described with characteristic colouring by Josephus (Antig. 11. 8. 3). He tells us that when Alexander approached Jerusalem with hostile intent, Jaddua, the high priest, in conformity with a dream, awaited his approach, clad in his priestly robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander, moved by the novel spectacle, did reverence to the high priest, and kissed the sacred inscription on his mitre, alleging that he had seen in a dream that same venerable form, who had promised him success in his Eastern campaign. Thus Jerusalem was spared.

2. Importance of Alexander's Conquests. Jerusalem, however,

was not only spared, but the Jews there and throughout Palestine received from the conqueror peculiar privileges, which they continued to enjoy under his successors. When Alexander had subdued Egypt, and built the new capital, Alexandria, he invited a great number of Jews to settle there, and granted them many privileges and immunities. Alexander's conquests were of great importance. They broke down the barrier separating one kingdom from another, and especially those between the Asiatic and European states. Men learned to understand each other's thoughts, while Greek literature and intelligence spread over the East, and the Greek language became almost universal.

- 8. After the Death of Alexander, B. C. 323, Palestine came into the possession of Laomedon, one of his generals. But it was soon afterwards (B. C. 320) wrested from him by Ptolemy Soter, King of Egypt, who gained possession of all Syria and Phœnicia, and captured Jerusalem. He transported ten thousand of the inhabitants to Egypt, and granted them equal privileges with the Macedonians themselves, and shortly afterwards removed another large body of them to Libya and Cyrene. In the year B. C. 314 Antigonus, King of Syria, one of the most turbulent of Alexander's generals, took possession of Palestine; but after he had lost his life at the battle of Ipsus, B. C. 301, the country reverted to the Ptolemies, and thus became a kind of neutral territory between the rival empires of Syria and Egypt.
- 4. Under the Ptolemies the condition of the Jews was peaceful and happy. The Egyptian monarchs bestowed upon them many privileges, allowed them to build synagogues in all their settlements, and thus spread them and their religion over all the countries subject to their sway. Thus the Greek language gradually became the language of the scattered lews, 'the lews of the Dispersion' (I Pet. 1. 1), and they derived from this circumstance the name of 'Hellenists,' and became a connecting link between Judaism and heathenism. Hence arose the want of a Greek version of the Old Testament, which Ptolemy Philadelphus is said to have caused to be made for the large library which he had founded at Alexandria, and which became known as the Septuagint (B. C. 284-247). Henceforward Alexandria exercised a greater influence on Judaism in its relation to other nations than even Jerusalem itself, as being from its situation the point of contact between Eastern and Western thought. The country where their forefathers had once been in bondage, now impressed upon the Jews as a nation the firm unity of a family, and then in due time reconnected a mature people with the world from which it had been called out.
 - 5. The two Centres of Judaism. Thus there were two great centres.

of Judaism existing contemporaneously, and each exercising a distinctive influence, viz. (i) the gradually-decaying Jerusalem, the home of the Pharisee, and the capital of the Hebrew proper, whose ritual was that of Moses, and whose sacred and only literature was the Hebrew Scriptures and commentaries thereon; and (ii) Alexandria, the capital of the Hellenist, or Greek-speaking Jew, who mingled Greek culture and independence with Jewish autonomy and Oriental contemplation and allegory, and fostered an alliance between Jewish revelation and Greek philosophy. Thus the new capital of Alexander infused gradually a new spirit into Judaism, which became divided into two great parties, known in Gospel times as 'Pharisees' and 'Sadducees;' the former representing the extreme of Hebraism, and the latter the corresponding ultra-development of Hellenism.

- 6. The Seleucidæ. The battle of Ipsus elevated another of Alexander's generals, Seleucus, to the command of a great empire, extending from the Euxine to the confines of Arabia. He founded as his Eastern capital Seleucia, on the banks of the Tigris, and for his Western metropolis Antioch, on the banks of the Orontes. The power of the Seleucidæ thus became very great, and for several decades of years they contested with the Ptolemies the possession of Palestine. Eventually Antiochus the Great captured Jerusalem in B.C. 198, granted the Jews many privileges, and amply secured to them their religious liberty. Imitating the examples of Alexander and Seleucus, he removed two thousand Jewish families from Babylon to Lydia and Phrygia, assigning them land and exempting them from tribute.
- 7. Antiochus Epiphanes. His son, however, Seleucus Philopator, plundered the temple of Jerusalem, and his successor, Antiochus Epiphanes, took the city by storm, B. C. 170, slew vast numbers of the inhabitants, and sold many into slavery. At the same time he profaned the Temple, and dedicated it to Jupiter Olympias, burnt the sacred writings, and used every kind of torture to compel the Jews to renounce the religion and customs of their fathers. Thus was 'the abomination of desolation' spoken of by Daniel (11.31), i.e. an idol altar, set up on the altar of burnt offering (1 Macc. 1.54), and the daily sacrifice was 'taken away.'

(iii) The Dominion of the Asmonæans, B.C. 167-63.

1. The Chasidim. The reign of Antiochus was a great crisis in the history of the Jews. In Jerusalem itself the Hellenising party, with their strong taste for Grecian manners and Grecian arts, gained a great hold of the people, and exercised a powerful influence on the national life; but another party resisted these tendencies to the utmost, protested against all declension from the Mosaic law, and were known by the name of 'the Chasidim' or 'the righteous,' being opposed to all change, and zealous for the traditions of their fathers. The time was now come when an outward struggle alone could decide whether Judaism should degenerate into a rationalised Paganism or rise from the conflict more rigorous and more pure. The determination of Antiochus to stamp out Judaism provoked the struggle which now began.

- 2. Mattathias. The spirited resistance of the Chasidim to the efforts of Antiochus to Hellenise the people roused the national temper, and one noble-minded family raised the Jews from their prostrate misery to a height of power which recalled the splendour even of the reign of David. At Modin, on the road between Jerusalem and Joppa, lived a priest named Mattathias, the father of five heroic sons, and head of the Asmonæan family (so called from his great-grandfather Asmonai). When an apostate Jew approached a heathen altar at Modin to offer idolatrous sacrifice, he struck him down, and then slew Apelles, the commissioner of Antiochus, who had set up the altar. Aided by his five sons, he next rallied the faithful round him, and after throwing down the altar, fled to the mountains and raised the standard of liberty (1 Macc. 2. 15, &c.).
- 3. Judas Maccabæus. Mattathias died B.C. 166, and was succeeded by his son Judas, who displayed the greatest heroism, and was known as Maccabæus, or the 'Hammer,' like Charles Martel in later times. Alert of foot and quick of brain, in a few months of service he changed his rabble of zealots into an army of solid troops, and succeeded after a rapid and victorious career in winning a series of brilliant victories against overwhelming odds, which ended in the expulsion of the Syrians, and the re-dedication of the Temple on the 25th of the winter month Chisleu in the year B.C. 165. In commemoration of this event the Feast of the Dedication was instituted (John 10.22), and in the following year, B.C. 164, Antiochus Epiphanes died of an incurable disorder, while the brave Maccabee continued to lead the patriot forces till his death in battle at Eleasa, B.C. 161.
 - 4. Jonathan and Simon Maccabæus. Judas was succeeded by his brother Jonathan, who attained considerable success, and conducted the affairs of the country with vigour and prudence. He was assassinated B.C. 144, and was succeeded by his brother Simon, who, favoured by the disorders of the time, at length was enabled, B.C. 141, to capture the fortress of Zion, which had hitherto been occupied by

the Syrians, and to secure independence for his people. He gained for the Jews the active support of Rome (1 Macc. 15. 16-21), and encouraged trade and agriculture. But he was murdered at a banquet, B.C. 135, by his son-in-law Ptolemæus, the governor of Jericho, and his successful sway came to an end.

5. John Hyrcanus, his son and successor, reduced Idumæa, or Edom, conquered Samaria, and destroyed the temple on Mount Gerizim. He compelled the Idumæans to unite with the Jewish people by submitting to circumcision. Escaping the fate of all the older members of his family, he died in peace, B.C. 106, and his son Aristobulus I was the first who assumed the kingly power. After this period the Asmonæan house suffered a complete moral collapse, and gradually declined in power, retaining none of the religious faith or moral purity of their ancestors. The grandsons of Aristobulus contended with each other for the sovereignty, and their internal disputes and jealousy paved the way for the intervention of the Romans. Unable to settle their respective claims themselves, they both appeared in Damascus before the Roman general Pompeius, who had lately seized that city. Pompeius postponed his decision, and shortly afterwards, B.C. 63, took Jerusalem, threw down the walls and entered the Temple itself, but left its treasures untouched. He then nominated Hyrcanus II to the highpriesthood, who, weak and indolent, permitted the artful Idumæan. Antipater, the father of Herod the Great, to administer affairs and assume the supreme power.

(iv) The Dominion of the Idumæan Antipater, and Herod, B.C. 63-4.

1. Rise of the Herods. Antipater made good use of the power he thus acquired, and managed to keep in favour with the Roman authorities. When Julius Cæsar arrived in Egypt to carry on the Alexandrian war he espoused his cause, and was rewarded in B. C. 47 with the privilege of Roman citizenship and the procuratorship of Judæa. In this capacity he appointed his younger son Herod governor of Galilee, and when he himself was poisoned in B.C. 43 Herod, though left alone, was equal to the occasion, and managed to ingratiate himself with Mark Antony and Octavianus, and in B.C. 40 was appointed king of all Judæa. In B.C. 37, with the aid of Roman troops, he captured Jerusalem, deposed the last Asmonæan prince, Antigonus, married his niece Mariamne, grand-daughter of Hyrcanus the high priest, and became nominal sovereign, subject to

Rome. 'By birth an Idumæan, by profession a Jew, by necessity a Roman, by culture and by choice a Greek,' he sought by every means in his power to reconcile his Jewish and Greek subjects to each other. He laid out a new palace on Zion; he raised the city walls, and strengthened them in every part; he rebuilt the temple on the most gorgeous scale, and while he left the erection of the sanctuary to the care of the priests, he exhausted all his skill on the Court of the Gentiles, which he adorned with cloisters and rows of columns, with a marble pavement and many noble gates, one called 'Solomon's Porch' (John 10. 23), and another 'the Beautiful Gate' (Acts 3. 2).

- 2. Cruelties of Herod. But though he tried every means in his power he could not conciliate his heathen and Jewish subjects. His personal life alienated from him the sympathies of all good men. Household murder stained his hearth again and again. His nearest relatives, friends, companions, aged men, unoffending women, were slain, one in one way, another in another. As he grew older, and the dream of founding a great independent empire faded away, the slightest suspicion provoked an order for a massacre. When he died at Jericho, B.C. 4, of internal ulcers and putrid sores, he had made use of his position to betray his country to the Roman power by fostering immorality, cultivating alien customs, sapping religious faith, corrupting the priesthood, massacring the nobles, and enacting such cruelties that it is not surprising that Josephus should have omitted to mention the swoop of his soldiers on a few babes at Bethlehem (Matt. 2. 16–18).
 - 3. Effect on the Jews. The loss of political liberty had a serious effect on the Jewish people. While on the one hand it filled them with exasperation against their oppressors, and the fiscal system, customs, and excise which foreign governors brought with them, on the other it drove them into greater and greater exclusiveness, while self-exaltation and spiritual pride were combined with a senile fondness for dwelling on the glories of the past. The nation turned to minute interpretation of and refinements on the Law; to exaggerated expectations of the fulfilment of prophecy, and literal attention to trivial acts of worship. Pharisees, scribes, and lawyers were in greater esteem than priests and Levites, and the teaching became rhetorical and disputatious gather than dogmatic and authoritative 1.

For this Period, see Lewin's Fasti Sacri, pp. 8-62; Schurer's The Jewish People in the Time of Jesus Christ, Div. I. vol. i. pp. 371-462; Dean Milman's History of the Jews, vol. ii.

XXIV. CHRONOLOGICAL TABLE OF THE PERIOD.

B.C.	Jews in Palestine and Egypt.	Contemporary Events.
350	Jaddua, High Priest.	Egypt a Persian province.
336		Darius Codomannus, King of Persia: era of Alexander the Great.
334		Alexander invades Persia. Victory at the Granicus.
333		Battle of Issus.
332	Alexander visits Jerusalem.	Foundation of Alexandria.
331	Settlement of Jews at Alexandria.	Battle of Arbela.
330	Onias I, High Priest.	Death of Darius: end of th
00		Persian Empire.
323		Death of Alexander.
		The Ptolemies take the Egyptim kingdom; the Seleucidæ th Syrian.
320	Ptolemy Soter captures Jerusalem.	Colonies of Jews in Egypt and Cyrene.
	Palestine subject to Egypt.	•
314	Palestine subject to Syria.	
310	Simon the Just, High Priest.	
301	Palestine reverts to Egypt.	Battle of Ipsus.
284	Beginning of the LXX translation of the Old Testament.	Ptolemy Philadelphus.
264		First Punic War.
219		Second Punic War.
201		Colonies of Jews from Babylo transplanted to Asia Minor.
198	Antiochus the Great becomes master of Palestine.	
170	Tyranny of Antiochus Epiphanes.	
108	Revolt of Mattathias.	
167	Rise of the Maccabees.	
166	Tudas Maccabæus.	
165	Battles of Beth-horon and Emmaus.	**
205	Re-dedication of the Temple.	
161	Judas killed in battle at Eleasa:	
101	Jonathan succeeds him. Asmonæan line of priestly rulers established.	
149		Third Punic War.
146		Fall of Carthage and Corinth. Greece a Roman Province.
	The state of the s	

144 PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

CHRONOLOGICAL TABLE OF THE PERIOD—(continued).

B.C.	Jews in Palestine and Egypt.	Contemporary Events.
141	Simon Maccabæus completes the deliverance of Palestine.	
135	Murder of Simon Maccabæus: John Hyrcanus succeeds him.	
130	Hyrcanus destroys the temple on Mount Gerizim.	
109	First mention of Pharisees and Sadducees.	
107	Accession of Aristobulus, under the title of 'king.'	
106	Alexander Jannæus. First mention of the Essenes.	
79 69	Alexandra, queen. Aristobulus II.	
63 60 58	Pompey subjugates Judæa.	Conspiracy of Catiline. The first triumvirate. Cæsar in Gaul.
54 48	The Temple plundered by Crassus.	Battle of Pharsalia: death of Pompey.
47	Hyrcanus II restored. Antipater the Idumæan appointed by Cæsar procurator of Judæa.	Tompey.
44	Herod made governor of Galilee.	Assassination of Cæsar.
43 40	Death of Antipater. Hyrcanus banished; Antigonus succeeds: last of the Asmonæan priestly line.	
	Herod at Rome. Herod appointed king of Judæa.	
37	Herod captures Jerusalem.	Battle of Actium.
30		Egypt conquered by Cæsar. Line of the Ptolemies ends.
29		Temple of Janus closed. Augustus made emperor.
27 19	Herod begins to rebuild the Temple.	
16	Herod goes to meet Agrippa and invites him to Judæa.	Agrippa sent to settle the affairs of Syria.
15	Agrippa visits Judæa.	
14	He confirms the privileges of the Jews.	
11 4	The Outer Temple finished. Herod dies at Jericho soon after the NATIVITY OF OUR LORD.	

PART IV.

THE NEW TESTAMENT,

XXV. SUMMARY OF THE BOOKS OF THE NEW TESTAMENT,

- 1. The Books of the New Testament have, to some extent, their counterpart in the Old. Thus the Four Gospels correspond with the Pentateuch, as they contain an account of the origin and law of the Covenant; the Acts of the Apostles with the Historical Books, especially Joshua and Judges; the twenty-one Epistles with the Prophets; and Revelation with the concluding portions of Daniel and Ezekiel.
- 2. Divisions of the New Testament. The Books of the New Testament may be grouped as follows:
 - i. Historical Books.
 - (a) The Four Gospels, composed two by Apostles, two by close friends and companions of Apostles.
 - (b) The Acts of the Apostles, forming the link of connexion between the historical and didactic portions.
 - ii. Didactic.
 - (1) The Pauline Epistles.
 - (a) Doctrinal: addressed to Churches, viz. Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians. Hebrews.
 - (b) Pastoral: addressed to Timothy and Titus.
 - (c) Special: addressed to an individual (Philemon).
 - (2) The General Epistles, addressed to the Church at large:
 - (a) One of St. James.
 (b) Two of St. Peter.
 - (c) Three of St. John.
 - (d) One of St. Jude.
 - iii. Prophetic.

The Revelation of St. John.

I. THE FIVE HISTORICAL BOOKS.

- 1. The Name Gospel is applied to the four inspired histories, which contain the 'good tidings' of salvation through the life, death, and resurrection of Jesus Christ. The word Gospel is the Old English translation of the Greek word Εὐαγγέλιον, Evangelium. It is used by euphony for 'Godspel,' that is 'News (spelian = to tell) about God.' It became current from Wyclif's translation.
- 2. One Gospel under four aspects. But though four in number the inspired histories really constitute one Gospel, as presented to the minds of four different writers. The first three give a general view of our Lord's life and teaching, and so are called 'Synoptical,' the fourth is supplementary and doctrinal. The four Gospels have often been supposed to have been prefigured by the four cherubim seen by Ezekiel in his vision (chap. 1): St. Matthew as a Man; St. Mark as a Lion; St. Luke as an Ox; St. John as an Eagle. The first emphasises the kingly and human aspect of the life of Christ; the second, the power and fulness of His living energy; the third, His priestly and mediatorial character; the fourth, His Divinity.

(i) ST. MATTHEW.

- 1. St. Matthew was the son of Alphæus, and a Hebrew. Before his conversion he was named Levi, and had been a 'publican,' that is, a collector of tolls and customs imposed on persons and goods crossing the lake of Gennesaret at Capernaum. The Gospels, not excepting his own, record nothing respecting him except his occupation, his call, and his farewell feast (Matt. 9. 10; Luke 5. 29). Of these facts he only mentions the first two, while he modestly omits the last. No saying of his is recorded in the Gospels, and he appears for the last time in Acts 1. 13, after which he vanishes from our sight.
- 2. Design. St. Matthew wrote his Gospel mainly for his fellow-countrymen. Papias, in the first half of the second century, says that he wrote it in Hebrew, i.e. in Aramaic, and the same statement is found in other Fathers. But every early writer that has come down to us uses the *Greek* recension, and we may believe that the Aramaic record furnished at once the substance and the characteristics of the Greek copy, which belongs to the Apostolic age, and has been accepted ever since as the Gospel of the first Evangelist. Writing for the Jews, his great object is to portray our Lord as the Fulfiller of the Old Testament promises—the Son of David, and therefore Heir to the Jewish kingdom—the Son of Abraham, and therefore the Promised

Seed, in whom all nations should be blessed (Matt. 1. 1). He is the one Antitype, in whom all had been fulfilled; in Him the Old Testament passes into the New; the prohibitions of the Law into the encouragements of the Gospel; Sinai into the Mount of Beatitudes; the prophetic into the teaching office; priesthood into redemption by suffering; kingship into the supremacy of Almighty grace restoring a fallen world.

- 3. Time, Place, and Characteristics. The time and place of writing are uncertain, but it is extremely probable that the Gospel was written in Palestine some time between A.D. 50 and 60. One of its special characteristics is its constant citations from the Old Testament, which amount to no less than sixty-five. This is significant of the writer's purpose. The authority of the books of the Old Covenant is always taken for granted, and made the basis of all teaching concerning the kingdom of heaven. The Law of Moses is represented as not done away but completely fulfilled, and the great discourses, which are such a peculiar feature of the Gospel, all bear on the work of the Messiah, as Lawgiver, Judge, and King.
- 4. Summary. The arrangement of the Gospel is not chronological but in groups, showing how Jesus, the offspring of Abraham, fulfils the promises of the Old Testament. His doctrine and life disappoint the false aspirations of degenerate Judaism. The conflict provoked by this disappointment apparently terminates against Him; really it completes His triumph and establishes His kingdom, since His death reconciles the world to God, which is the basis of His new constitution. Thus, fulfilling the Old Covenant, He transforms the typical into the eternal theocracy, and He is the true Christ,—eternal Prophet, Priest, and King.

The true character of the Messiah is attested:-

- 1. By His lineal descent, and Divine revelation at His birth (1-4).
- 2. By the manifestation of His triple office (Prophet, Priest, and King), in conflict with the popular ideas (5-16).
- 3. By unfolding the true nature of His kingdom and its future history, in contrast with that of the ancient world (16-20).
 - 4. By His self-sacrifice and humiliation (21-24).
- 5. By prophetic revelations of the judgment on the Jewish nation and on the world (24, 25).
- 6. By His sacerdotal presentation of Himself as the atoning sacrifice (26, 27).
 - 7. By His glorification at the right hand of power (28).

(ii) ST. MARK.

- 1. St. Mark. Marcus was the Latin surname of the writer of the second Gospel. His Hebrew name was John. He was the son of Mary, whose house at Jerusalem became the refuge and earliest Church of the Christian community (Acts 12. 12). He was nephew or cousin of Barnabas, and the attendant of the Apostles Barnabas and Paul on their first mission (Acts 13. 5); but returned home from Perga (Acts 13. 13), and was not allowed by St. Paul to join them on their second mission. Upon this he attached himself to Barnabas, but was afterwards reconciled to St. Paul (Col. 4. 10), who charges Timothy to bring him with him to Rome, during his second imprisonment, as one who was 'profitable unto him for the ministry.' We have traces of him also in 1 Peter 5. 13, and he is the reputed founder of the Alexandrian Church.
- 2. Design of the Gospel. Some of the early Fathers speak of St. Mark as the 'interpreter of St. Peter,' and it is probable that the Apostle in some way superintended the composition of the Gospel, which was written primarily for Gentiles. This is made probable by internal evidence. For St. Mark (i) omits all reference to the Jewish Law; (ii) he gives no genealogy of our Lord; (iii) he explains words which could not be understood by Gentile readers, as Boanerges (3.17), Talitha cumi (5.41), Corban (7.11); (iv) he appends explanations which Jews would not require (1.5; 2.18; 13.3); (v) he uses several Latin words which do not occur in the other Gospels.
- 3. Time and Place, and Characteristics. According to primitive tradition the place where the Gospel was written was Rome, and the date was clearly before the destruction of Jerusalem, probably between A.D. 63 and A.D. 70. Writing for the busy practical Romans St. Mark adopts a swift and incisive style, and he moves on without pause in his narrative. True to his symbol, 'the Lion,' he brings out emphatically the Divine power of his Lord in the fulness of His living energy. He gives only a few of His burning words of controversy and denunciation, not His longer discourses. His Gospel abounds in graphic touches; event succeeds event in rapid succession; his favourite word is 'immediately,' which occurs no less than forty-one times; he prefers the present tense, supplies, as above noted, the very vernacular words used in the occurrences he narrates (3. 17, 22; 5. 41), and often notices the very looks, and accents, and gestures (3. 5, 34; 5. 32; 10. 23; 11. 11) of the Lord.

4. Summary. The book may be thus divided:—(i) The Preparation (1. 1-13). (ii) The works of Christ in Eastern Galilee (1. 14-7. 23). (iii) The works of Christ in Northern Galilee (7. 24-9. 50). (iv) The works of Christ in Peræa (10. 1-31). (v) The last journey to Jerusalem and the Passion (10. 32-15. 47). (vi) The Resurrection and Ascension (16).

(iii) ST. LUKE.

- 1. St. Luke was in all probability a Gentile, and a native of Antioch. He was a physician (Col. 4. 14), and the faithful companion of St. Paul. He first appears by the Apostle's side in Acts 16. 10, on the eve of the voyage to Europe, and after a considerable stay at Philippi accompanied him to Jerusalem (Acts 21. 15, 18), and shared his imprisonment at Cæsarea. From thence he sailed with him on the disastrous voyage to Rome, remained by his side during his first imprisonment, and was with him on the eve of his martyrdom (2 Tim. 4. 11).
- 2. Time and Place of Writing. Tradition asserts that he wrote his Gospel under the influence of St. Paul, and from Acts 1. I it is clear that it was written before the Acts of the Apostles. The opinion thus becomes very probable that it was written at Cæsarea during St. Paul's imprisonment there, A.D. 58-60.
- 3. The Superior Education of the Evangelist is proved by the literary excellence of his writings, viz. his Gospel and the Acts of the Apostles, which constitute but two volumes of one work. His preface, in pure Greek, betokens a careful study of documentary and other evidence. He speaks of 'other attempts' to write a Life of Christ, which were unsatisfactory. Though it is the same Gospel, it is narrated with peculiar independence, containing additional matter, more accuracy in preserving the chronological order of events, and complying with the requirements of history. He tested tradition by documentary records (e.g. 1. 5; 2. 2; 3. 1); by comparing the oral testimony of living witnesses (1. 2, 3); and only when he had 'perfect understanding of all things from the very first,' ventured to compile a 'Life of Christ' as a perfect man, restoring human nature, and offering Himself a sacrifice for all mankind.
- 4. Special Features. Writing according to common belief for Greeks, the Evangelist presents our Lord to us in the widest and most universal aspect as the Redeemer of the entire human race. His Gospel is (i) The Gospel of the Infancy, and to him we are indebted for

the account of the birth and childhood of Jesus and His Forerunner, and for the Song of Zacharias, of the Blessed Virgin, and of Simeon (1, 2). (ii) It is the Gospel for the Gentiles. He traces our Lord's genealogy to Adam (3. 38), and specially records the parallels of Elijah being sent to the woman of Sarepta (4. 25, 26), and of Elisha healing the heathen Naaman (4. 27), and the Mission of the Seventy (10. 1-16). (iii) It is the Gospel for the outcast and the despised. He gives the parables of the lost sheep, the lost coin, and the prodigal son (15. 3-32); the prayer of our Lord for those who crucified Him (23. 34); and the promise to the penitent malefactor (23. 43).

5. Summary. The general outline runs as follows:—(i) The Introduction, the Birth of Jesus and His Forerunner, His manifestation in Childhood, and growth to Manhood (1, 2). (ii) The Baptism and Temptation (3—4. 13). (iii) The early Ministry in Galilee (4. 14—8). (iv) Incidents and Teachings in Peræa and the North (9—18). (v) The Passion, Death, and Burial (19—23). (vi) The Resurrection and Ascension (24).

(iv) ST. JOHN.

- 1. St. John, the fourth Evangelist, the son of Zebedee and Salome and the brother of James, was one of the earliest and also the youngest of our Lord's disciples, and was specially known as 'the disciple whom Jesus loved' (John 13. 23). Admitted with his brother and St. Peter to a closer relationship with Christ than the other Apostles (Mark 14. 33; Luke 8. 51), he became the constant follower of his Lord. With Him he stayed till His death, and received from Him at His crucifixion the sacred charge of His mother (John 19. 27). After the Ascension he remained for some time at Jerusalem, and worked in close union with St. Peter. Subsequently to A.D. 51 we have no certain information respecting him till he is found in charge of the Church at Ephesus. Thence he was banished to Patmos, but returned and taught again at Ephesus till extreme old age, not dying till A.D. 98, or even later.
- 2. Time and Place of Writing. Tradition is unanimous that he composed his Gospel at the request of the elders of the Christian Churches of Asia, most probably at Ephesus towards the close of the first century, as the summary of his oral teaching upon the life of Christ. 'The contents of the Gospel,' says Bishop Westcott, 'go far to support this view of its relatively late date. It assumes a knowledge of the substance of the Synoptic narratives. It deals with later aspects

of Christian life and opinion than these. It corresponds with the circumstances of a new world 1.

- 3. The Object. What his purpose was in composing it he tells us plainly himself. 'These are written,' he says, 'that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name' (20. 31). Therefore the Evangelist carefully selects and arranges certain scenes from the life of his Divine Master, which all lead up step by step to the confession of St. Thomas, 'My Lord and my God.' But, on the other side, there is a development also of the unbelief and hatred which rejected and ultimately slew the Lord of glory.
- 4. Characteristics. From the earliest times the fourth Gospel has been distinguished as 'the spiritual Gospel.' While the Synoptists give us mainly the external acts of the Son of Man, St. John gives us glimpses of His very inner life. His subject is the Eternal Word made flesh, (i) as pre-existent, (ii) as incarnate, (iii) as revealing the Father, (iv) as connecting humanity with Divinity through His own incarnation. Hence his Gospel contains a much larger proportion of Christ's discourses than we find in the others. He assumes that the contents of his predecessors' Gospels are known to his readers. He indirectly refers to and corroborates much that they have recorded, but abstains from traversing the same ground. St. John only narrates one miracle which is common to all the four Gospels (the feeding of the 5,000), but gives us four others not mentioned elsewhere, viz. (i) the change of water into wine, (ii) the healing of the impotent man, (iii) the cure of one born blind, and (iv) the raising of Lazarus. While the events narrated by the Synoptists are mainly those which took place in Galilee, St. John's Gospel is almost wholly occupied with Christ's ministry in Judæa, and one-third of it is devoted to the sayings and doings of the last twenty-four hours of His life. He omits all the parables given by the Synoptists.
- 5. Summary. The following analysis may be helpful:—We have in the Gospel (i) The Prologue. The pre-existent and Incarnate Word (1. 1-18). (ii) The revelation of Himself to the world (a) by the preaching of the Baptist (1. 19-34), and the first-called disciples (1. 35-51); (b) by His own 'signs' and 'works' at Cana (2. 1-11), Jerusalem (2. 13-3), Samaria (4. 1, 42), Galilee (4. 43-54). (iii) Development of Antagonism (a) after the miracle at the pool of

¹ Introduction to St. John's Gospel, p. xxxvi.

Bethesda (5); (b) after the feeding of the five thousand (6); (c) at the Feast of Tabernacles (7,8); (d) after the healing of the man born blind (9, 10), after the resurrection of Lazarus (11), after the triumphal entry (12). (iv) Christ's revelation of Himself in the last Discourses: (a) He washes His disciples' feet (13. 1-30); (b) reveals His approaching departure to the Father and the coming of the Paraclete (14. 1-31); (c) declares Himself to be the true Vine, and the true source of union with the Church (15. 1-16); (d) offers up His last high-priestly prayer to His Father (17). (v) The Passion and Resurrection, resulting in belief in Him as the risen Lord by Mary Magdalene, St. John, the Ten, St. Thomas (18-20). (vi) Epilogue. The manifestation by the lake, the restoration of St. Peter, the attestation of the Ephesian elders (21).

(v) THE ACTS OF THE APOSTLES.

- 1. The Acts of the Apostles is described as 'a second treatise' by St. Luke, and it commences with an inscription to the same Theophilus whom the Evangelist addresses in his Gospel. It is a continuation of the life of our Lord, who through the promised Spirit is manifested on earth in the deeds and preaching of the Apostles. Hence it has been called 'the Gospel of the Spirit.'
- 2. Time and Place of Writing. These points we are left to gather from indirect notices. But it is most probable that St. Luke wrote it at Rome, whither he accompanied St. Paul (Acts 28). The fact that he mentions events of contemporary secular history as one living amongst them, and nowhere alludes to the fall of Jerusalem, makes it certain that it was written before that event; and as the narrative terminates about the year A. D. 61, its composition must have been soon after that date, and probably not later than A. D. 63.
- 3. Special Features. The book is a 'Book of Origins.' It is the earliest sketch of the formation and spread of the Christian Church. It tells of 'the first Apostolic miracle, the first Apostolic sermon, the first rise of ecclesiastical organisation, the first persecution, the first martyr, the first Gentile convert, the first European Church.' In the Codex Sinaiticus it is entitled simply \$\Pi\phi\phi\epsilon_{\text{eis}}\$, 'Acts;' and this, or 'Acts of Apostles,' is a more correct title than 'the Acts of the Apostles,' for it really contains a detailed account of only two Apostles, St. Peter and St. Paul.
- 4. Contents. The best analysis, therefore, of the book, is that which divides it into (a) the Acts of St. Peter (chaps. 1—13. 3), and (b) the Acts of St. Paul (13. 4—28).

(a) The Acts of St. Peter:—Birth of the Christian Church and its spread to Samaria, comprising (1) Foundation and Progress of the Church in Jerusalem and Judæa (1—8); (2) First Persecution, and Extension to Samaria and to the Gentile family of Cornelius (8—11. 18); (3) Second Persecution, and Foundation of the Church at Antioch (11. 19—13. 3).

(b) The Acts of St. Paul: -Extension of the Church to the Gentiles. (1) St. Paul's Call, and first Apostolic journey (13. 4-15. 5); (2) Council of Jerusalem, fixing terms of admission (15); (3) Second Apostolic journey (15. 36-18. 22); (4) Third Apostolic journey (18. 23-21. 17); (5) St. Paul's imprisonment at Cæsarea, and voyage to Rome (21. 18-28).

5. Thus we trace the progress of the Christian Society from a small Jewish sect to a Universal Church. The same marks of Catholicity as regards the offer of the Glad Tidings to the entire human race, which we notice in the third Gospel, are maintained in the Acts; only what is in the Gospel 'prophecy, indication, type, and parable' is in the Acts converted into 'fulfilment, fact, and history;' and though the book touches in all directions upon contemporary events, politics, and topography, yet 'no ancient work,' to use the words of Bishop Lightfoot, 'affords at so many points so many tests of veracity.'

II. DIDACTIC.

(I) THE PAULINE EPISTLES.

Introductory.

- 1. The Epistles. The twenty-one letters contained in the New Testament form a unique collection amongst the sacred books of the world. The Bibles of the world, the Vedas, the Koran, the Zend-Avesta, the writings of Confucius, contain no letters. They are poems, philosophical discourses, or legendary histories, but they never assume the epistolary form. Letters, however, between Churches and their founders were no new things in the Apostolic age. From very early times the scattered Jewish communities had thus corresponded with one another; and when Synagogues arose in the cities of Asia Minor, Greece, and Italy, emissaries bearing letters on various points constantly passed to and fro. Thus the Apostles found an instrument ready to hand for correspondence with the Churches which they founded.
- 2. General Identity of Structure. Amidst many variations certain features characterise all the Epistles, especially those of St. Paul.
 (i) We have a greeting which strikes the keynote of the letter; then

Archdeacon Farrar's The Message of the Books, p. 143.

- (ii) an outpouring of thanksgiving for some grace evinced by the Church addressed; then (iii) a section dealing with some special doctrinal point; next (iv) a practical portion flowing out of the doctrine which has been developed; (v) then personal addresses, salutations, and messages; and (vi) finally, a brief autographic conclusion authenticating the Epistle. St. Paul first adopted this form in 2 Thess. 3. 17, and hints at his intention to use it henceforth.
- 3. The Chronological Order of the Pauline Epistles is of great importance. As generally arranged, their chronological order is not noted. The letters to the Romans and Corinthians are put first, apparently because of the size and importance of Rome and Corinth; while the letters to the Ephesians and Colossians precede the Epistles to the Thessalonians, though the latter were without doubt composed some years before, and were the earliest writings of all those contained in the New Testament. There may be some doubt about one or two separate Epistles, but there is no reasonable doubt that they fall into four groups, and include those written-

I. Before the First Imprisonment at Rome:

(a) DURING THE	SECOND MISSIONARY JOURNEY-	1 3 3 4 4 4
(Eschatological)	Thess. late in A.D. 52.	Corinth 1

(b) DURING THE THIRD MISSIONARY JOURNEY-

I Corinthians, A.D. 57 (spring). Ephesus. 2 Corinthians, A.D. 57 (summer). Macedonia. (Anti-Judaic) Galatians, A.D. 58. Corinth. Corinth. Romans, A.D. 58 (early spring).

II. During the First Imprisonment:

6 10	(Philippians,	c. A.D. 62.	Rome.
Personal and	Colossians,		Rome.
Christological)	Philemon,	c. A.D. 63.	Rome.
	Ephesians,	c. A.D. 63.	Rome.
Epistle to	the Hebrews.	c. A.D. 63.	Italy (?).

TIL. After the First Imprisonment:

(Doodsood)	(r Timothy,	A.D. 64 or 67.	Macedonia.
(Pastoral)	Titus,	A.D. 64 or 67.	Macedonia (?).

IV. During the Second Imprisonment:

A.D. 66 or 68. Rome 2. 2 Timothy, (Pastoral)

2 See the Chronological Table below, p. 213.

The subscriptions to the Epistles in the Authorised Version are destitute of authority.

(a) Doctrinal.

(i) THE EPISTLE TO THE ROMANS.

- 1. The Church of Rome was probably founded by Jews and Proselytes from Jerusalem, who had been converted by St. Peter on the Day of Pentecost (Acts 2. 10), and on returning there became the nucleus of a Christian congregation. Others would be added on the return of the Jews who had been banished from Rome in the time of Claudius, and had, in not a few instances, become Christians (Acts 18. 2). Hence we can account for the numerous salutations in the Epistle (Rom. 16); and we may believe that many of the persons thus saluted had met the Apostle Paul during his travels, or had been converted by his own preaching, and had emigrated to Rome for purposes of commerce or otherwise.
- 2. Occasion, Place, and Date of the Epistle. Though in the first instance the members of the Church were probably Jews, it had received considerable accessions from the Gentiles, and they were apparently in a large majority. There was much to draw the Apostle's thoughts towards the great capital of the West, and he had planned a visit to it, but his intention had been frustrated (Rom. 1. 13). During, however, his stay at Corinth A. D. 58, the departure of Phœbe, a deaconess of Cenchræ, for Rome, seemed to present a favourable opportunity of writing to the Church there, and this he accordingly did.
- 3. Object. (i) Having lately written to the Galatians, the thoughts of St. Paul would naturally be directed towards the true doctrine of Justification, and he resolved to state and explain in all its bearings to the members of the great Church of the West the Divine plan of salvation for Jews and Gentiles alike. (ii) The problem also of Jewish unbelief would be uppermost in his thoughts, and he desired to explain the grounds of Israel's rejection, and to reveal the better future of the Elect Nation, especially as he had suffered so much himself from the malice of the Jewish party. (iii) From Aquila and Priscilla he would further be aware of the disputes which had arisen between the Jewish and Gentile converts on the burning question of meats and the obligation of the Mosaic Law. The converts who were Iews by birth could not bring themselves to violate the distinction between animals clean and unclean, as laid down in the Law. Others, Gentiles by birth, would eat anything that was set before them, even if it had been offered on a heathen altar. They could not understand Jewish prejudices on such a point, and thus ensued much strife and division. For these three reasons, then, the Apostle wrote this profound Epistle.

4. Summary. The Epistle falls into two great divisions, (i) doctrinal and (ii) practical. I. Doctrinal. (i) After a greeting and thanksgiving (1. 1-15), the Apostle sets forth his fundamental thesis, the condemnation of the Jew and Gentile alike as involved in the guilt of sin (1. 18-3). (ii) He shows how both are justified by the work of Christ through faith, which is contrasted with that of Adam, through whose transgression came death (4, 5); and how (iii) free grace does not multiply sin or discredit the Law (6-8). (iv) He next dwells on the sad condition and rejection of Israel, and shows that it is not final but temporary, that their future restoration will involve the blessing of the Gentiles (9-11). II. The Practical portion now commences, and in it he (i) exhorts the Roman Christians to the steady cultivation of various Christian graces (12), to obedience to civil authority (13), to mutual forbearance especially as regards the question of meats (14, 15), and (ii) closes with a long list of greetings and salutations, and a final blessing (16).

(ii) THE FIRST EPISTLE TO THE CORINTHIANS.

- 1. First Epistle to the Corinthians. The Church of Corinth, to which St. Paul addressed two Epistles, included not only the Corinthians, but those who lived in the adjacent district of Achaia, i. e. the upper portion of the Morea, along the coast of the gulf of Lepanto. Corinth was the great centre of commercial traffic on the overland route from Rome to the East, and also between Upper and Lower Greece. It possessed the only good harbour in that quarter, and, as it was the shortest and safest route, small vessels were dragged across the isthmus, larger ones transhipped their cargoes, and hence all the trade of the Mediterranean flowed through it, so that 'a perpetual fair was held there from year's end to year's end;' to which were added the great annual gatherings of Greeks at the 'Isthmian Games' (alluded to by St. Paul, I Cor. 9. 24-27). Hence, also, it was proverbial for wealth, luxury, and profligacy. Its population, and that of Achaia, was mainly foreign, formed of colonists from Cæsar's army and of manumitted slaves (e.g. Tertius, Quartus, Achaicus, Fortunatus, &c.), settlers from Asia Minor, returned exiles from the islands, and at this time a large influx of Jews lately expelled from Rome (Acts 18. 2).
- 2. Foundation of the Church. The Apostle first visited Corinth in A. D. 52, and his preaching in the synagogues was acceptable, till he boldly testified that Jesus was the Messiah. Then persecution set in; the Jews set upon him, and dragged him before the judgment-seat of Gallio the Roman governor (Acts 18. 12). Yet he was successful in founding a Church. His disciples were mostly of the lower orders of

society, partly Jews, but mainly Roman freedmen and heathen Greeks, who became enthusiastic admirers of the Apostle. The natural jealousy between these two bodies, repressed during the Apostle's presence, burst out on his departure, and divided the Church into various parties. (i) Some professed fidelity solely to Paul himself (1. 12; 3. 4); (ii) a second party, probably the Jewish section, to Peter and 'the brethren of the Lord' (1. 12; 9. 5); (iii) a third, enthralled by the eloquence of Apollos, had attached themselves to him (1. 12); (iv) while a fourth styled themselves the Christ party (1. 12). The Gentile section joined freely in heathen sacrificial feasts; degraded the Holy Communion into a festive banquet; women threw off the usual Eastern veil of modest attire; and the Greek love of intellectual speculation and discussion ran riot on sacred subjects, till appeals on Christian disputes were brought before heathen tribunals, and even heathen morality was scandalised by incestuous intercourse.

3. Occasion and Date of Epistle. Amidst such corruption, during three years, factions attained a formidable height. The Apostle was defamed by the Jewish party, and rumours of alarming disputes reached him, followed by a letter brought by a deputation of freedmen, full of enquiries on matters of morality and doctrine. He had already despatched Timothy to Corinth. Now, instead of going thither as he had intended, he writes the First Epistle to the Church there from

Ephesus, in spring of A.D. 57.

- 4. Summary. After a salutation and thanksgiving (1. 1-9), (i) he severely reproves the spirit of faction, contrasts his own simple preaching with the assumption of his followers, and sets forth the proper relation of teachers and disciples (1, 10-4, 21). (ii) He then proceeds to deal with the moral disorders in the Corinthian Church, the case of incest, going to law in heathen courts, and gives advice concerning marriage and celibacy, and instructions concerning the marriage of virgins (5-7). (iii) He next treats of meats offered to idols, and the heathen sacrificial feasts, comments on the conduct and dress of women at the public services of the Church, rebukes the disorders at the Holy Eucharist, deals with spiritual gifts, and shows that love is the greatest of all gifts, and that the gift of prophecy is superior to that of tongues (8-14). (iv) Then in an immortal chapter he establishes the doctrine of the Resurrection (15), and (v) concludes with sundry practical directions, salutations, and the Apostolic benediction (16).
 - (iii) THE SECOND EPISTLE TO THE CORINTHIANS.
 - 1. The Second Epistle was called forth by the effect of the first.

Soon after it had been dispatched, occurred the terrible riot at Ephesus headed by Demetrius the silversmith (Acts 19). Rescued from danger, the Apostle proceeded to Troas, and there awaited with the utmost anxiety the return of Titus from Corinth. Days passed and still he came not, and the Apostle was weighed down with evil forebodings as to the results of his letter (2 Cor. 2. 13). At last, unable to stay in Asia, he hurried to Macedonia, and there, probably at Philippi, received from Titus news which was in the main favourable.

- 2. News from Corinth. The Church, as a whole, had bowed to its father's reproofs; the incestuous man had been expelled and brought to repentance; the Gentile licence had been restrained; confidence between the Church and its founder had been restored; but the Judaisers had been reinforced by men bearing 'letters of commendation' from some higher authority, and were now arrogant in their supremacy. These latter had attacked him with the greatest animosity, misrepresented his motives, and impugned his Apostolic commission. Stung by such calumnies, the Apostele, writing probably from Macedonia in summer of A.D. 57, answers his accusers in a letter, which has well been called an Apologia pro vita sua, and in burning words defends his Apostolic claims and the sincerity of his motives, while he gives us a wonderful insight into his life and character.
- 3. Summary. The Epistle expresses two conflicting emotions:—
 (i) Thankfulness for the removal of evils; (ii) Indignation at the arrogance of his opponents. The First Epistle is a careful and systematic intellectual treatise; this is an unstudied letter, giving vent to the natural feelings of a warm heart. It falls into five main divisions. (i) After the greeting and a reference to the trials through which he had just passed in Asia, the Apostle defends himself from the charge of levity in postponing his intended visit (1, 2). (ii) He dilates on the grandeur of his Apostolic Mission, (a) its source (3—4. 6), (b) its difficulties (4. 7—5. 10), (c) its motives (5. 11—6. 10). (iii) He warns his readers as to the danger of intercourse with heathens, and accepts the repentance of the incestuous man (6. 11—7. 16). (iv) He appeals to their generosity in behalf of the poor saints at Jerusalem (8, 9), and (v) in defending his Apostolic commission he relates the story of the long martyrdom of his life (10—13).

(iv) THE EPISTLE TO THE GALATIANS.

1. Galatia, 'the Gaul of the East,' was a comparatively small district of Asia Minor, occupied by the descendants of the Gauls, who had

poured down into Italy and Greece in the third century B. C. Driven thence, they forced their way into Asia Minor, and were pent up in a strip of land amidst the central mountain fastnesses. The people were first barbarian, then mingling with the Greeks, became tempered by Greek civilisation, and were finally subjugated by the Romans (B. C. 189). Enriched by the constant traffic of Armenian caravans to the Hellespont, many Jews settled there for trading purposes, and the inhabitants became a mixture of Gauls, Greeks, Romans, and Hebrews.

- 2. Foundation of the Church. St. Paul visited the country in A. D. 52 on his second Missionary journey, and, while detained there by illness (Gal. 4. 13, 14), converted many Jews and Gentiles (8. 27, 28). He visited it again on his third journey (Acts 18. 23). Originally worshippers of those who were 'no gods' (4. 8), some of the Galatians were converted to Judaism, then welcoming the Apostle with peculiar fervour (4. 14), they received his announcement of a crucified Saviour with corresponding gladness.
- 3. Occasion and date of Epistle. But the Apostle's enemies, the Judaisers, interfered. They insisted on the necessity of circumcision and the observance of the Mosaic Law. They impugned his credit and represented him as nothing compared with James, Peter, and John, 'the pillars' of the Church (2. 9). This teaching completely 'fascinated' the impressible Galatians (3. 1), and many relapsed into Judaism with the same alacrity that they had before accepted the Apostle's doctrine. This induced him to write the present Epistle from Corinth in A. D. 58, for the purpose of stopping this falling away into Judaism, and expounding the contrast between 'the righteousness of the Law' and 'Justification by faith,' as more fully set forth afterwards in the Epistle to the Romans.
- 4. Summary. The Epistle begins with words of severity, and then parts under three heads. (i) Personal. The Apostle complains of the fickleness of the Galatians, and vindicates his own independence of (1) the twelve Apostles, and (2) Peter, the Apostle of the Circumcision (1—2.21). (ii) Doctrinal. He shows from the Old Testament how the Law was not final but preparatory to the Gospel Dispensation, which was its fulfilment (3—4.31). (iii) Practical. He then dwells on the nature of Christian freedom, warns the Galatians against its abuse, and exhorts them to let faith work by love, and to walk in the Spirit (5, 6).

¹ Or, according to Bp. Lightfoot, from Macedonia.

(v) THE EPISTLE TO THE EPHESIANS.

- 1. The Title, Epistle to the Ephesians, is not found in some of the best MSS., and from the absence of personal greetings and any indications of personal intimacy, it has been thought to have been a circular letter, of which copies were sent to several adjacent Churches in the province of Roman Asia (see Col. 4. 16).
- 2. Ephesus was to Asia, as Corinth to Greece, the great port, to which flowed the commerce of the East and West. The inhabitants were noted for their licentious and luxurious life, for the cultivation of magical arts, and the fanatical worship of the Asiatic Artemis, the personification of exuberant natural production. Her temple, owing to its magnificent structure and extravagant enrichment, was one of the wonders of the world and the centre of worship and nationality, as that of Solomon was to the Jews; but the three years' sojourn there of the Apostle broke its power, till the annual Pan-Ionic festival brought about a temporary reaction (Acts 19).
- 3. Date and Object. The letter belongs to the period of St. Paul's first imprisonment, and was written from Rome about A.D. 63. It was not evoked by any relapse or special errors on the part of the members of the Ephesian Church, but was written to establish those who had left heathenism, and been made partakers of the fore-ordained election of all members of the Universal Church, in their holy faith, to contrast their present higher life with their former state of degradation, and to exhort them to walk in a way worthy of their calling.
- 4. Summary. Like the Epistle to the Colossians, which it greatly resembles, the letter falls into two clearly marked divisions. Three chapters are doctrinal; three are moral and practical. I. Doctrinal. (a) The Apostle thanks God for the glorious inheritance to which the Ephesians had been called, and which had been manifested in the death, resurrection, and exaltation of His Son (1); (b) he enlarges on the mystery of the call of the Gentiles to participation in Christian privileges (2); (c) he dwells on the union of Christians with God and with each other in Christ, and prays that the Ephesians may be strengthened by the indwelling of Christ, and may more and more realise their high vocation and its responsibilities (3). II. Practical. In this section he exhorts them (a) to unity (4. 1-16); (b) to a higher Christian work in conformity with the mind of God and in the steps of Christ (4. 17-32); (c) to consecrate to Him all their actions in the various relationships of life, as husbands, wives, children, parents, slaves (5. 6, 10); and (d) to put on the whole armour of God as the

only safeguard against evil in themselves and in the world around (6. 10-24).

(vi) THE EPISTLE TO THE PHILIPPIANS.

- 1. Philippi, so named from the great Macedonian king who founded it, was situated in Macedonia, N. of the Archipelago, on the great high road between Europe and Asia. It was the scene of the last struggle of the Roman republic against despotism, where Brutus and Cassius, defeated by Augustus and Antony, committed suicide. Hence it became a Roman 'colony,' with full rights of citizenship, governed by Roman magistrates and laws—a miniature of the imperial city. The Jews were few, and had no synagogue, but were allowed 'a place of prayer' outside the city gate on the banks of the Gangites.
- 2. Foundation of the Church there. St. Paul first visited Philippi in A.D. 52, and at 'the place of prayer' (Acts 16. 13) converted Lydia, a proselytess of Thyatira. Here, too, through healing a damsel possessed with a spirit of divination, he came into collision with heathen Paganism, and was brought before the magistrates on a charge of creating a disturbance in the colony, and with his companion Silas was scourged and imprisoned. During the night, however, they were miraculously delivered, the jailor was converted, and a faithful Christian community was founded. Twice again he visited his grateful converts,—first awaiting at Philippi in an agony of suspense the arrival of Titus from Corinth (2 Cor. 2. 13; 7. 5, 6), then afterwards lingering behind there to keep with them the paschal feast on his way to Asia Minor in A.D. 58 (Acts 20. 5, 6).
- 8. Occasion and Date of Epistle. The members of the Church of Philippi always retained the greatest gratitude and affection for the Apostle (Phil. 4. 10). One of them, Epaphroditus, arrived at Rome in A.D. 62, during St. Paul's imprisonment, with a generous contribution to his necessities, which had been sent by that loving Church (Phil. 4. 18). Here the devoted messenger was laid low by a dangerous illness, and almost lost his life. On his recovery he was filled with anxiety to return to his friends at Philippi, who were in much distress at the news of his sickness. St. Paul also was anxious that he should rejoin them in order to quiet their alarm; and so Epaphroditus returned, bearing a letter from the Apostle, in which he pours forth his warm affection to a grateful Church.
- 4. Analysis. In it (i) the Apostle expresses his heartfelt thankfulness for all he had heard of the constancy of the Philippians under

persecution, and for their liberality towards himself (1. I-I2). (ii) He then dwells on his own personal circumstances, and on the results of his imprisonment as tending to the spread of the Church (1. I3-30). (iii) He exhorts the Philippians to unity, and dwells on the humility of Christ as the great exemplar (2. I-I8), expresses his intention of shortly sending Timothy to them, and refers to the recent illness of Epaphroditus (2. I9-30). (iv) He then digresses into a warning against Judaising teachers and evil workers (3. I-21). (v) He urges two female converts of distinction, who had fallen into strife, to reconciliation (4. I-3), exhorts all members of the Church to a holy and consistent life (4. 4-I3), and concludes with an allusion to his personal position and a salutation from the Christians in Cæsar's household (4. I4-23).

(vii) THE EPISTLE TO THE COLOSSIANS.

- 1. Colossæ, or Colassæ, was a chief city of Phrygia, situated in the valley of the Lycus, close to Hierapolis and Laodicea. Nothing is known for certain of the foundation of the Church there. St. Paul may have visited the place during his tour in 'the Phrygian and Galatian country' (Acts 16.6), but it is hardly probable, especially as he speaks of the Colossians and those of Laodicea as 'not having seen his face in the flesh' (Col. 2. 1).
- 2. Oceasion of Epistle. The Colossian Epaphras had more probably been the instrument of their conversion during the Apostle's long sojourn at Ephesus. Two incidents brought Colossæ before St. Paul's notice during his imprisonment at Rome, a visit of Epaphras (4. 12), and the coming of the runaway slave, Onesimus, who had left his Colossian master, Philemon, and fled to Rome. Epaphras could speak favourably of the faith of the Colossians and their works of love (1. 4-8); but he had to announce the appearance amongst them of a dangerous form of heresy, half Jewish half Oriental, tending to corrupt the simplicity of their faith, and to obscure the dignity of Christ by a spurious union of Jewish observances with a worshipping of angels and an extravagant asceticism.
- 3. Date and Place. Tychicus and Onesimus were now, A.D. 63, on the point of leaving Rome for the East (4.7-9), and the Apostle resolved to avail himself of the opportunity to address a special letter to the Colossians to warn them to be on their guard against the vain deceit of a false philosophy, and exhort them to constancy to their one and only Lord.
 - 4. Summary. Accordingly, after the opening salutation and

thanksgiving (1. 1–15), he proceeds to dwell (i) on the pre-eminent and surpassing dignity of Christ as pre-existent through all eternity, the Head of the natural Creation, and the Head of the new moral Creation, the Church, who by His Resurrection and Ascension had reconciled humanity to God the Father (1. 16–29). (ii) He warns them not to be led astray by any strange philosophy, and urges them to fix their attention on Him whose all-perfect Sacrifice had fulfilled all the typical offerings of Judaism, and in whom they were free from all ritual prohibitions (2. 8—3. 4). (iii) He applies practically the effects of their participation in Christ's Resurrection to various social relations, as husbands, wives, children, fathers, mothers, slaves (3. 5—4.6). (iv) He refers them to Tychicus and Onesimus for information respecting his condition, and requests them to forward the Epistle to the Laodiceans, and to read that received from Laodicea (4. 7–18).

(viii) FIRST EPISTLE TO THE THESSALONIANS.

- 1. Thessalonica (Saloniki), anciently called Therma, but re-named after the sister of Alexander the Great by her husband Cassander, who restored it, was the chief metropolis of Macedonia, the greatest and most populous port of that division of Europe. It was to the West what Ephesus was to the East, and Corinth to Southern Greece. Situated half-way between the Adriatic and the Hellespont, at the entrance of the pass into the Macedonian plains, it was a busy commercial centre, with a constant tide of traffic ebbing and flowing through it, and thus a fit centre of evangelisation, whence the Word of the Lord could sound forth 'not only in Macedonia and Achaia, but also in every place' (I Thess. 1.8).
- 2. Foundation of the Church. Thessalonica was first visited by Paul and Silas, in A.D. 51, and here in the synagogue of the Jews for three Sabbaths they preached Jesus as the promised Messiah (Acts 17. 2, 3). Failing in controversy, the Jews resorted to violence, set the city in an uproar, assailed the house where the Apostle was lodging, and so compelled him to leave, but not before he had gained here two of his most attached friends, Jason (Rom. 16. 21) and Aristarchus (Col. 4. 10). On turning to the Gentiles he met with more success, for the Gentile element predominated in the Thessalonian Church (I Thess. 1. 9; 2. 14).
- 3. Occasion and Date of Writing. While the Apostle was at Corinth, in A.D. 52, Silas and Timothy returned from Macedonia, and informed him of the continued faith and love of the Thessalonians, and their fond remembrance of himself (1 Thess. 3.6). But they had

adopted certain mistaken notions which needed correction. Since the Apostle's visit several of their friends and relatives had died, and it was feared that they would lose the happiness of witnessing the Lord's second coming, which they believed to be close at hand. Consequently many had abandoned their lawful callings, and thinking it unnecessary to work, claimed the support of the richer members of the Church, and evinced a lack of order and self-control which called for amendment.

4. Summary. The Epistle falls into two main divisions: (i) The Apostle expresses his gratitude for their eager acceptance of the Gospel (1. 1–10), encourages them under trial by his own example (2. 1–12), thanks God for their constancy (2. 13–16), sends several messages, and prays for their continuance in the faith (3. 1–13). (ii) He exhorts them to purity and diligence in their several callings (4. 1–12), comforts those bereaved by unfolding the triumph of the resurrection and the transformation to a glorified body (4. 13–5. 11), and gives some final cautions on the respect due to those who laboured amongst them, and on the necessity of watchfulness and prayer and following the leadings of the Spirit (5. 12–28).

(ix) THE SECOND EPISTLE TO THE THESSALONIANS.

- 1. The Second Epistle was written, like the first, from Corinth, probably early in A. D. 53. The first letter had produced much good, but it had not abated the excitement connected with the expectation of the Second Advent. A fanatical section had even laboured to increase it, claiming imaginary revelations from the Spirit (2. 2), and a rumoured letter from the Apostle himself in support of their views, that 'the day of the Lord' had arrived, and He must be looked for immediately.
- 2. Summary. To discourage such ideas the Apostle wrote his second letter, in which, after an affectionate greeting and thanksgiving for their progress in the faith (1. 1-12), he explains why so speedy a consummation was impossible. The Second Advent, he affirms, cannot be realised before the coming of 'the Man of Sin' or 'Lawlessness' (2. 3, R. V. marg.), whom 'the Lord shall destroy with the brightness of His coming' (2. 1-12). He then enters on certain practical points, and exhorts them to perseverance, to diligence in their daily callings (3. 6-15), and ends with the autographic salutation and benediction, which he now for the first time appends to his letters (3. 16-18).

(x) THE EPISTLE TO THE HEBREWS.

1. The Epistle to the Hebrews occupies a peculiar place in the New Testament. The writer, whoever he is, conceals his name. He begins without any address, though he closes with a brief salutation (Heb. 13. 24). It is not surprising, therefore, that opinion is divided as to its authorship, and that it has been ascribed to St. Paul, to St. Luke, to Apollos, and to Barnabas. But the greatest weight of evidence favours the conclusion that, if not written by St. Paul, it sets forth his teaching, and is clothed in much of his language.

2. As to the Place whence and the Time when the Epistle was written, we have little to guide us. In the closing chapter the writer says, 'they of Italy salute you' (13. 24). Hence it has been inferred that it was written from some place in Italy; but the words 'may describe Italian Christians in their own country, or Italian Christians in a foreign land1.' In the same chapter the writer intimates his hope of coming to see those whom he addresses, with Timothy, 'the brother,' who had just been released from imprisonment (13. 23). Nothing, however, is known of this event, and no argument can be drawn from it as to the place of the writing of the Epistle. The facts, however, that the Temple worship is spoken of as still going on, that there is no allusion to the tragic event of the destruction of Jerusalem, and that a generation of Christians had clearly already passed away (2. 3; 13. 7), as also the indication by the writer of severe trials in store for the Church (12.4; 13.13), seem to point to some date between A.D. 64 and 67, when the Jewish war commenced, as the most probable.

3. The Persons Addressed. The title indicates that the letter was addressed to 'Hebrews;' that is, probably, Hebrew Christians of Palestine. They were at this time exposed to severe persecution from their fellow-countrymen, and needed comfort under the difficulties of their position. Brought up in fond reminiscences of the glories of the past, they seemed, in adopting the Christian Faith, to be receding from their peculiar privileges of intercommunion with God, as a favoured people. Angels, Moses, the High Priest, were superseded by Jesus of Nazareth; the Sabbath by the Lord's Day; the Old Covenant by the New; while Temple and Sacrifices were obsolete. What, they asked, did Christianity give in their place? And the writer answers, Christ, the Son of God, for their Mediator and Intercessor; superior to Angels because nearer to the Father, and partaker of the same nature with the Father; superior to Moses, because a Son, not a servant; superior to the Jewish High Priest, because more powerful in inter-

Bishop Westcott's Introduction to the Epistle to the Hebrews, p. xliii.

cession, seeing that His Priesthood is eternal, and His intercession is the constant display before the Father of the sacrifice which He offered once for all upon the Cross. Thus:—

(i) The exceptional ministration of angels is superseded by the continuous ministration of the God-man.

(ii) The *legislative* ministration of Moses is perfected by the *Divine* Lawriver.

(iii) The typical sacrifice of the High Priest is replaced by a real sacrifice of a higher order.

(iv) The *indirect* communion with God is supplanted by the *direct* union of God and man in Christ, and the communion of the Head with His Body, the Church.

4. Summary. The Epistle, then, having this object, presents two main divisions: (i) Doctrinal (1-10. 18); (ii) Practical (10. 19-13. 25). In Part I the writer, first stating his grand thesis (a) that 'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,' hath now 'spoken unto us in His Son' (1. 1. R.V.), proceeds to show that Christ in His exalted Humanity is superior (i) to Angels (1-2. 18); (ii) to Moses, being the Builder, Son, Master of the House, while Moses was only a servant in it (3-4.13); (iii) to the Aaronic Priesthood in respect to His office, nature, and vocation (4.14-5.10); then, after a digression of practical exhortation (5. 11-6. 12), (iv) to the primæval High Priest Melchizedek (7. 1-28). Next (b) the writer shows how the New Covenant is the fulfilment of the Old, which was imperfect in itself, and incapable of making its members perfect (8. 1-13); how its sacrifices were types and shadows of Christ's one perfect Sacrifice; its earthly sanctuary a figure of the true sanctuary in heaven (9-10. 18). In Part II he exhorts the Hebrew Christians (a) to constancy in the faith, of the principle of which he gives a magnificent description (10. 19-11); (b) to moral steadfastness in spite of trials (12. I-13); (c) to mutual kindness, hospitality, sympathy, and remembrance of their departed teachers (12. 14-13.9); and (d) ends with a few affectionate exhortations, a brief message, and a benediction (13. 10-25).

(b) Pastoral.

(i) FIRST EPISTLE TO TIMOTHY.

1. Timothy, the son of a Greek father and a Jewish mother, Eunice, was converted by St. Paul after his visit to the region of Lycaonia, A.D. 51, became his 'own son in the faith' (1 Tim. 1.2), and his constant companion in his missionary journeys. Circumcised by St. Paul, 'because of the Jews,' we lose sight of him during the

Apostle's confinement at Cæsarea; nor does he seem to have shared the perilous voyage to Italy. But he joined him soon after his arrival at Rome, and was with him during his first imprisonment (Phil. 1. 1;

2. 19; Col. 1. 1; Philem. 1).

2. Date and Place of the Epistle. When the Apostle was liberated from this first imprisonment, he and Timothy revisited proconsular Asia, the scene of so many of the missionary efforts of St. Paul. Here Timothy was placed in charge of the Church at Ephesus, a position of responsibility, peril, and difficulty. On leaving Asia Minor for Macedonia the Apostle addressed this letter to him. The place from which it was written is uncertain, but it was probably somewhere in Macedonia, or the neighbouring district, and the date

about A.D. 64 or 67.

3. Cbject. The Apostle wished to encourage Timothy amidst the difficulties of his position at Ephesus, owing to the licentiousness connected with the worship of Artemis (Diana), and the lax discipline and moral disorder which heretical teaching had brought with it. He desired also to give him some practical advice as to the way in which he should deal with the various classes of persons he would meet in the capital of Roman Asia; to lay down certain principles of Church organisation, and to aid him in his struggle with teachers like Hymenæus, Philetus, Alexander (1 Tim. 1. 20; 2 Tim. 2. 17), who were perverting the minds of the disciples, and blending with the simplicity of the faith the subtilties of Greek philosophy, Jewish super-

stition, and wild Oriental speculation.

4. Summary. (i) Controversial. After the greeting (1. 1, 2) the Apostle recalls the charge committed to Timothy, claims his allegiance, and contrasts the truth with the false teaching of Judaisers (1. 3-20). (ii) Practical Rules. He then lays down certain rules for his guidance respecting (a) the regulation of public worship generally, as regarded both men and women (2); (b) he specifies the qualifications of Christian ministers, and the demeanour that should characterise their wives and families (3); (c) he then gives some special advice to Timothy himself relative to his conduct in the ministry (4); (d) how he should bear himself towards elders and communities of widows, aged and young (5. 1-16); how presbyters should be maintained, offenders punished (5. 17-25); how slaves should behave towards their masters (6. 1, 2). (iii) Personal Directions. He then reverts to Timothy's relationship towards the heretical teachers (6. 3-10), adjures him to continue steadfast himself (6. 11-16), to remind the rich of their duties in respect to almsgiving (6. 17-19), and diligently to guard the faith committed to his trust against all heretical teaching (6. 20, 21).

(ii) SECOND EPISTLE TO TIMOTHY.

- 1. The Second Epistle was written from Rome during the Apostle's second imprisonment. After his release from his first confinement, he was arrested again through the restless activity of his many enemies, and sent to Rome to be tried a second time for his life. This imprisonment was much more severe than the former. Not only was he chained to a soldier, but he was treated as a malefactor (2 Tim. 2.9), and after a while was put upon his trial.
- 2. On this Occasion no Friend or Advocate stood by him to cheer and encourage (2 Tim. 4. 16). Alone and unaided he pleaded his cause, and was delivered 'out of the mouth of the lion' (4. 17). Remanded back to his dungeon to await the second hearing of his case, and convinced that his death was at hand, the Apostle longed for the society of Timothy, and he resolved to write to him for the last time, and bid him come to him with all speed and receive his parting injunctions, before the winter storms had closed the Mediterranean (4. 21).
- 3. Stummary. In this Epistle, written A.D. 66 or 68, the Apostle, after greeting and thanksgiving (1. 1-5), (i) exhorts his 'own son' to stead-fastness in the Gospel (1. 6-15), and a willingness to share in the sufferings of the saints (2. 1-13); (ii) he urges upon him certain duties of pastoral conduct (2. 14-26), and warns him against false teachers (3. 1-17); (iii) he exhorts him with all possible solemnity to be faithful to all the duties of his office (4. 1-8); (iv) bids him come quickly, describes his loneliness and desertion, and sends his last salutations to several dear friends (4. 9-22).
- 4. Special Features. One or two points deserve special notice in this Epistle, the last written by St. Paul. (i) It furnishes a noble view of the consolation afforded by Christian faith in the midst of suffering, and face to face with death (4. 6-8). (ii) It contains what seems to be undoubtedly a fragment of a very early Christian hymn (2. 10-13). (iii) It gives us some details unrecorded elsewhere respecting Timothy, the names of his mother and grandmother, his ordination by St. Paul (1.5,6), and his presence with him on his first journey (3. 10, 11). (iv) It mentions some otherwise unknown incidents of the Apostle's life between his two imprisonments: (a) the falling away from him of some Asiatic converts of note (1. 15); (b) the injury done to him by Alexander (4. 14); (c) the lapse of Demas (4. 10); (d) the Apostle's reconciliation to St. Mark (4. 11); (e) an unrecorded visit to Corinth and Miletus (4. 20), and Troas (4. 13).

(iii) THE EPISTLE TO TITUS.

- 1. Titus, a Greek by birth, and addressed by Paul as his 'own son after the common faith' (Tit. 1.4), was probably converted by St. Paul during his first missionary journey. He was the first Christian convert who was not circumcised, and was taken by the Apostle to Jerusalem to try the matter, when the Council decided against its necessity (Acts 15; Gal. 2.3). More than once he had been sent to Corinth to order matters there (2 Cor. 7, 8), and his vigour and practical efficiency now qualified him to preside over the Church in Crete.
- 2. Object of the Epistle. It is not known when the Church in that island was founded, but the position of Titus was one of peculiar difficulty, for the people were notorious for immorality, instability, and lying (Titus 1. 12). The Apostle, therefore, desires to encourage him in confronting the opposition he was likely to encounter, and writes A.D. 64 or 67 ¹, giving a condensed code of instruction on doctrine, morals, and discipline, which much resembles that in the First Epistle to Timothy.
- 3. Summary. After an earnest Apostolic salutation (1. 1-4), he advises Titus (i) on several points of Church organisation, the qualifications of elders, with special reference to the bad reputation of the Cretans, and the Judaic errors to be combated (1. 5-16). (ii) He next lays down certain Christian precepts for aged men and women, the young of both sexes, and slaves (2). (iii) He urges on Titus some personal advice as to exemplifying gentleness in his dealings with his people (3. 1-7); and (iv) concludes by insisting on his devoting himself to practical duties instead of turning aside to idle and profitless speculations, and sends a few personal messages and salutations (3. 8-15).

(c) Special (to an Individual).

THE EPISTLE TO PHILEMON.

1. The Epistle to Philemon, says Bishop Lightfoot, 'holds a unique place among the writings of St. Paul. It is the only strictly private letter of his which has been preserved. The Pastoral Epistles indeed are addressed to individuals, but they discuss important matters of Church discipline and government. On the other hand, the letter before us does not touch upon any question of public interest. It is wholly occupied with an incident of domestic life.'

¹ See Chronological Table, p. 213.

- 2. The Occasion which called it forth was apparently accidental. Amongst the converts whom the Apostle had won to Christ while 'in bonds' at Rome, was one Onesimus, once a slave, who had run away from the house of Philemon, a Christian of Colossæ, and had fled to Rome. Falling into the Apostle's hands, he had been baptized, and become 'the freedman of Christ.' But the Apostle did not forget that Onesimus was still the slave of Philemon, and justly liable to punishment for desertion, and possibly misappropriation of his master's goods. He therefore decided that Onesimus must return and submit again to the servitude from which he had escaped. Tychicus, the bearer of the letter to Colossæ, was on the point of starting, and to help him to plead in person the cause of the penitent slave the Apostle resolved to write a short letter, which should prove how deeply he felt the case of Onesimus. The date therefore is probably the same as that of the Epistle to the Colossians, A. D. 63.
- 3. Summary. The Epistle is remarkable for its delicacy, generosity, and justice. After (i) a brief thanksgiving for what he had heard of Philemon's charitable deeds (1-7), the Apostle (ii) prefers his petition in behalf of one who, though once 'unprofitable,' was now, he says (playing on the word 'Onesimus'), 'profitable,' and a dearly beloved brother (8-11). (iii) He then begs Philemon to receive him as he would receive himself, and offers to be responsible for any damage Onesimus had caused by absconding (12-20); and (iv) in the full confidence that Philemon will do all that he asks of him, begs him to provide him a lodging when he should be liberated from imprisonment (22).

(II) THE GENERAL EPISTLES.

The Epistles of St. James, St. Peter, St. John, and St. Jude are called 'General' or 'Catholic' Epistles, i.e. 'universal,' or 'pertaining to the whole Church,' as being addressed not to one Christian community specially, but generally to all. Clement of Alexandria applies the term 'Catholic' to the letter contained in Acts 15. 23 ff., and it was appropriately applied at the close of the second century to the letters of James, I Peter, I John, and was then extended to 2 Peter and Jude, which are quite general in their address, and so, less accurately, to 2, 3 John 1.

(a) THE EPISTLE OF ST. JAMES.

1. The St. James to whom the first of these Epistles is attributed was 'James, the Lord's brother' (Gal. 1, 19), and first Overseer or

¹ See Bp. Westcott's Introduction to the Epistles of St. John, pp. xxviii, xxix

the Church at Jerusalem (Acts 15. 13). During the lifetime of our Lord he and his brothers 'did not believe on Him' (John 7. 5). But immediately after the Ascension we find him and them with the Apostles in the Upper Room (Acts 1. 13, 14), and the appearance of the risen Lord to St. James (I Cor. 15. 7) wrought, we may believe, the great change. Seven or eight years afterwards he met St. Paul at Jerusalem on his return from Damascus (Gal. 1. 19), and there he seems to have remained until his martyrdom in A. D. 63.

- 2. Occasion of the Epistle. A rigid observer of the Mosaic ritual, a Nazarite and an ascetic, he was pre-eminently suited to rebuke sternly the sins which became so terribly prominent during the closing days of Jerusalem,—hypocrisy, presumption, censoriousness, love of riches, contempt of the poor, 'feuds and factions, wars and fightings,' the vices which culminated in and precipitated the destruction of Jerusalem. This he does in his Epistle addressed to the 'twelve tribes which are of the Dispersion,' that is, Jewish Christians scattered throughout the Roman world, and written, according to some, shortly before his martyrdom A.D. 63, according to others, as early as A.D. 52.
- 3. Summary. The Epistle is remarkable for its eminently practical character, the homeliness and aptness of its illustrations, and its bold, plain-spoken rebuke of the wealthy oppressors of the poor. (i) The first section treats of sincerity and patience under afflictions (1. 1-15). (ii) The second declaims against hypocrisy and self-deceit (1. 16-27). (iii) The third against adulation of the rich and contempt of the poor; against false charity and spurious faith (2. 1-26). (iv) The next treats of the duty of ruling the tongue, and cultivating peace (3). (v) To this succeed warnings against strife and evil-speaking; against the corruption of the world, pride, luxury, and oppression; against the attempt to serve both God and Mammon (4). (vi) Then follow warnings against covetousness (5. 1-11), profane and rash oaths (5. 12), exhortations to prayer, especially in sickness (5. 13-18), and a declaration of the blessedness of converting a sinner from the error of his ways (5. 19, 20).

(b) THE FIRST EPISTLE OF ST. PETER.

1. Simon Peter, son of Johanan or John (the grace of God), a fisherman of Bethsaida (John 1. 42; Matt. 16. 17), was one of the foremost of the Apostles who flung open the gates of the Church to three thousand of his own countrymen on the Day of Pentecost (Acts 2. 41), and admitted the first Gentile family by baptism into the same fold (Acts 10. 47, 48). Later, his work as an 'Apostle of the Circumcision' took him eastward to his own countrymen scattered through

Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, and to them he addressed this letter, probably about A.D. 63.

- 2. Occasion of the Epistle. He was apparently induced to write it because, through Silvanus (5. 12), he had learnt that the Jewish Christians in these countries were exposed to a cruel persecution, and were accused of being evil-doers, and of preaching revolutionary doctrines (2. 15, 16). A wave of fanatical hatred against the very name of 'Christian' (4. 16) was at this time passing over the Roman Empire, and was fanned into a flame by the example of Nero himself. Accordingly the Apostle felt bound to comfort the members of these Churches suffering from the storm of fiery trials, and to encourage them to stand fast in the faith.
- 3. Summary. (i) After a brief salutation he dilates on the necessity and transitory nature of earthly trials (1. 1-12). (ii) He exhorts them by a holy life to follow the example of Christ, who died to purchase their glorification (1. 13-2. 10). (iii) He then gives them practical advice as to their duty as citizens, slaves, husbands, wives (2. 13-3.7). (iv) He earnestly exhorts them to unity, peaceableness, sanctification, with a warning of the second Advent and a reference to the previous judgments of God on those who neglected the preaching of Noah (3.8-4.6). (v) In view of the future Judgment he bids them love one another, and regard the fiery trial they may be called upon to undergo as no strange thing, but a cause of joy and ready surrender to the will of God (4. 7-19). (vi) Finally, he exhorts those bearing office in the Church to feed the flock of God, the younger to submit to their elders, and all to be on the watch against the great Enemy of souls (5. 1-9); and he ends with a prayer for their preservation and perfection (5. 10-14).

THE SECOND EPISTLE OF ST. PETER.

- 1. This Epistle was placed by Eusebius among the 'Disputed Books,' but it was received into the Canon by the Councils of Laodicea (A.D. 372) and 3rd Carthage (A.D. 397), and has many points of contact with the First Epistle and with those of St. Paul.
- 2. Characteristics. The Apostle is looking forward to his death (1. 14). The Epistle is apparently addressed to the same persons as before, but the date is uncertain. It is valuable as containing the last words to his converts of one of the original Twelve, for the mention of the Transfiguration as seen by an eye-witness (1. 17, 18), and for the commendation of St. Paul and his Epistles (3. 15, 16).

3. Summary. After a greeting (1. 1, 2), the Apostle (i) exhorts the Iewish Christians to advance in holiness, and to aim at attaining more and more knowledge of Divine things (1. 3-11). (ii) This he does with great earnestness because he knows that his end is near, and, as a witness of the Transfiguration, he can testify to the reality of Christ's glorification then as the perfect Man, accepted by God, and the Messiah of prophecy (1. 12-21). (iii) He next warns his readers of the certainty of punishment on impenitent sinners, by reference to past history, e.g. the Flood and the overthrow of Sodom and Gomorrah (2. 1-10), and urges them to beware of false teachers by the example of Balaam (2. 11-22). (iv) Lastly, he dwells in solemn tones on the certainty of the Future Judgment, and exhorts all to endurance and long-suffering, founded on the teaching of the Apostle Paul, the difficulties of whose Epistles he affirms had been perverted by many; and ends, as he had begun, by calling on his readers to grow in grace and knowledge (3. 1–18).

(c) THE FIRST EPISTLE OF ST. JOHN.

- 1. Characteristics of the Epistle. The treatise called the First Epistle of St. John seems rather to partake of the nature of a homily or 'Pastoral,' as Bishop Westcott terms it', than a formal letter. But it was clearly intended as an 'Encyclical,' and we may believe it was addressed, like the Apocalypse, to the Churches in Asia, where St. John during the last thirty years of his life was so prominent an actor.
- 2. Its Relation to the Gospel. Though the most independent of place and time and circumstance of all the writings in the New Testament, it is clearly related to the Gospel of the same Apostle. Indeed, apart from it, it could hardly have been understood. It assumes on the part of its readers an acquaintance with many expressions occurring in it, like 'Light,' 'Life,' 'the Truth,' 'the Word.' In the Gospel we see the original fountain of many and various thoughts; in the Epistle they are carried a step further and practically applied. 'The theme of the Epistle,' writes Bishop Westcott, 'is "the Christ is Jesus," the theme of the Gospel is "Jesus is the Christ."'
- 3. The Date is uncertain, nor is there any direct evidence to fix it. Some would place it before the destruction of Jerusalem; others, with

Bishop Westcott's Introduction to the Epistles of St. John, p. xxx.

far more probability, at some period within the last decade of the first century, between A.D. 90 and A.D. 95. As the last years of St. John were spent at Ephesus, it is only reasonable to suppose that it was written there. The false teaching with which it deals is that which represented our Lord as a mere phantom, and taught that the Divine element, Christ, was united with the man Jesus at His Baptism and left Him before His Passion, which was the specific teaching of Cerinthus.

4. The following Analysis will present the chief lines of thought:—
(i) The Apostle sets forth the true nature of fellowship with God, who is Light and Love, and requires purity and holiness in actual life (1). (ii) He then describes the blessings and duties of sonship, contrasts the children of God and the children of the Evil One, and the rival powers of Truth and Error (3—4.6). (iii) He finally enlarges on the essential bond of fellowship and sonship, which is Love, both to the Father and to one another (4.7—5.21).

THE SECOND EPISTLE OF ST. JOHN.

- 1. The Second Epistle contains only thirteen verses, eight of which are found in substance in the first. It contains no direct intimation as to when or whence it was written. But it seems to belong to the same period of the Apostle's life as the First Epistle, and was therefore probably written from Ephesus.
- 2. To whom Addressed. It is addressed to the 'Elect Lady and her children,' which is thought by some to refer to 'the Church,' or to the 'Lady Eclecta,' a person so called for her eminent piety. But neither explanation is quite satisfactory, and the designation must be regarded as enigmatic. Whatever may be the interpretation of the words (1-3), the greater part of the letter is addressed to more readers than one, and they are exhorted to persevere in love, faith, and godliness, and to beware of false teachers (4-13).

THE THIRD EPISTLE OF ST. JOHN.

1. The Third Epistle, written probably much about the same time and from the same place, is marked by a strong individuality. It is addressed to 'Gaius the beloved.' The name Gaius (Caius) is found in Acts 19.29; 20.4; Rom. 16.23; I Cor. 1.14 (R. V.); but there is nothing to identify him with any of these. Two other persons are mentioned:

the unfaithful Diotrephes, who is sufficiently presumptuous to oppose even an Apostle, and the faithful Demetrius, who receives commendation.

2. Analysis. After the salutation (i) the Apostle expresses his joy at the tidings he has received of Gaius (2-4); commends him for his hospitality and piety (5-8); and warns him against the ambition and self-assertion of Diotrephes (9, 10). He testifies his approval of Demetrius, and after expressing a hope of seeing Gaius, concludes with a salutation (12-14).

(d) THE EPISTLE OF ST. JUDE.

1. St. Jude. The writer of this Epistle describes himself as 'the servant of the Lord Jesus Christ, and the brother of James.' By this James it is thought no other can be intended than 'James, the Lord's brother' (Gal. 1. 19), and first Overseer of the Church at Jerusalem.

2. Authenticity. The Epistle, like that of St. James, would seem to have been addressed to the whole body of 'the twelve tribes that were scattered abroad.' It is wanting in the Peshito or Syriac Version, and is placed by Eusebius among the 'Disputed Books;' but it is distinctly recognised in the Muratorian Fragment, cir. A.D. 170. The parallelism between this Epistle and the Second Epistle of St. Peter is very noticeable. It is remarkable for the quotation of an otherwise unrecorded saying of Enoch (14), and a tradition of a dispute between Michael the Archangel and Satan regarding the body of Moses (9).

3. Analysis. The date, place, and occasion are unknown, but (i) the writer states that he has been moved by the dangers of the time to write to those whom he addressed, and urge them to contend for the faith, and not heed the teaching of ungodly men, who were turning the grace of God into lasciviousness (2-4). (ii) He notices the backsliding of the Israelites after leaving Egypt, the fall of the Angels, the stricken cities of the Plain, as each and all warnings against the doctrine of such teachers, who despised dignities and sinned like Cain and Korah and Balaam (5-11). (iii) He affirms that they mingled in their love-feasts for impure purposes, and were no better than rainless clouds, withering trees, wandering stars. Enoch had prophesied that the Lord would come to judge such, and the faithful must be on their guard against them. (iv) In contrast with such teachers he bids his readers build themselves up in faith and prayer and love, and not shrink from rebuking those who needed rebuke (17-23), and closes with a hearty ascription of praise to God (24, 25).

III. PROPHETIC.

THE REVELATION OF ST. JOHN.

- 1. The word Revelation is derived from the Latin revelare='to unveil, to uncover.' It is the equivalent of the Greek word Apocalypse, which occurs several times in the New Testament, as Rom. 2.5; I Cor. 14.6; Gal. 1.12, and other places. As the title of this book, it denotes the 'unveiling' of the future in reference to the Church and the world, and is the only distinctly prophetic book of the New Testament.
- 2. Genuineness. Of its genuineness, as one of the writings of St. John, there is most satisfactory evidence. It is quoted with the author's name earlier than any other book of the New Testament, with the exception of St. Paul's First Epistle to the Corinthians. Justin Martyr ascribes it to St. John; Irenæus, the disciple of Polycarp, testifies to the Apostle's authorship, and states that he himself received the explanation of a passage in it from those who conversed with the Apostle about it.
- 3. Date and Place. The author calls himself in several passages (1. 4, 9; 22. 8) by the name of John, and has been identified from very early times with the Apostle. After the Council of Jerusalem, A.D. 50, which is the last occasion on which he is mentioned in the Acts (Acts 15.4; comp. Gal. 2.9), his movements are wrapped in obscurity. He seems, however, to have resided for some time at Jerusalem, and thence repaired to Ephesus as a centre from whence he directed the Churches of Asia Minor. Subsequently he was exiled to the Isle of Patmos, and there remained till he returned to Ephesus, which became henceforth his abode till his death, about A.D. 100. It is generally believed that the book was written at Patmos, but the date is disputed. Some would assign it to the close of the reign of Domitian, A. D. 97; others to an earlier date, between the death of Nero, A.D. 68, and the fall of Jerusalem. The rugged Greek of the Apocalypse, contrasted with the purer Greek of the Gospel and the Epistles, is deemed to indicate the lapse of a good many years between the writings, and to suggest the composition of one who, originally at least, thought in Hebrew and wrote in Greek.
 - 4. Summary. 'The Apocalypse,' says Bishop Westcott, 'is doctrinally the uniting link between the Synoptists and the fourth Gospel 1.' While it offers the characteristic thoughts of that Gospel, it belongs to

¹ Bishop Westcott, Introduction to the Gospel of St. John, p. lxxxviii.

different historical circumstances and to a different phase of intellectual progress. And yet it presents many points of affinity with it, for the main idea of both is the same—that of 'a supreme conflict between the powers of good and evil.' In the Gospel this is drawn out under abstract forms, in the Apocalypse under the guise of images and visions. The Book may be thus divided:—

(A) The Prologue (1); (B) The Messages to the seven Churches (2,3);

(C) The Prophetic Visions proper (4-22).

- (A) The Prologue commences with (i) the title and description of the book (1. 1-3); (ii) it then passes on to the vision of the Son of Man commanding St. John to write to the seven Churches (1. 4-20).
 - (B) The Messages to the seven Churches.

(a) Ephesus, reproved for forsaking its first love and first works (2. 1-7).

(b) Smyrna, commended for its works, poverty, endurance of

persecution (2. 8-11).

(c) Pergamos, reproved for false doctrine, immoral practices, idolatrous pollutions (2. 12-17).
 (d) Thyatira, partly reproved for similar corruptions, and partly

commended for its fidelity (2. 18-29).

(e) Sardis, reproved for spiritual deadness combined with mere nominal life (3. 1-6).

(f) Philadelphia, approved for its steadfastness and patience (3.7-13).

(g) Laodicea, rebuked sternly for lukewarmness (3. 14-22).

The predictions relating to the Churches have long been fulfilled; but much of the Book is still a mystery, though generally regarded as prophetic of the history of the Church from the close of the first century to the end of time. By some the major part is considered to have had its fulfilment in the early ages of the Church; by others to have been gradually realised by successive religious revivals and persecutions; while others regard it as a picture of the historical epochs of the world and the Church. It may be summarised thus:—

(C) The Prophetic Visions.

(i) The Divine glory, sealed book, and the Lamb (4, 5).

(ii) The vision of the opening of six seals, revealing Victory, War, Famine, Death, Delay in vengeance, Catastrophes; the sealing of 144,000 Israelites; and worship by innumerable multitudes of saints, arrayed in white robes (6, 7).

- (iii) The opening of the seventh seal; seven angels with seven trumpets; another angel offering incense on the golden altar; followed by the sounding of six trumpets announcing vengeance on the earth for its persecutions, idolatries and immoralities, viz. on the trees and grass, sea, rivers, sun, moon, and stars, with visions of locusts and warriors (8, 9). The vision of an angel with an open scroll; seven thunders, and the angel's proclamation (10); measuring of the temple and altar; the two witnesses; sounding of the seventh trumpet (10, 11).
- (iv) The vision of the woman and the dragon; the conflict between Michael and the dragon; rescue and desolation of the woman; the rising of a beast from the sea, and of the two-horned lamb from the earth (12, 13). The vision of the true Lamb and the 144,000 on Mount Sion; the proclamations of the three angels; the harvest and vintage (14).
- (v) The pouring out of the seven vials containing the last plagues on earth, sea, rivers, sun; thick darkness, Euphrates dried up; the 'three frogs' gather the people to Armageddon; the destruction of Babylon imminent (15, 16). The woman arrayed in purple and searlet sitting upon the beast; the angel's proclamation of the fall of Babylon, followed by songs of praise and triumph (17—19. 10).
- (vi) The vision of 'The Word of God,' attended by the faithful, who destroy the three great enemies, viz. the beast, false prophet, and confederate kings (19. 11-21); the binding of Satan for 1,000 years; the resurrection of the martyrs, the reign of righteousness; general conflict, and final triumph (20. 1-10).
- (vii) Visions of the last judgment, the new heaven, new earth, new Jerusalem (20. 11-22. 5), with closing words from the angel, Christ, and John, enjoining the universal acceptance and proclamation of these visions, attesting the certainty and speedy accomplishment of the predictions, and concluding with general benediction (22. 6-21).

XXVI.—CHRONOLOGY & HARMONY OF THE GOSPELS.

(1) CHRONOLOGY.

1. In dealing with the Chronology of the Gospel period we have to ascertain (i) the starting-point, (ii) the length of our Lord's life and Ministry, (iii) the arrangement of it as gathered from the Gospels. On all these points there are differences of opinion. It is generally agreed that the birth of Christ ought to be set back by at

Of whom Recorded.	References.	Subjects.
Jesus	Matt. 26. 39; Luke 22. 42.	Under suffering in Gethsemane.
Jesus	<u> 27.</u> 46	Under suspension of Divine consolation.
Jesus	Luke 23. 34	For His murderers.
Jesus	23. 46	Commending His spirit to God.
Jesus	John 11. 41, 42	Thanksgiving for the Father's acceptance of His prayer.
Jesus	—— 12. 27, 28	Imploring His Father's aid.
Jesus	17	For His Apostles, and all be- lievers. For unity.
Lord's prayer	Matt. 6. 9; Luke 11. 2	The model of supplication for relief of human needs.
Penitent thief	Luke 23. 42	To be remembered by Jesus.
Pharisee's prayer	—— 18. ii	Thanksgiving for his own righteousness.
Prodigal son	15. 18, 19	For forgiveness.
Publican's prayer	18. 13	For Divine mercy.
St. Paul	Acts 9. 6, 11	For instruction and grace.
St. Paul	2 Cor. 12. 8	For relief from personal trial.
St. Paul	Eph. 1. 17-20; 3. 14-	Intercession for the Churches.
	21; Phil. 1. 9-11;	
	Col. 1. 9-11; 1	
	Thess. 3. 10-13;	
	2 Thess. 1. 11, 12;	
(-	2. 16, 17; 3. 5; Heb. 13. 20, 21.	
Samaritan woman	John 4. 15	For the Living Water.
Stephen	Acts 7. 59, 60	Commendation of his soul; for- giveness of his murderers.
Syrophenician		1
woman	Matt. 15. 22	For her daughter.
Ten lepers	Luke 17. 13	For cleansing.
The centurion	Matt. 8. 6	For his servant.
The disciples	- 8. 25	To be saved from the storm.
The leper	8. 2	For cleansing.
The nobleman	John 4. 49	For his child.
The waiting Church	Rev. 22. 20	For the coming of Christ.
Two blind men	Matt. 9. 27	For sight.

XXX. THE NAMES, TITLES, AND OFFICES OF CHRIST. (The R. V. rendering is given in parenthesis.)

Adam, the Second, I Cor. 15. 45, 47. Advocate, an, I John 2. I.

(The) Alpha and (the) Omega, Rev. 1. 8; 22. 13. Amen, Rev. 3. 14.

Author and Finisher (Perfecter) of our faith, Heb. 12. 2.

Author of eternal salvation, Heb. 5. 9.

King of Israel, John 1. 49. Beginning of the creation of God, King of the Jews, Matt. 2. 2. King of kings, 1 Tim. 6.15; Rev. Rev. 3. 14. Blessed and only Potentate, I Tim. 6. 15. Branch, Zech. 3. 8; 6. 12. Bread of God, John 6. 33. Bread of Life, John 6. 35. Captain (Author) of Salvation, Heb. 2. 10. Child (Servant), Holy, Acts 4. 27. Child, Little, Isa. 11. 6. Christ, the, Matt. 16. 16; Mark 8. 29; Luke 9. 20; John 6. 69. Corner-stone, Eph. 2. 20; 1 Pet. 2.6. Counsellor, Isa. 9. 6. David, Jer. 30.9; Ezek. 34.23; 37. 24; Hos. 3. 5. David, Son of, Matt. 9. 27; 21. 9. Day-spring, Luke 1. 78. Day-star, 2 Pet. 1.19. Deliverer, Rom. 11. 26. Desire of all nations, Hag. 2. 7. Emmanuel, Isa. 7. 14; Matt. 1. 23. Everlasting Father, Isa. 9.6. Faithful witness, Rev. 1.5; 3.14. Fellow, my, Zech. 13.7. First and Last, Rev. 1. 17. Firstbegotten (Firstborn), Heb. 1. 6; Rev. 1. 5. God, Isa. 40.9; John 20. 28; 1 John God blessed for ever, Rom. 9.5. Governor, Matt. 2. 6. Head over all things, Eph. 1. 22. Heir of all things, Heb. 1. 2. High Priest, Heb. 4.14; 5.10. Holy, the most, Dan. 9. 24. Holy One, Luke 4.34; Acts 3.14 (and Righteous); Rev. 3.7 (he that is holy). Horn of Salvation, Luke 1. 69. I AM, Ex. 3. 14, with John 8. 58. Image of God, 2 Cor. 4.4.

Jehovah, Isa. 26.4-

7.52; 22.14.

Jesus, Matt. 1. 21; 1 Thess. 1. 10.

Just (Righteous) One, Acts 3. 14;

17.14; 19.16. Lamb of God, John 1. 29, 36. Lawgiver, Isa. 33. 22. Life, the, John 14.6. Life, Bread of, John 6.35. Light of the World, John 8.12; 9.5. Light, True, John 1.9; 12.35. Lion of the tribe of Judah, Rev. Living stone, I Pet. 2. 4. Lord, Zech. 14.3; Matt. 3.3; Mark Lord God, Almighty, Rev. 15. 3; of the holy Prophets (of the spirits of the Prophets), 22. 6. Lord of all, Acts 10. 36. Lord of Glory, I Cor. 2.8. Lord of lords, I Tim. 6. 15; Rev. 17. 14; 19. 16. Lord our Righteousness, Jer. 23.6. Maker and Preserver of all things, John 1. 3, 10; I Cor. 8.6; Col. 1. 16; Heb. 1. 2, 10; Rev. 4. 11. Man, the, 1 Tim. 2. 5. Man, the second, I Cor. 15.47. Mediator, 1 Tim. 2. 5; Heb. 12. 24. Messiah, Dan. 9.25; John 1.41. Mighty God, Isa. 9.6. Mighty One of Jacob, Isa. 60. 16. Morning star, Rev. 22. 16. Nazarene, Matt. 2. 23. Passover, our, 1 Cor. 5. 7. Priest for ever, Heb. 5.6. Prince, Acts 5. 31. Prince of Life, Acts 3. 15. Prince of Peace, Isa. 9. 6. Prince (Ruler) of the kings of the earth, Rev. 1. 5. Prophet, Deut. 18. 15; Luke 24. 19. Propitiation, Rom. 3. 25; 1 John Redeemer, Job 19. 25; Isa. 59. 20.

Righteous, the, I John 2. I.

Ruler in Israel, Mic. 5. 2.

5. 5; 22. 16.

Root and offspring of David, Rev

Same yesterday, to-day, and for ever, Heb. 13. 8.

Saviour, Luke 2. 11; Acts 5.31. Servant, my, Isa. 52. 13.

Shepherd and Bishop of souls, I Pet. 2. 25.

Shepherd in the land, Zech. 11. 16;

Shepherd of the sheep, Great, Heb. 13. 20.

Shepherd, the chief, I Pet. 5. 4. Shepherd, the good, John 10. 11.

Shiloh, Gen. 49. 10. Son, a, Heb. 3.6.

Son, the, Ps. 2. 12; Heb. 3.6.

Son, my beloved (chosen), Matt. 3.17; 17.5; Luke 9.35.

Son, only-begotten, John 1.14, 18; 3. 16, 18,

Son of David, Matt. 9, 27; 21.9. Son of God, Matt. 8. 29; Luke 1. 35. Son of Man, Matt. 8. 20; John 1.

51; Acts 7. 56. Son of the Highest (Most High), Luke 1. 32.

Star, Num. 24. 17.

Star, the bright and (the) morning, Rev. 22. 16.

Sun of Righteousness, Mal. 4. 2.

Truth, the, John 14.6.

Vine, the, John 15. 1, 5.

Way, John 14.6. Witness, faithful and true, Rev. 3.14. Wonderful, Isa. 9. 6. Word, John 1. 1.

Word of God, Rev. 19. 13.

XXXI. PROPHECIES RELATING TO CHRIST.

1. His First Advent.

The fact, Gen. 3. 15; Deut. 18. 15; Ps. 89. 20; Isa. 2. 2; 28. 16; 32.1; 35.4; 42.6; 49.1; 55.4; Ezek. 34. 24; Dan. 2. 44; Mic. 4. 1; Zech. 3. 8.

The time, Gen. 49. 10; Num. 24. 17; Dan. 9. 24; Mal. 3. 1.

His Divinity, Ps. 2. 7, 11; 45. 6, 7, 11; 72. 8; 102. 24-27; 89. 26, 27; 110. 1; Isa. 9.6; 25. 9; 40. 10; Jer. 23. 6; Mic. 5. 2; Mal. 3. I.

Human Generation, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 10; 2 Sam. 7. 14; Ps. 18. 4-6, 50; 22. 22, 23; 89. 4, 29, 36; 132. 11; Isa. 11. 1; Jer. 23. 5; 33. 15.

2. His Forerunner.

Isa. 40. 3; Mal. 3. 1; 4. 5.

3. His Nativity and Early Years. The fact, Gen. 3. 15; Isa. 7. 14;

Jer. 31. 22. The place, Num. 24. 17, 19; Mic. Adoration by Magi, Ps. 72. 10, 15; Isa. 60. 3, 6. Descent into Egypt, Hos. 11. 1. Massacre of Innocents, Jer. 31. 15.

 His Mission and Office. Mission, Gen. 12. 3; 49. 10; Num. 24. 19; Dent. 18. 18; Ps. 21. 1; Isa. 59. 20; Jer. 33. 16. Priest like Melchizedek, Ps. 110. 4. Prophet like Moses, Deut. 18. 15. Conversion of Gentiles, Isa. 11. 10; Deut. 32. 43; Ps. 18. 49; 19. 4; 117.1; Isa. 42.1; 45.23; 49.6; Hos. 1. 10; 2. 23; Joel 2. 32. Galilee, ministry in, Isa. 9. 1, 2. Miracles, Isa. 35. 5, 6; 42. 7; 53. 4. Spiritual graces, Ps. 45. 7; Isa. 11. 2; 42.1; 53.9; 61.1, 2. Preaching, Ps. 2. 7; 78. 2; Isa. 2. 3; 61. 1; Mic. 4. 2.

5. His Passion.

Rejection by Jews and Gentiles, Ps. 2. 1; 22. 12; 41. 5; 56. 5; 69. 8; 118. 22, 23; Isa. 6.9, 10; 8. 14; 29. 13; 53. 1; 65. 2.

Purification of Temple, Ps. 69.9.

Persecution, Ps. 22. 6; 35. 7, 12; 56. 5; 71. 10; 109. 2; Isa. 49. 7; 53. 3. Triumphal entry into Jerusalem, Ps. 8. 2; 118. 25, 26; Zech. 9. 9. Betrayal by own friend, Ps. 41. 9; 55.13; Zech. 13.6. Betraval for thirty pieces, Zech. 11. Betrayer's death, Ps. 55. 15, 23; 109. 17. Purchase of potter's field, Zech. 11. Desertion by disciples, Zech. 13. 7. False accusation, Ps. 27. 12; 35. 11; 109. 2; Ps. 2. 1, 2. Silence under accusation, Ps. 38. 13; Isa. 53.7. Mocking, Ps. 22. 7, 8, 16; 109. 25. Insult, buffeting, spitting, scourging, Ps. 35. 15, 21; Isa. 50. 6. Patience under suffering, Isa. 53. 7-9. Crucifixion, Ps. 22. 14, 17. Gall and vinegar, offer of, Ps. 69. 21. Prayer for enemies, Ps. 109. 4. Cries upon the cross, Ps. 22. 1; 31. 5. Death in prime of life, Ps. 89. 45; 102. 24.

Death with malefactors, Ps. 53. 9, 12.
Death attested by convulsions of nature, Amos 5. 20; Zech. 14. 4, 6.
Casting lots for vesture, Ps. 22.

Bone not to be broken, Ps. 34. 20. Piercing, Ps. 22. 16; Zech. 12. 10; 13. 6.

Voluntary death, Ps. 40. 6-8. Vicarious suffering, Isa. 53. 4-6, 12; Dan. 9. 26. Burial with the rich, Isa. 53. 9.

6. His Resurrection.

Ps. 16. 8-10; 30. 3; 41. 10; 118. 17; Hos. 6. 2.

7. His Ascension.

Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19.
Dominion universal and everlasting, 1 Chron. 17. 11-14: Ps. 72. 8:

I Chron. 17. II-14; Ps. 72. 8; Isa. 9. 7; Dan. 7. I4; Ps. 2. 6-8; 8. 6; 110. I-3; 45. 6, 7.

8. His Second Advent.

Ps. 50. 3-6; Isa. 9. 6, 7; 66. 18; Dan. 7. 13, 14; Zech. 12. 10; 14. 4-8.

XXXII. PASSAGES FROM THE OLD TESTAMENT QUOTED IN THE NEW TESTAMENT.

MATTHEW.

Behold, a virgin shall be with child		• • • •	•••	•••	1. 23.—Is. 7. 14.
Thou Bethlehem, in the land of Juda			• • • •		2. 6.—Micah 5. 2.
Out of Egypt have I called my son			•••		2. 15.—Hos. 11. 1.
In Rama was there a voice heard					2. 18.—Jer. 31. 15.
The voice of one crying in the wilder	ness	•••			3. 3.—Is. 40. 3.
Man shall not live by bread alone				***	4. 4.—Deut. 8. 3.
He shall give his angels charge					4. 6.—Ps. 91. 11, 12.
Thou shalt not tempt the Lord					4. 7.—Deut. 6. 16.
Thou shalt worship the Lord thy Go	d		***		4. 10.—Deut. 6. 13.
The land of Zabulon, and the land of	Neph	ıthali	m		4. 15, 16.—Is. 9. 1, 2;
					42. 7.
Thou shalt not kill					5. 21.—Ex. 20. 13.
Thou shalt not commit adultery					5. 27.—Ex. 20. 14.
Whosoever shall put away his wife	***				5. 31.—Deut. 24. 1.
Thou shalt not forswear thyself					5. 33.—Lev. 19. 12.
					The state of the s

An eye for an eye, and a tooth for a tooth 5. 38.—Exod. 21. 24.
Thou shalt love thy neighbour 5. 43.—Lev. 19. 18.
Be ye therefore perfect 5. 48.—Gen. 17. 1.
Depart ye that work iniquity 7. 23.—Ps. 6. 8.
Himself took our infirmities 8. 17.—Is. 53. 4.
I will have mercy, and not sacrifice 9. 13; 12. 7.—Hos.
6. 6.
Behold, I send my messenger 11. 10.—Mal. 3. 1.
Behold my servant, whom I have chosen 12.18-21.—Is.42.1-4.
By hearing ye shall hear, and shall not understand 13.14,15.—Is.6.9,10.
I will open my mouth in parables 13. 35.—Ps. 78. 2.
Honour thy father and mother 15. 4.—Ex. 20. 12.
This people draweth nigh unto me 15. 8, 9.—Is. 29. 13.
He made them male and female 19. 4.—Gen. 1. 27.
For this cause shall a man leave father and mother 19. 5.—Gen. 2. 24.
Thou shalt do no murder 19. 18.—Ex. 20. 13.
Honour thy father and thy mother 19. 19.—Ex. 20. 12.
Thou shalt love thy neighbour as thyself 19. 19.—Lev. 19. 18.
Tell ye the daughter of Sion, Behold, thy King cometh 21. 5.—Is. 62. 11;
Zech. 9. 9.
Blessed is he that cometh in the name of the Lord 21. 9.—Ps. 118. 26.
My house shall be called the house of prayer 21. 13.—Is. 56. 7.
Ye have made it a den of thieves 21. 13.—Jer. 7. 11. Out of the mouth of babes 21. 16.—Ps. 8. 2.
Out of the mouth of babes 21. 16.—Ps. 8. 2.
The stone which the builders rejected 21.42.—Ps.118.22,23.
If a man die, having no children 22. 24.—Deut. 25. 5.
I am the God of Abraham 22. 32.—Ex. 3. 0.
Thou shalt love the Lord thy God 22. 37.—Deut. 6. 5.
Thou shalt love thy neighbour as thyself 22. 39.—Lev. 19. 18.
The Lord said Sit thou on my right hand 22. 44.—Ps. 110. 1.
Blessed is he that cometh in the name of the Lord 23. 39.—Ps. 118. 26.
I will smite the shepherd 26. 31.—Zech. 13. 7.
And they took the thirty pieces of silver 27. 9, 10.—Zech. 11.
12.13.
They parted my garments 27. 35.—Ps. 22. 18.
My God, my God, why hast thou forsaken me? 27. 46.—Ps. 22. I.
my God, my God, why hast thou forsaken me 11. 40.—13. 22. 1.
Mark.
Behold, I send my messenger 1. 2.—Mal. 3. 1.
Prepare ye the way of the Lord 1. 3.—Is. 40. 3.
Seeing they may see, and not perceive 4. 12.—Is. 6. 9, 10.
This people honoureth me with their lips 7. 6, 7.—Is. 29 13.
Honour thy father and thy mother 7. 10.—Ex. 20. 12.
Whoso curseth father or mother 7. 10.—Ex. 21. 17.
Where their worm dieth not 9.44.—Is. 66. 24.
God made them male and female 10. 6.—Gen. 1. 27.
They twain shall be one flesh 10. 7, 8.—Gen. 2. 24.
Do not commit adultery, Do not kill 10. 19.—Ex. 20. 13,
Hosanna; Blessed is he that cometh 11. 9.—Ps. 118. 26.
Hosanna; Blessed is he that cometh 11. 9.—Ps. 118. 26.

My house shall be called the house of prayer 11. 17.—Is. 56. 7.
Ye have made it a den of thieves 11. 17.—Jer. 7. 11.
The stone which the builders rejected 12. 10, 11.—Ps. 118.
22, 33.
If a man's brother die, and leave no children 12. 19.—Deut. 25. 5.
I am the God of Abraham
The Lord our God is one Lord 12. 29.—Deut. 6. 4.
Thou shalt love the Lord thy God 12. 30.—Deut. 6. 5.
Thou shalt love thy neighbour 12. 31.—Lev. 19. 18.
The Lord said to my Lord, Sit thou on my right hand 12. 36.—Ps. 110. 1.
I will smite the shepherd 14. 27.—Zech. 13. 7.
He was numbered with the transgressors 15. 28.—Is. 53. 12.
My God, my God, why hast thou forsaken me? 15. 34.—Ps. 22. 1.
Terren
Luke.
To turn the hearts of the fathers 1. 17.—Mal. 4. 6.
Every male that openeth the womb 2. 23.—Ex. 13. 2, 12.
A pair of turtledoves, &c 2. 24.—Lev. 12. 8.
eminate the second of the seco
The voice of one crying in the wilderness 3. 4-0.—18. 40. 3-5.
Man shall not live by bread alone 4. 4.—Deut. 8. 3.
Thou shalt worship the Lord thy God 4. 8.—Deut. 6. 13.
He shall give his angels charge over thee 4. 10, 11.—Ps. 91.
11, 12.
Thou shalt not tempt the Lord thy God 4. 12.—Deut. 6. 16.
rm C 11 C 1 T 1:
2; 58. 6.
Behold, I send my messenger 7. 27.—Mal. 3. I.
That seeing they might not see 8. 10.—Is. 6. 9.
Thou shalt love the Lord thy God 10. 27.—Deut. 6. 5;
Lev. 19. 18.
And thy neighbour as thyself 10. 27.—Lev. 19. 18.
Blessed is he that cometh in the name of the Lord 13. 35.—Ps. 118. 26.
Blessed is he that cometh in the name of the Lord 13. 35.—Ps. 118. 20.
Do not commit adultery, Do not kill 18.20.—Ex.20.12-16.
My house is the house of prayer 19. 46.—Is. 56. 7.
Ye have made it a den of thieves 19. 46.—Jer. 7. 11.
The stone which the builders rejected 20. 17.—Ps. 118. 22,
23.
The manufacture die beginne mile
The Lord said unto my Lord, Sit thou on my right hand 20.42, 43.—Ps. 110.1.
He was reckoned among the transgressors 22. 37.—Is. 53. 12.
Say to the mountains, Fall on us 23. 30.—Hos. 10. 8.
Into thy hands I commend my spirit 23. 46.—Ps. 31. 5.
John.
The voice of one crying in the wilderness 1. 23.—Is. 40. 3.
The zeal of thine house hath eaten me up 2. 17.—Ps. 69. 9.
He gave them bread from heaven 6. 31.—Ps. 78. 24.
They shall be all taught of God 6. 45.—Is. 54. 13.
I said, Ye are gods 10. 34.—Ps. 82. 6.
riosanna: biessed is the King of Israel 12. 13.—Ps. 115. 20.

Fear not, daughter of Zion: Behold, thy King .		:	12. 15.—Zech. 9. 9.
Lord, who hath believed our report?		:	12. 38.—Is. 53. 1.
He hath blinded their eyes	· · ·	:	12. 40.—Is. 6. 9, 10.
He that eateth bread with me		:	13. 18.—Ps. 41. 9.
They hated me without a cause	· · ·	••	15. 25.—Ps. 35. 19; 69. 4.
They parted my raiment among them			19. 24.—Ps. 22. 18.
4 1 7 61 9 1 1 1 1 1 1			19. 36.—Ex. 12. 46;
rm 1 11 1 1 1 1 1 1 1			Ps. 34. 20.
They shall look on him whom they pierced	••••	••	19. 37.—Zech. 12. 10.
Acts.			
			1. 20.—Ps. 69. 25.
		••	1. 20.—Ps. 109. 8.
I will pour out my Spirit upon all flesh	··· ·		2. 17-21.—Joel 2.
T foresame the T and always before my foco			28-32.
I foresaw the Lord always before my face	•••	•••	2. 25-28.—Ps. 16. 8-11.
The Lord said Sit thou on my right hand			2.34, 35.—Ps. 110.1.
A prophet shall the Lordraise uplike unto me	е.		3. 22, 23.—Deut. 18.
			18, 19.
In thy seed shall all the kindreds of the earth		•••	3. 25.—Gen. 22. 18;
			12. 3.
		•••	4. 11.—Ps. 118. 22.
Way did the heathen rage		••	4. 25, 26.—Ps. 2. 1, 2.
		••	7. 3.—Gen. 12. 1.
, ,		• • •	7. 27, 28.—Ex. 2. 14.
		•••	7. 32.—Ex. 3. 6.
Put off thy shoes from thy feet	· · · ·	•••	7. 33, 34.—Ex. 3. 5, 7, 8, 10.
A prophet shall the Lord your God raise up			7. 37.—Deut. 18. 15.
Make us gods to go before us		•••	7. 40.—Ex. 32. 1.
O ye house of Israel, have ye offered to me slain l	beasts	S	7. 42, 43.—Amos 5.
			25-27.
			7.49, 50.—Is.66.1, 2.
		•••	
	•••		13. 22.—Ps. 89. 20. 13. 33.—Ps. 2. 7.
I will give you the sure mercies of David			13. 34.—Is. 55. 3.
Thou shalt not suffer thy Holy One to see corrup	tion .		13. 35.—Ps. 16. 10.
Behold, ye despisers, and wonder, and perish			13. 41.—Hab. 1. 5.
I have set thee to be a light of the Gentiles		• • •	13. 47.—Is. 49. 6.
After this I will return, and will build the tab	ernac	cle	
			11, 12.
Thou shalt not speak evil of the ruler of thy peop			23. 5.—Ex. 22. 28.
Go unto this people, and say, Hearing ye shall he	ear .		28. 26, 27.—Is. 6. 9,
			IO.

¹ St. Stephen, in this chapter (Acts vii. 2-50), refers to God's dealings with His people, in support of his argument that God's favour has never been limited to one particular place. He glances cursorily at the sacred records, and does not quote literally (see next Table, "Acrs," pp. 207, 208).

ROMANS.

The just shall live by faith	•••	1. 17.—Hab. 2. 4.
The name of Cod in bloombomed		2. 24.—Is. 52. 5.
The maintenant be instiffed in the maniness		3. 4.—Ps. 51. 4.
There is a second significant and second		3. 10.—Ps. 14. 1, 3.
The same is a same that and same and oth		3. 11.—Ps. 14. 2.
They are all gone out of the way		3. 12.—Ps. 14. 3.
Their throat is an open sepulchre		3. 13.—Ps. 5. 9;
		140. 3.
Whose mouth is full of cursing		3. 14.—Ps. 10. 7.
Their feet are swift to shed blood		3. 15.—Is. 59. 7.
Destruction and misery are in their ways		3.16, 17.—Is. 59.7,8.
There is no fear of God before their eyes		3. 18.—Ps. 36. 1.
Abraham believed God, and it was counted unt	to him	
for rightooneness		4. 3.—Gen. 15. 6.
		4. 7, 8.—Ps. 32. 1, 2.
I have made thee a father of many nations		4. 17.—Gen. 17. 5.
Ca shall the good be	•••	4. 18.—Gen. 15. 5.
There whelt met perset		7. 7.—Ex. 20. 17.
Tou they as leaves and hilled all the day		8. 36.—Ps. 44. 22.
In Topic shall they good he called		9. 7.—Gen. 21. 12.
At this time Couch shall have a see		9. 9.—Gen. 18. 10.
The elder shall corne the vouncer		9. 12.—Gen. 25. 23.
Tanah hasa Tilasad has Tanah hasa Tilasad	•••	9. 13.—Mal. 1. 2, 3.
Tavill have many an archam Tavill have many		9. 15.—Ex. 33. 19.
Even for this come numero base I reised		9. 17.—Ex. 9. 16.
I will call them my people, which were not my pe	eonle	9. 25.—Hos. 2. 23.
Ye are not my people	•	9. 26.—Hos. 1. 10.
Though the number of the children of Israel	•••	9. 27, 28.—Is. 10.
I mough the number of the children of Islaci	•••	
Except the Lord of Sabaoth had left us a seed .		22, 23. 9. 29.—Is. 1. q.
Dalaid Tiamin Ciamin at the control of the control	•••	9. 33.— Is. 28. 16.
The man delict death at an attingent 11 15 m.	•••	10. 5.—Lev. 18. 5.
Who shall second into become		10. 6, 7.—Deut. 30.
Who shall ascend into neaven	•••	
The word is nigh thee, even in thy mouth		12, 13.
Whosoever believeth on him shall not be ashamed	4.	10. 8.—Deut. 30. 14. 10. 11.—Is. 28. 16.
Whenever shall sall on the many of the Tard		
Lious booutiful and the fact of them that would		10. 13.—Joel 2. 32.
Tord who hath halfared are somet?	*** ***	10. 15.—Is. 52. 7.
Their sound went into all the south		10. 16.—Is. 53. 1.
		10. 18.—Ps. 19. 4.
		10. 19.—Deut. 32. 21.
		10. 20.—Is. 65. 1.
Toud thou have billed the menhate		10. 21.—Is. 65. 2.
Lord, they have killed thy prophets		11. 3.—1 Kin. 19. 10,
I have presented to mayoulf some them.		14.
		11. 4.—1 Kin. 19. 18.
		11. 8.—Is. 29. 10.
Let their table be made a snare		11. 9, 10.—Ps. 69. 22,
		23.

There shall come out of Sion the Deliverer 11. 26, 27.—Is. 59. 20,
Who hath known the mind of the Lord? 11. 34.—Is. 40. 13.
Who hath first given to him 11. 35.—Job 41. 11.
Vengeance is mine; I will repay 12. 19.—Deut. 32. 35.
If thine enemy hunger, feed him 12. 20.—Prov. 25. 21,
22.
Thou shalt not commit adultery 13.9.—Ex. 20. 13-17; Lev. 19. 18.
Every knee shall bow to me 14. 11.—Is. 45. 23.
The reproaches of them that reproached thee 15. 3.—Ps. 69. 9.
For this cause I will confess to thee among the Gentiles 15. 9.—Ps. 18. 49.
Rejoice, ye Gentiles, with his people 15. 10.—Deut. 32. 43.
T 1 11 C 11 T 7 T 7 T 7 T 7 T 7 T 7 T 7 T 7 T 7
CT . TE TO TO TE TO TO TE TO TO
To whom he was not spoken of, they shall see 15. 21.—Is. 52. 15.
I CORINTHIANS.
I will destroy the wisdom of the wise 1. 19.—Is. 29. 14.
He that glorieth, let him glory in the Lord 1. 31.—Jer. 9. 24.
Who hath known the mind of the Lord? 2. 16.—Is. 40. 13.
He taketh the wise in their own craftiness 3. 19.—Job 5. 13.
The Lord knoweth the thoughts of the wise 3. 20.—Ps. 94. 11.
The state of the s
the second control of
The people sat down to eat and drink 10. 7.—Ex. 32. 6.
The earth is the Lord's, and the fulness thereof 10. 26.—Ps. 24. I.
With men of other tongues and other lips 14.21.—Is. 28.11, 12.
He must reign, till he hath put all enemies under his feet 15. 25.—Ps. 110. 1.
All things are put under him 15. 27.—Ps. 8. 6.
Let us eat and drink, for to-morrow we die 15. 32.—Is. 22. 13.
The first man Adam was made a living soul 15. 45.—Gen. 2. 7.
Death is swallowed up in victory 15. 54.—Is. 25. 8.
O death, where is thy sting? 15. 55.—Hos. 13. 14.
2 CORINTHIANS.
Moses put a veil over his face 3. 13.—Ex. 34. 33.
I will dwell in them, and walk in them 6. 16.—Lev. 26. 11,
He hath dispersed abroad 9. 9. 9.—Ps. 112. 9.
He that glorieth, let him glory in the Lord 10. 17.—Jer. 9. 24.
In the mouth of two or three witnesses 13. 1.—Deut. 19. 15.
GALATIANS.
Abraham believed God, and it was accounted 3. 6.—Gen. 15. 6.
In thee shall all nations be blessed 3. 8.—Gen. 12. 3.
Cursed is every one that continueth not 3. 10.—Deut. 27. 26.
Cursed is every one that community not

The just shall live by faith	3. 11.—Hab. 2. 4.
The man that doeth them shall live in them	3. 12.—Lev. 18. 5.
Cursed is every one that hangeth on a tree	3. 13.—Deut. 21, 23.
Rejoice, thou barren that bearest not	4. 27.—Is. 54. I.
Cost out the handwaren and have	4. 30.—Gen. 21. 10.
They shalt love the meighborn or though	5. 14.—Lev. 19. 18.
I nou shalt love thy neighbour as thyself	5. 14.—Lev. 19. 16.
EPHESIANS.	
When he ascended up on high, he led captivity captive	4. 8.—Ps. 68. 18.
Speak every man truth with his neighbour	4. 25.—Zech. 8. 16.
Be ye angry, and sin not	4. 26.—Ps. 4. 4.
The state of the s	5. 31.—Gen. 2. 24.
77 41 C.45 1.3	6. 2, 3.—Ex. 20. 12;
rionour thy father and thy mother	
т Тімотну.	Deut. 5. 16.
CO1 7 14 1 .1	E TO Dout or
Thou shalt not muzzle the ox	5. 18.—Deut. 25. 4.
m	
2 TIMOTHY.	
The Lord knoweth them that are his	2. 19Num. 16. 5.
Hebrews.	
Thou art my Son, this day have I begotten thee	1. 5.—Ps. 2. 7.
I will be to him a Father	1. 5.—2 Sam. 7. 14.
Let all the angels of God worship him	1. 6.—Ps. 97. 7.
Who maketh his angels spirits	1. 7.—Ps. 104. 4.
Thy throne, O God, is for ever and ever	1. 8, 9.—Ps. 45. 6, 7.
Thou, Lord, in the beginning hast laid the earth	1. 10-12.—Ps. 102.
• •	25-27.
Sit on my right hand, until I make thy footstool	1. 13.—Ps. 110. 1.
What is man, that thou art mindful of him	2. 6-8.—Ps. 8. 4-6.
T will dealess the manner much man back	2. 12.—Ps. 22. 22.
	2. 13.—Is. 8. 18.
D.1.14 T 4 d 1.31 1.1.1 C. 1.1 d	
To day if no swill been his maion	2. 13.—Is. 8. 18.
To-day if ye will hear his voice	3. 7-11.—Ps. 95. 7-
As There over in my much	II.
As I have sworn in my wrath	4. 3.—Ps. 95. 11.
And God did rest the seventh day	4. 4.—Gen. 2. 2.
Thou art my Son, to-day have I begotten thee	5. 5.—Ps. 2. 7.
Thou art a priest after the order of Melchisedec	5. 6.—Ps. 110. 4.
Blessing I will bless thee	6. 14.—Gen. 22. 17.
See that thou make all things according to the	
pattern	8. 5.—Ex. 25. 40.
Behold, the days come, saith the Lord	8. 8-12.—Jer. 31.
	31-34.
This is the blood of the testament	9. 20.—Ex. 24. 8.
Sacrifice and offering thou wouldest not	10. 5-7.—Ps. 40. 6-8.
Una come and down on the might hand of Cad	10.12,13.—Ps. 110.1.
I will put my laws into their hearts	10. 16, 17.—Jer. 31.
	33, 34-

Vengeance belongeth unto me 10.	30.—Deut. 32. 35,
He that shall come will come, and will not tarry 10.	37, 38.—Hab. 2.
In Isaac shall thy seed be called 11.	, 4. 18.—Gen. 21. 12 5, 6.—Prov. 3. 11,
Lift up the hands that hang down 12. Yet once more I shake not the earth only 12. I will never leave thee, nor forsake thee	12.—Is. 35. 3. 26.—Hag. 2. 6. 5.—Josh. 1. 5. 6.—Ps. 118. 6.
TAMES.	
Thou shalt love thy neighbour 2. Do not commit adultery 2. Abraham believed God, and it was imputed unto him	8.—Lev. 19. 18. 11.—Ex. 20.13,14. 23.—Gen. 15. 6. 6.—Prov. 3. 34.
I PETER.	
Be ye holy; for I am holy	16.—Lev. 11. 44. 24,25.—Is. 40.6–8. 6.—Ps. 118. 22; s. 28. 16.
The stone which the builders disallowed 2. Who did no sin, neither was guile found in his mouth 2. Who his own self bare our sins on the tree 2. He that will love life, and see good days 3.	7.—Ps. 118. 22. 22.—Is. 53. 9. 24.—Is. 53. 4. 10-12.—Ps. 34. 2-16.
	5.—Prov. 3. 34.
2 Peter.	
The dog is turned to his own vomit 2.	22.—Prov. 26. 11.

REVELATION.

The whole of this book is a reflex of the prophetic visions of the Old Testament. It contains pictures of that heavenly form of worship divinely manifested to Moses (of which the Tabernacle ritual was only a pattern), reproduced, and further developed, by its fulfilment in the Atonement of Christ; while it also repeats the mysterious predictions, uttered by Isaiah, Ezekiel, and Daniel, portraying the philosophy of history, the recurrence of its cycles, and the supremacy over all other powers of the kingdom of Christ. It is, therefore, full of references and allusions to the writings of Moses and the prophets, too numerous to be tabulated, and often allusive rather than literal; but the marginal references will better aid the reader in working out the connexion between this Revelation, which closes Holy Scripture, and the inspirations of the glory of Christ.

XXXIII. REFERENCES TO THE OLD TESTAMENT, NOT BEING EXACT QUOTATIONS.

	MAT	THEV	v.			
¹ He shall be called a Nazarene					•••	2. 23.—Is. 11. 1;
,						Zech. 3. 8; 6. 12;
						Ps. 22. 6; Is. 53. 3.
The meek shall inherit the earth					• • •	
Shew thyself to the priest						8. 4.—Lev. 14. 3.
The blind receive their sight		•••				11. 5.—Is. 29. 18.
Elias, which was for to come						11. 14; 17. 10.—Mal.
		•••				4. 5.
David did eat the shewbread						12.3,4.—1 Sam. 21.6.
Priests profane the sabbath, and a				•••		12. 5.—Num. 28. 9.
Teaching for doctrines the comman						15. 9.—Is. 29. 13.
If thy brother trespass tell him						18. 15.—Lev. 19. 17.
In the mouth of two or three witne				•••		18. 16.—Deut. 19. 15.
Moses' command to give a writing			eme			19. 7.—Deut. 24. 1.
With God all things are possible			• • •	• • •		19. 26.—Jer. 32. 17.
The parable of a vineyard						21. 33.—Is. 5. 1.
Your house is left unto you desola				•••		23. 38.—Jer. 22. 5.
The abomination of desolation					***	24. 15.—Dan. 12. 11.
Wheresoever the carcase is, there						24. 28.—Job 39. 30.
Immediately after shall the su						24. 29.—Is. 13. 10;
					• • • •	Ezek. 32. 7; Joel 2.
						10; 3.15.
Heaven and earth shall pass away				•		24. 35.—Is. 51. 6.
Depart from me, ye cursed						25. 41.—Ps. 6. 8.
The Son of man goeth, as it is wri						26. 24.—Ps. 22.
At last came two false witnesses						26. 65.—Ps. 35. 11.
They did spit in his face						26. 67.—Is. 50. 6.
He trusted in God						27. 43.—Ps. 22. 8.
All power is given unto me						28. i8.—Dan. 7. 14.
	-					
	M	ARK.				
Shew thyself to the priest	•••			• • • •		1. 44.—Lev. 14. 3.
David did eat the shewbread						
Elias must first come			•••	•••		9. 11.—Mal. 4. 5.
Moses suffered bill of divorcem	ent					10. 4.—Deut. 24. I.
A certain man planted a vineyard					٠	12. i.—Is. 5. i.
More than all whole burnt-offering	S					12.33.—1 Sam. 15.22.
Take heed lest any man deceive yo	u		***			13. 5.—Jer. 29. 8.
The brother shall betray brother		***				13. 12.—Micah 7. 6.
Abomination of desolation				£.		13. 14.—Dan. 12. 2.

¹This exact term is not found in any prophecy. Chrysostom and others suppose it to be quoted from some lost book. Jerome refers it to the Hebrew word Nezer, 'a sprout.' and identifies it with 'the Branch,' by which the Messiah is designated by Isaiah and Ezekiel. This view is adopted by most modern expositors. Others consider it to be equivalent to 'a reproach,' or 'scorn of men' (Is. liii; Ps. xxii), and recognise the fulfilment of those prophecies in the low estimation in which the people of Nazareth were held by the other Jews (John i. 46).

The sun shall be darkened	13. 24.—Is. 13. 10. 13. 31.—Is. 40. 8.							
	LUKE.							
Shall give unto him the throne of David	1. 32.—Ps. 132. 11.							
Of his kingdom there shall be no end	1. 33.—Dan. 4. 3.							
As he spake to Abraham, and to his seed for eve	er 1. 55.—Gen. 17. 19.							
Oath he sware to Abraham	1. 73.—Gen. 12. 3.							
The dayspring from on high	1. 78.—Num. 24. 17;							
	Mal. 4. 2.							
Give light to them that sit in darkness	1. 79.—Is. 9. 2. 2. 21.—Lev. 12. 3.							
Eight days were accomplished for the circumcising	2. 21.—Lev. 12. 3.							
The days of her purification	2. 22.—Lev. 12. 2-4.							
For the fall and rising again	2. 34.—Is. 8. 14.							
Shew thyself unto the priest	5. 14.—Lev. 14. 3.							
David did take and eat the shewbread	6. 4.—I Sam. 21. 6.							
This do, and thou shalt live	10. 28.—Lev. 18. 5.							
Depart, ye workers of iniquity	13. 27.—Ps. 6. 8.							
Your house is left unto you desolate	13. 35.—Jer. 22. 25.							
If thy brother trespass against thee	17. 3.—Lev. 19. 17.							
Parable of the vineyard	20. 9.—ls. 5. 1.							
Blessed are the barren	23. 29.—Is. 54. 1.							
It behoved Christ to suffer	24. 46.—Is. 53. 5.							
John.								
One soweth and another reapeth	4. 37.—Micah 6. 15.							
TC . Alient	7 0 7 7 7							
Wells of living water (illustration of the Spirit)	7. 38.—Prov. 18. 4;							
Wells of fiving water (mustration of the opinio)	Is. 12. 3.							
Of the Spirit they should receive	7. 39.—Is. 44. 3.							
Christ's birth at Bethlehem, and of David's house	7.42.—Micah 5. 2.							
The testimony of two men is true	7. 17.—Deut. 19. 15.							
Christ abideth for ever	12.34Ps. 89. 36, 37;							
	Is. 9. 7.							
God's command to the Christ, what he shall say	12. 49.—Deut. 18. 18.							
None shall be lost, but the son of perdition	17. 12.—Ps. 109. 8.							
They filled a sponge with vinegar, &c	19. 29.—Ps. 69. 21.							
He must rise again from the dead	20. 9.—Ps. 16. 10.							
Acts.								
God promised to give Canaan for a possession to A								
ham, and to his seed after him	; 13. 15.							
That his seed should sojourn in a strange land;								
that they should bring them into bondage, and ent	reat							
them evil four hundred years	7. 6.—Gen. 15. 13.							
After that shall they come forth, and serve me in								
	7. 7.—Gen. 15. 16.							
Abraham begat Isaac	7. 8.—Gen. 21. 3.							
And circumcised him the eighth day	7. 8.—Gen. 21. 4.							
isaac begat faceb	7. 8.—Gen. 25. 26. 7. 8.—Gen. 42. 13.							
Jacob begat the twelve patriarchs	7. 8.—Gen. 42. 13.							

The patriarchs sold Joseph into Egypt	7.9.—Gen. 37.4, II,
But God was with him	7. 9.—Gen. 39. 2, 21.
I have seen the affliction of my people	7. 34.—Ex. 3. 7.
Have ye offered to me slain beasts	7. 42.—Amos 5. 25,
mave ye offered to fine status seems	26.
I will carry you away beyond Babylon	7. 43.—Amos 5. 27;
	Jer. 20. 4.
God is no respecter of persons	10. 34.—Job 34. 19.
Romans.	
Who will render to every man according to his deeds	2. 6.—Ps. 62. 12.
There is no respect of persons with God	2. 11.—Deut. 10. 17.
Shall the thing formed say to him that formed it	9. 20.—Is. 45. 9.
The potter has power over the clay	9. 21.—Jer. 18. 6.
Eyes that they should not see	11. 8.—Is. 29. 10.
I CORINTHIANS.	
	2. 9.—Is. 64. 4.
Laye main not been	2. 9
EPHESIANS.	C T +-
Helmet of salvation	6. 17.—Is. 59. 17.
PHILIPPIANS.	
Every knee should bow	2. 10.—Is. 45. 23.
2 THESSALONIANS.	2 . D6
Exalteth himself above all that is called God	2. 4.—Dan. 11. 36.
I TIMOTHY.	
We brought nothing into the world	6. 7.—Job 1. 21.
Hebrews.	
Abraham's seed as the stars of the sky in multitude,	11 T2 -Gen 22 T7.
and as the sand by the sea-shore The patriarchs confessed themselves strangers and	11. 12. Gen. 23. 4:
pilgrims on the earth	11. 23.—Ex. 2. 2.
JAMES.	Tob Tob Tob
As the flower of the grass he shall pass away	1. 10.—Job 14. 2.
I PETER.	
Tasted that the Lord is gracious	2. 3.—Ps. 34. 8.
A chosen generation	2. 9.—Deut. 10. 15.
Which in time past were not a people	2. 10.—Hos. 1. 10.
Fear God. Honour the king	2. 17.—Prov. 24. 21.
Charity shall cover the multitude of sins	4. 8.—Prov. 10. 12.
2 Peter.	
	3. 8.—Ps. 90. 4.
The heavens shall pass away	n n
A new heaven and a new earth	A . T. C. VW.
W new nearest and a new carea	66. 22.
ı John.	
If we say we have no sin	1. 8.—Prov. 20. 9.
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XXXIV. REFERENCES IN THE NEW TESTAMENT TO INCIDENTS RECORDED IN THE OLD TESTAMENT.

	David's visit to Ahimelech, at Nob Matt. 12. 3, 4.—1 Sam. 21. 1.
169	Jonah's entombment for three days and nights in — 12. 40.] Jonah I. 17. the belly of the fish — 16. 4.] Jonah I. 17.
	the belly of the fish -16.4 . Jonan 1.17.
	The Queen of Sheba's visit to Solomon 12. 421 Kings 10. 1.
	The death of Abel
	¹ Death of Zacharias23. 352 Chron. 24. 20.
	Elijah's visit to the widow of Zarephath Luke 4. 26.—1 Kings 17. 9.
1	The healing of Naaman's leprosy4. 272 Kings 5. 14.
	Jonah's mission to Nineveh 11. 30.—Jonah 3; 4.
	The Queen of Sheba's visit to Solomon 11. 31.—I Kings 10. I.
	The murder of Abel and Zacharias —11. 51.—Gen. 4. 8; 2
	Chron. 24. 20, 21.
	TO 1. 1.1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1
no.	
84	Table 1 and
	The fate of Lot's wife
	Moses' vision of the burning bush — 20. 37.—Ex. 3.
	Moses lifting up the brazen serpent John 3. 14.—Num. 21. 9.
	Manna in the wilderness6. 31.—Ex. 16. 15.
	Mosaic enactment of circumcision7. 22.— Lev. 12. 3.
	Mosaic enactment of stoning, as punishment for
	adultery8. 5.—Lev. 20. 10.
	God appeared unto Abraham, when he was in [9.7.
	Mesopotamia, before he dwelt in Charran Acts 7. 2.—Gen. 15.7; Neh.
	Abraham's residence in Charran7. 4.—Gen. 11. 31.
	Abraham's migration from Charran to Canaan 7. 4.—Gen. 12. 4, 5.
	God's promise to give Canaan to Abraham and
	his seed
	Israel's bondage in Egypt7. 6.—Gen. 15. 13.
	The birth of Isaac from Abraham7.8.—Gen. 21.3.
	His circumcision the eighth day7. 8.—Gen. 21. 4.
	Jacob's birth from Isaac7. 8.—Gen. 25. 26.
	The birth of the twelve patriarchs from Jacob 7. 8.—Gen. 42. 13.
	Joseph sold into Egypt by his brethren7. 9.—Gen. 37. 4, 11, 28.
	God's favour to Joseph in Egypt7. 9.—Gen. 39. 2, 21.
	Joseph's deliverances from affliction by God's
	favour, and his divine gift of wisdom7. 10.—Gen. 41. 37-39.
	Pharaoh's promotion of Joseph to be ruler over
	Egypt and over his house
	Jacob sending his sons to Egypt to buy corn 7. 12.—Gen. 42. 2.
	Joseph makes himself known to his brethren in Egypt — 7. 13.—Gen. 45. 1.
	The descent of Jacob and his family into Egypt7.14, 15.—Gen. 45.9; 46.
	· · · · · · · · · · · · · · · · · · ·
	Jacob's death in Egypt7. 15 Gen. 49. 33.
	The burial of the patriarchs at Shechem — 7.16.—Gen. 49. 33. 19; Josh.
	24. 32. 1 This Zacharias has likewise been identified with Zechariah the prophet, with Zacharias
	* I HIS CAUDADAS HAS HEEWISE DEED IDENTIFIED WITH Zechaniah the prophet with Zechanias

¹ This Zacharias has likewise been identified with Zechariah the prophet, with Zacharias the father of John the Baptist, and also with Zechariah, the son of Jeberechiah (Isa. 8. 2).

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The great increase of the Israelites ... ... Acts 7. 17.—Ex. 1. 7.
 The accession of a king of Egypt hostile to the
    Israelites
                         ... ... ... -7. 18.—Ex. 1. 8.
 Pharaoh dealt subtilly with them ... ... -7. 19.—Ex. 1. 10.
 The casting of their sons into the river ... ... -7. 19.-Ex. 1. 22.
 The concealment of Moses' birth for three months - 7. 20.—Ex. 2. 2.
 His being cast out, and his adoption by Pharaoh's
 The birth of his two sons in Midian ... ... -7.29.—Ex. 18. 3.
 The appearance of an angel to him in a burning
   bush, in the wilderness of Sinai... ... ... -7. 30.-Ex. 3. 2.
 God's mission to Moses
 The miracle by Moses in the Red Sea ... ... -7. 36.-Ex. 14. 21, &c.
 The forty years' wandering in the wilderness ... - 7. 36.—Num. 14. 33; Ps.
 The giving of the Law to Moses on Mount Sinai — 7. 38.—Ex. 20—24. 18.
 The worship of the golden calf ... ... ... -7.41.—Ex. 32. 19.
 The making of the tabernacle in the wilderness - 7.44.—Ex. 25.40; 26.30.
 The erection of the tabernacle in Canaan ... ... -7.45.—Josh. 18. 1.
David's desire to build a tabernacle ... ...
                                        ... -7.46. Sam. 7.
The building of Solomon's Temple ... ...
                                        ... - 7. 47.- 1 Kings 8.
The exodus ... ... ... ...
                                        ... - 13. 17.-Ex. 12.41.
The forty years' wandering in the wilderness
                                       ... - 13. 18.-Num. 14. 33; Ps.
God's expulsion of seven nations from Canaan ... — 13. 19.— Deut. 7. 1.
The division of Canaan among the Israelites by lot — 13. 19.—Josh. 14. 2.
The rule of the judges ... ... ... ... ... ... -13. 20.—Judg. 2. 16.
The judgeship of Samuel the prophet ... ...
                                        ... - 13. 20.-I Sam. 3. 20.
The desire of Israel for a kingdom ....
                                       ... - 13. 21.-1 Sam. 8. 5.
The forty years' reign of Saul, son of Kish, the
Benjamite ... — 13. 21.—1 Sam. 10. 21. God's removal of Saul from the kingdom, and
  Benjamite ...
  selection of David to succeed him ... ... - 13. 22.- 1 Chr. 10. 14.
The pillar of a cloud, guiding Israel ... ... 1 Cor. 10. 1.—Ex. 13. 21.
The passage through the Red Sea ... ... — 10. 1.—Ex. 14. 22.
The Israelites fed by manna... ... ... — 10. 3.—Ex. 16. 3-3
                                      ... - 10. 3.-Ex. 16. 3-35.
Moses bringing water out of the rock... ... -10. 4.-Ex. 17. 6.
Birth of Ishmael from Abraham and Hagar ... Gal. 4. 23, 25.—Gen. 16. 15.
The creation of Adam and Eve ... ... ITim.2. 13.—Gen. 2.7, 21, 22.
The priority of Eve's fall ... ... ... ... -2.14.—Gen. 3.12.
The opposition of the Egyptian magicians to
The pot of manna, Aaron's rod, and the two
 tables, in the Ark of the Covenant ... ... -9. 4.-Ex. 16. 33, 34; 25.
                                           16; Num. 17. 10.
The high priest's offering on the Day of Atonement -9. 7.-Ex. 30. 10.
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INCIDENTS RECORDED IN THE OLD TESTAMENT, 211

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Moses sprinkling the people with the blood of
  the testament ... ... ... ... Heb. 9. 19, 20.—Ex. 24. 8.
God's acceptance of Abel's sacrifice ... ... -11. 4.-Gen. 4. 4.
Enoch's translation ... ... ... ... ... ... ... ... -11. 5.-Gen. 5. 24.
Noah's preparation of the ark, and preservation
   of himself and family ... ... ... ... ... ... - 11. 7.—Gen. 6. 15-18.
Isaac and Jacob in Canaan ... ... ... ... ... — 11. 9.—Gen. 27.

The birth of Isaac from Sarah in her old age ... — 11.11.—Gen. 18.11,12,14.
Joseph's dving command concerning his bones, &c. — 11. 22.—Gen. 50. 25.
Moses' return to his own people from Pharaoh's

      daughter
      ...
      ...
      ...
      ...
      -11. 25.—Ex. 2. 11.

      His flight from Egypt
      ...
      ...
      ...
      -11. 27.—Ex. 2. 15.

      The Passover in Egypt, and slaughter of the first-born
      -11. 28.—Ex. 12. 21-29.

The passage of the Red Sea, and destruction
   of the Egyptian army ... ... ... ... - 11. 29.-Ex. 14.
The compassing of Jericho for seven days, and the
The exploits of the judges, Gideon, Barak, Samson,

      Jephthah, Samuel
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Deliverance of the Three Children from the fiery
2 Kings 4. 34.
The visit of angels to Abraham and Lot ... ... - 13. 2.—Gen. 18. 2; 19. 1.
Rahab's reception and deliverance of the spies ... James 2. 25 .- Josh. 2. 1.
The deluge, the disobedience of the world, and I Pet. 3. 20.—Gen. 6. 3.
   preservation of Noah and his family ... ... 2 Pet. 2. 5.—Gen. 7. 1.
Sarah's deference to Abraham, calling him lord 1 Pet. 3. 6.—Gen. 18. 12.
The destruction of Sodom and the cities of the plain 2 Pet. 2. 6.—Gen. 19.
Balaam rebuked by his ass ... ... ... ... -2. 15.—Num. 22.
Cain's murder of Abel ... ... ... ... I John 3. 12.—Gen. 4. 8.
The exodus of Israel from Egypt ... ... Jude 5.—Ex. 12. 41.
The death of unbelievers in the wilderness ... - 5.-Num. 14. 32.
The destruction of Sodom, Gomorrha, &c. ... -7.—Gen. 19.
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CHRONOLOGY OF THE ACTS AND PAULINE XXXV. EPISTLES.

A.D.	Events.	EMPERORS OF ROME, AND PROCURATORS OF JUD. EA.
30	The Pentecostal Effusion.	Tiberius, Emperor. Pontius Pilate, Procurator.
31	Spread of the Gospel at Jerusalem. Preaching of Stephen.	
35 36	Martyrdom of Stephen.	Deposition of Pilete
37	Conversion of Saul of Tarsus.	Deposition of Pilate. Death of Tiberius.
38	His retirement to Arabia (Gal. 1. 17). Philip converts the Samaritans and	Accession of Caligula. Release of Herod Agrippa I.
	the Ethiopian eunuch (Acts 8).	
39	Herod Antipas banished to Gaul. His dominions given to Herod Agrippa I.	Caligula orders his statue to be set up at Jerusalem.
40	Circuit of St. Peter.	
	Conversion of Cernelius.	
41	Herod Agrippa I, King (Acts 12. 1) of Judæa and Samaria.	Claudius succeeds Caligula.
42	Spread of the Church to Antioch. The disciples first called Christians at Antioch (Acts 11. 26).	
44	Persecution by Herod Agrippa. Martyrdom of St. James. Imprisonment of St. Peter.	
	Death of Herod Agrippa (Acts 12. 23).	Cuspius Fadus, Procurator.
45	First Missionary Journey of Saul and Barnabas (Acts 13, 14)1.	
46	Their return to Antioch.	Tiberius Alexander, Pro-
48	The Judaisers at Antioch.	Ventidius Cumanus, Pro-
	Council at Jerusalem 2 (Lewin).	
49	St. Paul's Second Missionary Journey with Silas (Acts 16-18)3.	
51	He comes to Macedonia.	
52	St. Paul at Corinth.	Felix, Procurator.
	The Epistles to the Thessalonians.	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
53	Gallio Proconsul of Achaia. St. Paul leaves Corinth and sails to Ephesus. [nacles. At Jerusalem at the Feast of Taber-	

Conybeare and Howson would place this in A.D. 48.
 C. and H. would place this in A.D. 50.
 C. and H. would place this in A.D. 51.

A.D.	Events.	EMPERORS OF ROME, AND PROCURATORS OF JUDÆA.
54	Return to Antioch.	Claudius dies. Accession of Nero.
	St. Paul's Third Missionary Journey.	
54-57	At Ephesus.	-
57	First Epistle to the Corinthians.	
	Riot at Ephesus.	
	Leaves for Troas, comes to Macedonia.	
	Second Epistle to the Corinthians.	Control of the Contro
	Reaches Corinth and stays three	
	months.	
58	Epistle to the Galatians.	
	Epistle to the Romans.	
	Leaves Corinth for Jerusalem.	
	Arrest in the Temple.	
	Sent to Cæsarea (Acts 23. 23). Interview with Felix (Acts 24).	Nero murders Agrippina.
59	St. Paul before Festus and Agrippa.	Recall of Felix.
00	ist. I aut before Pestus and Agrippa.	Porcius Festus, Procurator.
	Appeals to Cæsar (Acts 25. 11). Sails for Rome (Acts 27). Shipwreck at Malta.	1 2 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
61	St. Paul reaches Rome, and lives in his own hired house (Acts 28).	Rebellion of Boadicea in Britain.
62	Writes his Epistles to the Philippians,	Great earthquake at Pom-
63	the Colossians, Philemon, and the Ephesians.	peii.
	St. Paul is heard, and released.	Albinus, Procurator.
	Epistle to the Hebrews (?).	
	Goes to Asia by way of Macedonia.	,
64	Sails with Titus to Crete, and returns to Ephesus.	Great Fire of Rome, ascribed by Nero to the Christians.
	Leaving Timothy there, he goes by Philippi to Corinth.	Gessius Florus, Procurator.
	First Epistle to Timothy.	
	Epistle to Titus.	8.35
	Winters at Nicopolis.	
65	Journey to Dalmatia (?), and through Macedonia to Troas.	
	Apprehension. Sent to Rome.	m
66	First Trial before the Emperor.	The Jewish War begins.
	Second Epistle to Timothy.	Massacre by Florus at Jeru-
	Martyrdom of St. Paul.	Salem.
		Repulse of Cestius Gallus.

Note.—The above dates are given according to Mr. Lewin. C. and H. would place a voyage to Spain in A.D. 65; from Spain to Asia Minor in A.D. 66; the first Epistle to Timothy and Titus in A.D. 67; the second imprisonment, second Epistle to Timothy, and Martyrdom of the Apostle in A.D. 68.

XXXVI. ST. PAUL'S MISSIONARY JOURNEYS.

I.

First Journey with Barnabas and John Mark.

Acts 13, 14.

A.D. 45, Lewin; A.D. 48, Conybeare and Howson.

PLACES.	Incidents.
Antioch,	on the river Orontes, the capital of the Roman province of Syria, is the starting point of the first Missionary Journey (Acts 13. 1). From here Barnabas and Saul, having been specially called by the Holy Ghost, and taking with them John Mark (Acts 13. 5), proceed to
Seleucia,	the port of Antioch, called Selencia by the sea, to distinguish it from other cities of the same name. Hence they sail to the island of
Cyprus, Salamis,	the native place of Barnabas (Acts 4. 36), and land at a populous mercantile port on the E. extremity. Here the Apostles preach in the synagogues, and after traversing the island in a westerly direction reach the capital
Paphos,	where the Roman proconsul ² , Sergius Paulus, is converted, and Elymas, a magician, who tries to frustrate the Apostle, is struck blind (Acts 13.11). After this Saul, who henceforward is always called by his Roman name Paulus (Acts 13.13), crosses with his companions to the southern shore of Asia Minor, and lands at

¹ Roman provinces were divided into two classes, (i) Senatorial, and (ii) Imperial. (i) Senatorial provinces were governed by a Proconsul ('Ανθύπατος), who was appointed by lot, held his authority for a year, but had no military power. (ii) Imperial provinces were governed by a Proprætor ('Αντιστράτηγος). He was appointed by the Emperor himself, held authority as long as the latter wished, and had all the pomp of a military commander. Syria was an Imperial province. See Bp. Hervey's Authenticity of St. Luke's Gospel, pp. 41, 42. S.P.C.K.

² The title is accurately given by the sacred writer. Cyprus was originally an imperial province, and governed by a proprator or legatus. But Augustus afterwards restored it to the Senate, and so its governors were proconsuls, as is attested by an extant Cyprian coin of the reign of Claudius.

PLACES.	INCIDENTS.
Perga,	the ancient port of Pamphylia on the river Cestrus. Here John Mark leaves them and returns home, while the Apostles make their way across the Taurus range to
Antioch	of Pisidia, or Antiochia Cæsarea, a flourishing commercial town on the great road from Ephesus into Asia. Its extant coins give prominence to its privileges as a Roman colony ¹ ; and here, on the first Sabbath-day
	after his arrival, St. Paul preaches his first recorded sermon (Acts 13. 16-41) to Jews, and on the next Sabbath to Gentiles also (Acts 13. 46-48). Driven out by the rulers, they follow the great road to
Iconium (Konieh),	on the table-land of Lycaonia. Here they stay 'a long time' (Acts 14.3), and make many converts. At length a factious mob of Jews and Gentiles set upon them and try to stone them. Thereupon they fly to
Lystra,	a small rural town of simple heathens, S.E. of Iconium. Here St. Paul heals a cripple, and the people, taking them for the gods Jupiter and Mercury, are on the point of offering sacrifice to them, when Paul prevents them, and by arguments drawn from natural religion prepares their minds to receive the Christian faith (Acts 14. 15–18). But soon, influenced by Jews from Antioch and Iconium, they stone Paul and leave him for dead (Acts 14. 19). On his recovery the Apostle flies with his companion to
Derbe,	a small town, away from the high road, near the pass called 'the Cilician Gates.' Here they rest awhile, preaching the word and teaching many (Acts 14. 21), and return by the same route through Lystra, Iconium, and Antioch to
Perga, Attalia (Adaliah),	where they preach, and proceed thence to about sixteen miles west of Perga, having a fine port, and thence sail to where they give a report of their work to a full assembly
Antioch,	of the Church, and abide there 'no little time with the disciples' (Acts 14. 27, 28, R.V.).

¹ Roman colonies were essentially distinct from those of ancient Greece or of modern Europe. They were converted virtually into garrison towns, governed by Roman laws, and endowed with Roman rights and privileges. See page 161.

II.

St. Paul's Second Missionary Journey with Silas and Timothy. Acts 15. 36—18. 22.

A.D. 49, Lewin; A.D. 51, Conybeare and Howson.

PLACES.	Incidents.
Antioch.	While still at Antioch, St. Paul suggests to Barnabas that they should revisit their brethren in the Churches they had founded (Acts 15. 36). Barnabas assents, and wishes to take his cousin John Mark, but Paul strongly objects, and while Barnabas and his relative proceed to Cyprus, sets out with Silas or Silvanus (Acts 15. 37-41) by land through
Syria and Cilicia,	confirming the Churches, and delivering the decrees of the Council of Jerusalem. Hence they proceed, probably past Tarsus, to
Derbe and Lystra.	At the latter place Paul meets Timothy, who had probably been converted by him on his former visit (Acts 16. 1; 2 Tim. 1. 5). After circumcising him, he takes him with him through the district of
Phrygia and Galatia.	Here they establish Churches, but the Apostle falls sick ¹ (Gal. 4. 13), and being forbidden by Divine intimation to preach the word in Asia ² , they make their way (Acts 16. 7, R.V.) ² over against ²
Mysia,	that is Mysia Minor, which belonged to Bithynia. But again 'the Spirit of Jesus' (Acts 16. 7, R.V.) forbids their proceeding in this direction, and under Divine guidance they make their way to
Alexandria Troas,	a Roman colony, on the N.W. coast of Asia Minor. Here St. Luke joins the Apostle ³ , and a vision of a Macedonian invites him to Greece. Thereupon they embark, and after touching at Samothracia, land at
Neapolis (<i>Kavala</i>), Philippi,	a seaport of Thrace. Thence they proceed across the Pharsalian plain to a Roman colony of Macedonia (Acts 16. 11), founded by Augustus, and, as there is no synagogue, repair to a Proseucha, or House of Prayer, outside the city on the banks of the river Gangites (Acts 16. 13). Here Lydia,

¹ Probably 'the thorn (or "stake," R.V. marg.) in the flesh' alluded to in ² Cor. 12. 7.

² Including Mysia, Caria, and Lydia.

² Note the change of person in Acts 16. 10. The late illness of the Apostle would make the services of 'the beloved physician' (Col. 4. 14) very acceptable.

PLACES.	Incidents.
~ .	a seller of purple from Thyatira 1, is converted, but in consequence of the exorcism of a sorceress by the Apostle, Paul and Silas are arraigned before the magistrates 2, who
	scourge and imprison them. During the night, how- ever, they are miraculously delivered, and the jailor and his household are converted and baptized (Acts 16. 33). Leaving Luke at Philippi, Paul, Silas, and Timothy pass through Amphipolis and Apollonia to
Thessalonica,	the metropolis of Macedonia, where they stay three Sab- bath-days (Acts 17.2), and Paul preaches with much
	success. But his enemies, the Jews, assail the house of Jason, where he is lodging, accuse him before the rulers of the city or 'politarchs' (Acts 17. 6), and succeed in driving him thence to
Berœa,	about sixty miles S.W. of Thessalonica, where he is well received both by Jews and Greeks, till his enemies from Thessalonica render a longer stay impossible (Acts 17.13). Thereupon he is sent by the brethren by sea (probably from Dium) to
Athens,	which he reaches alone, Silas and Timothy having been left behind (Acts 17. 14). Here he disputes with the Jews, converses with the philosophers, and is forced to address the latter on Mars' Hill (Acts 17. 22-33). But, meeting with little success, he repairs to
Corinth,	the capital of the Roman province of Achaia, and the residence of the proconsul Gallio. Here he is joined by Silas and Timothy, and for a year and a half the Apostle makes this great mercantile centre his head-quarters, writing the two Epistles to the Thessalonians, and working with Aquila and Priscilla at his craft of tent-making (Acts 18. 2, 3). After some time the Jews bring him before Gallio, who treats his accusers with

¹ The celebrity of Thyatira for its purple-dyeing is as old as Homer, Il. 4. 141.

Evidence found accidentally on an ancient archway of Thessalonica attests St. Luke's fidelity here to facts. An inscription still legible of the date A.D. 69-79 gives this very title 'politarchs' to the magistrates, and names seven such who

bore the office. It is now in the British Museum.

* Achaia was a senatorial province under Augustus; then placed on the list of imperial provinces; then restored by Claudius to the senate. Thus the title proconsul is absolutely accurate (Acts 18, 12, R.V.).

² These magistrates are specially called practors in Acts 16. 20, 22 (R.V., marg.), the duumviri specially appointed, as Cicero tells us, to administer justice in the Roman colonies. For further indications of St. Luke's accuracy, notice the rods of the Roman lictors (Acts 16. 22; 2 Cor. 11. 25), the stocks (Acts 16. 24), the respect for the rights of Roman citizens (Acts 16. 38).

Cenchree, Ephesus, Cæsarea, Eventually he sails with Aquila and Priscilla from the eastern port of Corinth, to where he leaves his two companions, going on himself and thence by land to Jerusalem to keep the Feast Pentecost (Acts 18. 21); hence he returns to	PLACES.	Incidents.
Cenchreæ, Ephesus, Cæsarea, the eastern port of Corinth, to where he leaves his two companions, going on himself and thence by land to Jerusalem to keep the Feast Pentecost (Acts 18. 21); hence he returns to		indifference 1, and drives them from his judgment-seat. Eventually he sails with Aquila and Priscilla from
Ephesus, Cæsarea, where he leaves his two companions, going on himself and thence by land to Jerusalem to keep the Feast Pentecost (Acts 18. 21); hence he returns to	Cenchreæ,	the eastern port of Corinth, to
Pentecost (Acts 18. 21); hence he returns to	Ephesus,	where he leaves his two companions, going on himself to
Anticoh and remains there some time (Acts 18, 23).	Cæsarea,	Pentecost (Acts 18. 21); hence he returns to
Hill Telland Mere Some 1111 (1111 1111 1111 1111 1111 1111 1	Antioch,	and remains there 'some time' (Acts 18. 23).

III.

St. Paul's Third Missionary Journey with Timothy and others.

Acts 18. 23—21. 17.

A.D. 54, Lewin; A.D. 54, Conybeare and Howson.

PLACES.	INCIDENTS.
Antioch.	After staying some time at Antioch, St. Paul, accompanied by Timothy and probably Titus, commences his third
Galatia and Phrygia,	Missionary tour by visiting the Churches of of which visit no details are given; but from I Cor. 16. I, 2, we infer that he exhorted the members of these Churches to relieve by weekly offertories their poorer brethren in Judea. Thence he proceeds to
Ephesus,	the capital of Roman Asia ² . Here he rebaptizes some disciples of John the Baptist (Acts 10.2-7), and makes the city his centre of activity for upwards of three years. At first he labours in the synagogue, then in the school or lecture-room of one Tyrannus, refuting
	Pagan errors and the imposture of sorcerers, who publicly burn their books and confess their fraud. At length, at the instigation of Demetrius, a craftsman engaged in the manufacture of silver shrines of Artemis (Diana), he is assaulted during the great annual Pan-

¹ The easy indifference of Gallio is in perfect keeping with what we know of him from Statius and Pliny.

² Ephesus, in the accurate description of St. Luke, as a 'free city,' has its 'proconsuls' (Acts 19. 38, R.V.), its townclerk or 'recorder' (Acts 19. 35), its 'Asiarchs' (Acts 19. 31, R.V., marg.), its popular 'assembly' (Acts 19. 39); while the city is the Neweopos or 'Guardian of the Shrine' of Artemis (Acts 19. 35), of which the silver-smiths make models; and mysterious symbols, called 'Ephesian letters,' copied from inscriptions on various parts of the image (Acts 19. 19), are used as amulets and charms.

PLACES.	Incidents.
Troas,	Ionic Festival, and compelled hastily to depart. With Tychicus and Trophimus (Acts 20. 4) he proceeds to where he is in the greatest anxiety (2 Cor. 2. 12) about the effect of his letter to the Corinthians. At length,
Philippi,	the suspense becoming unbearable (2 Cor. 2. 13), he resolves to proceed to Macedonia, and presses on to where he is at last relieved by the tidings brought by
	Titus (2 Cor. 7. 6); and he writes in the fulness of a thankful heart his Second Epistle to the Corinthians. Then, while Titus, Luke, and Trophimus proceed to Corinth, he continues his labours in the northern regions of Greece, and penetrates into 'the parts about Illyricum' on the eastern shore of the Adriatic Sea (Rom. 15.
	19), and with the approach of winter, A.D. 57, removes
Corinth.	to Achaia, and takes up his abode at Here, during a stay of three months, he writes his <i>Epistles</i> to the Galatians and the Romans. His intention to sail for Jerusalem with the now completed offerings for the
	poor is frustrated by a plot formed by the Jews against his life (Acts 20. 3), and he proceeds by land through Macedonia to
Philippi,	while Sopater of Eeroca, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus proceed in advance to Troas. At Philippi the Apostle stays behind with St. Luke, and there keeps the Feast of the Passover (Acts 20. 6). Then they set sail, and in five days reach
Troas,	and join the other disciples. Here on the last Sabbath of their stay the Apostle preaches in an upper-room; Entychus falls from the window, but is miraculously restored by St. Paul, who amidst great joy 'breaks bread' in the congregation, and then travels by land to meet his companions, who had gone round by ship, at a seaport of Mysia, opposite Lesbos.
Assos.	At Assos they all embark, and touch at
Mitylene,	the chief town of Lesbos. The next day they anchor off Chios (Acts 20. 15), and the day following put in at
Trogyllium,	a promontory on the mainland opposite the island of Samos. The next day they touch at
Miletus,	the ancient capital of Ionia. From here St. Paul summons the elders of Ephesus and takes leave of them in a solemn address (Acts 20. 18-35), warning them to tend the flock committed to their charge. Launching thence, they sail with a fair wind past Coos and Rhodes to
Patara,	a seaport of Lycia, where they change vessels, and embark on one sailing direct to Syria. Sighting Cyprus, and leaving it on the left hand, they make straight for the port of

PLACES.	INCIDENTS.
Tyre, Ptolemais,	where their vessel is bound to unload her cargo, and the Apostle is able to remain seven days in the society of the Tyrian Christians (Acts 21. 4). At length, in spite of warnings of coming danger, and after a solemn farewell on the seashore, he proceeds to the modern Acre. Here the sea voyage comes to an end; and after remaining one day the little company set out on foot for
Cæsarea, Jerusalem,	and find a home in the house of Philip the Evangelist (Acts 21. 8). Here the prophet Agabus binds his own hands and feet with Paul's girdle 1, signifying thus the Apostle's approaching imprisonment; while St. Luke and the rest implore him not to go up to Jerusalem. But it is all in vain. With Mnason of Cyprus, 'an early disciple' (Acts 21. 16, R.V.), he sets out by land for where they are received by a full assembly of the
	Apostles and elders, who advise St. Paul to consult the prejudices of his countrymen, and prove himself an observer of the Jewish Law by joining four men in the completion of a Nazarite vow and defraying their expenses (Acts 21. 20-25). This he does, but is afterwards seized by a tumultuous mob, who would have torn him to pieces had it not been for the intervention of Claudius Lysias, the Roman commandant, who extricates him from their hands, and eventually sends him to Cæsarea to the governor Felix (Acts 23. 26-35).

XXXVII. ST. PAUL'S VOYAGE TO ROME,

With St. Luke, Aristarchus, and certain Prisoners under charge of Julius, a Centurion of the Augustan Cohort.

Acts 27, 28.

A.D. 60.

PLACES.	INCIDENTS.
	Having appealed from the tribunal of Festus to that of the Emperor at Rome (Acts 25. 11), St. Paul sets sail from

¹ For similar symbolical acts employed by prophets, see 1 Kings 22. 11; Isaiah 20. 2.

PLACES.	Incidents.
Cæsarea	in a ship of Adramyttium, a seaport of Mysia, in charge of Julius, a centurion of 'the Augustan cohort' (Acts 27, 1). They first touch at
Sidon,	probably for purposes of trade, and the Apostle receives on shore the kind attention of his friends, and thence sail 'under the lee' (Acts 27. 4, R.V.), i.e. along the
	north side of
Cyprus, Myra,	and 'across the sea which is off' Cilicia and Pamphylia ¹ , to then a flourishing seaport of Lycia. Here the centurion finds an Alexandrian corn-vessel bound for Italy, and trans-ships his charge into her, and she sets sail, laden
	with a heavy cargo and upwards of 276 souls on board. Owing to unfavourable winds, it is only after many days (Acts 27. 7) that they come over against
Cnidus,	a promontory of Caria, at the extreme south-west of the peninsula of Asia Minor. Here the wind stops their direct course (Acts 27. 7), and the vessel is driven southward to
Salmone,	the eastern promontory of Crete. Rounding it, they work their way with difficulty under the shelter of its southern coast to
Fair Havens,	near which, about five miles to the east, was the city of Lassea. Here St. Paul advises them to winter, but the harbour being incommodious, they resolve to try and reach
Phœnix (R. V.),	the town of palms ² , a harbour looking north-east and south-east. Weighing anchor, they set sail, but are caught by a violent wind, called Euraquilo (Acts 27. 14, R.V.), 'beating' down from the heights of Ida on the Cretan shore ', and are driven under the lee of
Cauda (R. V.),	or Clauda, an island south-west of Crete, and with much difficulty succeed in hoisting on board the boat, which they are towing behind (Acts 27. 16). They then proceed to undergird the vessel, i.e. to pass strong cables round her hull, and being afraid they should drift on the Syrtis, a dangerous sandbank north of Libya, they lower the gear (Acts 27. 17, R.V.), and drive slowly

¹ The direct course would have been straight to Patara, keeping to the south of Cyprus.

² Several towns of Crete have palm-trees on their coins.

3 Literally 'down the south-west wind and down the north-west wind,' Acts 27. 12, R.V. marg.

4 'The wind would descend from Mount Ida, which was just above them, in heavy squalls and eddies, and drive the now helpless ship far from the shore.' Sir C. Penrose in C. and H.

⁵ Cauda or Clauda, now Govdo. See Acts 27. 16, R.V.

PLACES.	INCIDENTS.
	before the wind. On the next day they proceed to lighten the ship by throwing the freight overboard (Acts 27. 18, R.V.), and on the <i>third</i> day they cast out the tackling, probably the mainyards, of the ship. At
	midnight of the fourteenth day, as they are drifting to and fro in 'the sea of Adria' (Acts 27. 27, R.V.), they suspect from the noise of the breakers they are nearing land. After sounding they let go four anchors from the stern, and on the next day run the ship aground on
	a creek, where two seas met, of the island of
IIelita (Malta),	at that time much uncultivated, and inhabited by a population of Phœnician origin; and here by swim-
	ming or floating on portions of the wreck they effect a landing. The people receive them hospitably, kindle
	a fire, and welcome them to its genial warmth. A
	viper comes out of the sticks St. Paul is gathering, and fastens on his hand. The people at first deem him a
	murderer, but when he flings it off unharmed, they regard him as a god. St. Paul miraculously heals the
	father of Publius, the chief Roman officer 1 of the island,
	who is afflicted with fever and dysentery, and after a stay of three months, sails in another Alexandrian corn-
	ship, called 'the Twin Brothers' (Acts 28. 11, R.V.), and reaches
Syracuse,	the chief city of Sicily. Here they stay three days, and from thence shape a course northwards towards the straits of Messina. But the wind being against them, they are constrained after 'making a circuit' (Acts 28.
	13, R.V.) to put into
Rhegium,	at the extreme south-west of Italy, where they remain one day. On the following morning they reach
Puteoli (Possuoli),	in the Bay of Naples, at this time the regular harbour for the Alexandrian corn-fleets. Here they rest seven days, with certain of the brethren, and then proceed by land to
Appii Forum,	about forty miles from Rome, where a welcome company of brethren meet them, and the Apostle 'thanks God and takes courage' (Acts 28.15). Ten miles further on they reach
The Three Taverns,	where a second company greets them, and thus at length the Apostle reaches the imperial city, A.D. 61, and is handed over by Julius to the prefect of the prætorian guard.

¹ The chief officer of Malta, under the governor of Sicily, was called πρῶτος Μελιταίων, Primus Melitensium. The title is found on an inscription from the island Gaulus, close to Malta. Böckh, Corpus Inscr. Grac. No. 5754.

PART V.

PALESTINE, ITS INHABITANTS, PHYCICAL GEOGRAPHY, CUSTOMS, &c.

XXXVIII. POLITICAL CONDITION OF JUDÆA IN THE FIRST CENTURY A.D.

1. The Political Condition of Palestine during the first century A.D. was singularly complicated and anomalous, and its complications perplexed even the sagacious Tacitus. (i) At the opening of the century it was a single united kingdom under Herod the Great (Matt. 2. 1). (ii) Then on his death it was split up into a set of principalities under his sons; his son Archelaus receiving Judæa and Samaria, with the title of king (Matt. 2. 22), Herod Antipas obtaining Galilee and Peræa with the title of tetrarch (Luke 3. 1); Herod Philip receiving with the same title the region beyond Jordan, including Batanæa, Trachonitis, and Auranitis (Luke 3. 1). The Herodian family thus seemed securely established, but (iii) before long Judæa and Samaria were reduced to the condition of a Roman province, while Galilee, Ituræa, and Trachonitis continued under native princes (Luke 3. 1). Then (iv) in the person of Herod Agrippa the old kingdom of Palestine was for a while restored (Acts 12. 1). Finally (v) the whole country was reduced to the condition of a Roman province, and Roman procurators once more governed it (Acts 23. 26; 24. 27). Thus within a space of fifty years the country passed through five distinct phases of government.

2. Archelaus. During his reign of ten years Archelaus made many foes, and exercised great cruelty alike towards Jews and Samaritans; putting to death, according to Josephus, 3,000 Jews in the Temple not long after his accession. In A.D. 6, a complaint was preferred by his brothers and his subjects against him, before the emperor, on the ground of his tyranny. On repairing to Rome he was condemned to forfeit his province, and banished to Vienne in Gaul. And now 'the sceptre indeed departed from Judah,' and the kingdom of David and Solomon sank into the condition of a Roman province.

3. Coponius (A.D. 6-10). On the deposition of Archelaus, A.D. 6, Cyrenius, the governor of Syria, who was stationed at Antioch, received orders from the Emperor Augustus to annex Judæa and Samaria to the empire, and to place them under a procurator of their own, who was to reside at Cæsarea on the sea, and hold the country with Roman troops. Coponius, the first procurator under this arrangement, placed

a small garrison in the tower of Antonia, on the north-west of the Temple, and came up from Cæsarea to Jerusalem at the great festivals, leaving the government during his absence to the High Priest and ecclesiastical authorities. With the Roman governors came the Roman fiscal system, customs and excise, and this was regarded by the Jews as the last and most degrading mark of their subjection to a foreign power. The energy of the authorities repressed any actual outbreak against it in Jerusalem itself, but in the North desperate endeavours were again and again made to free the country. The effort, however, was always in vain. Nothing could withstand the terrible Roman legions.

- 4. Pontius Filate (A.D. 26-37). So long as Augustus occupied the imperial throne, the procurators were rapidly changed, Marcus Ambivius succeeding Coponius in A.D. 10, Annius Rufus following in A.D. 13, and Valerius Gratus in the next year, A.D. 14. But in the last year the new Emperor, Tiberius, resolved to check such rapid changes, and Valerius Gratus held his command till A.D. 25, when he was succeeded by Pontius Pilate. The new governor brought with him his wife and a Roman household to Cæsarea (Matt. 27. 19). Between his legionaries and the Jewish people there was no love lost. His attempts to introduce the Roman standards into the city; to hang up some brazen shields as trophies in the Temple; to use the Corban or Sacred Fund for the erection of a public aqueduct, and to crush in blood the insurrection which this caused, increased the general ill-will, while his cruelty to certain Galilæans, whose blood he mingled with their sacrifices (Luke 13. 1), roused feelings of horror and dread. Before his tribunal our Lord was brought, and after Pilate had covered himself with ignominy for all time by condemning Him to be crucified, he was sent to answer before the Emperor the complaints of certain Samaritans against his rule, A.D. 36, and is said to have died by his own hand, A.D. 40.
- 5. Herod Agrippa I. In the years immediately following Pilate's death, A. D. 41-44, Palestine seems once more to have come under the Herodian dynasty. Herod Agrippa I, a grandson of Herod the Great, was permitted by the Emperor Claudius to rule over the whole of Palestine with the title of king. To ingratiate himself with the Jews, he carefully observed the Pharisaic traditions, offered many sacrifices, and conformed to the Mosaic ritual. To further conciliate the Jews he became the persecutor of the Christians, put James the Elder to death, and would have slain St. Peter also, had it not been for his miraculous deliverance (Acts 12. 1-10). But Palestine did not long enjoy his rule. After he had reigned little more than three years, he was sitting at Cæsarea on the judgment-seat, clad in his royal robes, when the

people saluted him as a god, and he was suddenly smitten and died a horrible death A.D. 44 (Acts 12. 23).

6. Cuspius Fadus. On the death of Agrippa I, his son Herod Agrippa II being thought too young for the throne, the whole of Palestine was taken possession of as Roman territory, and its administration was given over to a procurator under the direction of the governor of Syria. The Roman procurators, even the best of them, instead of exercising mildness and toleration towards the Jews, only applied themselves with inexorable severity to suppress any movement of the national life. This was especially true in the cases of Cuspius Fadus, A.D. 44-46, Tiberius Alexander, A.D. 46-48, Ventidius Cumanus, A.D. 48-52, and Felix, A.D. 52-60. The rule of Alexander, an apostate Iew, was more ferocious than that of the Romans themselves. Felix, to use the words of Tacitus, 'exercised royal functions with all manner of cruelty and lust in the spirit of a slave,' and his government essentially developed the bitter feeling against Rome. At the same time the strifes and rivalries among the priests themselves, the war to the death between the nobles and the people, and the excesses of desperate fanatics increased the miseries of the nation.

7. Porcius Festus was sent by Nero to succeed Felix in A.D. 60, and, though disposed to act righteously, he found himself totally unable to undo the mischief wrought by his predecessor. After holding office for barely two years he died in Judæa, and the two procurators who succeeded him did all in their power to intensify the bitter conflict,

and hurry it on to its inevitable conclusion.

8. Albinus and Gessius Florus. Of these, Albinus, A.D. 62-64, perpetrated every kind of wickedness, increased the taxes to an unprecedented extent, and while the distracted country groaned under the heaviest burdens, the procurator and the high priest Annas alone enriched themselves. The last procurator, Gessius Florus, A.D. 64-66, was also the worst, for so unbounded was his tyranny that the people looked back with regret on the administration even of Albinus. He plundered not only individuals, but even communities, and laid deliberate schemes of iniquity for reaping his harvest of plunder. Many towns and villages were entirely deserted, and when the governor of Syria visited Jerusalem three millions of suppliant Jews entreated his interference, only to see Florus standing by his side and mocking at their complaints. By such outrages the cup of the people's sorrow was filled to the brim, and it needed only a spark to kindle the conflagration, the materials for which had long been gathering.

9. Repulse of Cestius Gallus. The fatal flame broke out in A.D. 66 at Cæsarea, where the heathen populace drove the Jews from

the city after an edict of Nero had condemned them to forfeit the rights of Roman citizens. The consequent rebellion extended in every direction, and at length Cestius Gallus marched from Antioch at the head of 10,000 Roman troops and 13,000 allies to quell the disturbance in Judæa. After vainly attempting to storm the Temple Mount, he drew off his forces, but was attacked by the Jews when entangled in the pass of Beth-horon, and suffered a disgraceful defeat. Nero, on receiving news of this disaster, handed over the command of the war with Judæa to Vespasian, who, after a successful campaign, was himself proclaimed Emperor A.D. 68, on the death of Nero, and upon this left for Rome, empowering his son Titus to continue the war.

10. Titus at the head of four legions and numerous auxiliary troops arrived before the walls of the Holy City a few days before the Passover, A.D. 70. Vast multitudes were assembled at the time within the walls to keep the Feast, and the rival factions seemed bent on destroying one another instead of making head against the common foe. Famine and pestilence raged fearfully, and hundreds of thousands of dead bodies were thrown over the walls. After Titus had penetrated the outer walls, many of the Jews retired to the Temple, which resembled a fortified place. Extremely anxious to save the Temple, Titus gave strict orders that it should be spared. But a soldier threw a blazing brand into the building, and all efforts to

extinguish the fire were in vain.

11. Capture of the City. Titus would at the last moment have checked the fury of his troops. But the legionaries, maddened by the length of the siege, flung each his torch into the midst of the splendid pile, and hurried to the work of carnage. The slaughter was terrible. The splendid Temple was consumed by flames, and not one stone was left upon another (Matt. 24. 2). The upper city was taken some weeks afterwards, and then the whole was levelled with the ground. More than one million of Jews perished in this war, and more than 90,000 prisoners were sold as slaves, or reserved for gladiatorial exhibitions. Among the spoils borne in the triumph of Titus were the table of shewbread, the golden candlestick, and the Book of the Law. The still extant triumphal arch erected in honour of Titus by the Roman Senate bears on one side a representation of the vessels of the Temple; and many coins were struck bearing on one side the figure of the captive daughter of Judah standing under a palm-tree, with the inscription 'Judæa devicta,' and on the other the escutcheon of the Roman legions 1.

See Schurer's Jewish People in the Time of Jesus Christ, vol. ii, pp. 145-243.

XXXIX. FAMILY OF THE HERODS.

(FROM LEWIN'S "LIFE AND EPISTLES OF SAINT PAUL.")

ANTIPATER, of Idumæa. m. Cypros. d. B.C. 48. Phasaël. HEROD the GREAT Joseph. Pheroras. Salome. (" Herod the king," Matt. ii. 1). d. A.D. 10. d. B.C. 4. Doris. MARIAMNE, Pallas. Phædra. Mariamne, Malthace. Cleopatra. Elpis. dau, of Alexander dau. of Simon. d. B.C. 4. the Asmonwan. Phasaël. Roxana. Antipater. Philip HEROD PHILIP. (Matt. xiv. 3). d. B.C. 4. Tetrarch of Trachonitis ("Philip," Luke iii. 1). m. Herodias. Salome d. A.D. 33. (Matt. xiv. 6). m. t. Herod-Philip. 2. Aristobulus. Aristobulus. Alexander. Herod. Salampso. Cypros. m. Bernice. m Glaphyra. d. B.C. 6. d. B.C. 6. ARCHĖLAUS, ANTIPAS, Tetrarch of Galilee Tigranes. Alexander. Ethnarch of Judæa (Matt. ii. 22). ("Herod the tetrarch," Tigranes, Matt. xiv. 3). deposed A.D. 6. K. of Armenia. m. 1. dau. of Aretas. 2. Herodias. Alexander, deposed A.D. 49. K. of Cilicia. AGRIPPA I. Herod, Aristobulus. Herodias Mariamne. K. of Judwa. (" Herod the king," K. of Chalcis. m. Jotape. (Matt. xiv. 3); m. Antipater. d. A.D. 48. m. 1. Philip. m. r. Mariamne. 2. Bernice. Acts xii). 2. Antipas. m. Cypros, dau, of Salampso. Aristobulus. Bernice. Hyrcanus. d. A.D. 44. AGRIPPA II. Drusus. Bernice Mariamne. Drusilla K. of Trachonitis ("King Agrippa," (Acts xxv. 13). m. r. Archelaus. (Acts xxiv. 24). m. I. Marcus. 2. Demetrius. m. 1. Azizus. 2. Herod of Chalcis. Acts xxv). 3. Polemo. d. A.D. 99. Last of the Herods. Agrippa.

XL. JEWISH SECTS, PARTIES, ETC.

INTRODUCTORY.

THE return from the Captivity in Babylon was the beginning for the Iews of long years of struggle for the maintenance of their distinctive national and religious life. The dominant Hellenism threatened to absorb or destroy all that was characteristic of the old Hebraism. Hence there arose among the Jews at various times and under various names a national party, men who, by emphasising what was distinctive in Judaism, sought to retain the old isolation and resist the Gentile. It is in this struggle between Judaism and Hellenism that the more important Jewish sects and parties find their explanation. The struggle had a twofold aspect, religious and political. The Pharisees, for example, embodied the principle of rigid observance of the Mosaic Law with its overgrowth of Rabbinic tradition; the Zealots were the extreme party of political independence: while the opposite principle of moderation and concession found expression on the religious side in the Sadducees and on the political in the Herodians. The following is a list of the main distinctions in Biblical times :-

Pharisees
 Sadducees
 Essenes
 Herodians
 Zealots
 Galilæans
 Assassins

Distinctions chiefly religious.
Distinctions chiefly political.

In addition to these the following various terms may here be conveniently explained:—

- 8. Scribes.
- 9. Lawyers.
- 10. Nazarites.
- 11. Proselytes.
- 12. Publicans.
- 13. Samaritans.
- 14. Sanhedrin.
- 15. Synagogue.

1. The Pharisees.

The Pharisees (Heb. Perushim, 'separated ones'—a name apparently bestowed upon them by their opponents in substitution for

the self-chosen title of *Chasidim*, 'pious ones'). The name well implies their distinctive principle, that of religious separation, not from their fellow Jews, but from the outside heathen world. This separation was to be preserved by a scrupulous adherence to the very letter of the traditional law. But this intense legalism, which may originally have been a genuine expression of the national religious sentiment, had become in New Testament days a cloak for all manner of hypocrisy, and our Lord exposes with terrible severity the hollowness of their piety (e.g. Matt. 23).

They formed an association, numbering, as Josephus tells us, 6.0co members. The practical obligations of Pharisaism were broadly two: (1) To observe with great strictness all the ordinances concerning ceremonial purity; (2) To be most scrupulous in the payment of tithes and other religious dues. In the interpretation of both these forms of religious duty the oral traditions of the Rabbis were ranked equally with, or even above, the letter of Scripture itself. On both points their insincerity was rebuked by our Lord: as to purity, in Matt. 23. 25; Luke 11. 39; and as to tithing, in Luke 11. 42; 18. 12; Matt. 23. 23. In doctrinal beliefs the Pharisees were sharply opposed to the Sad-They held to the belief in the existence of angels and spirits; expected the resurrection of the dead, and a future of reward or penalty; and carried their emphasis on the Divine pre-ordination to the verge of fatalism. They cherished the old Theocratic idea, and were naturally opposed to the Herodian and Roman powers. But they were primarily a religious organisation, not a political body. The bad side of the later Pharisaism is sufficiently prominent in the Gospel history: its good side should not be overlooked. The names of Hillel, his grandson Gamaliel (Acts 5. 34), and St. Paul (Acts 22. 3; 23.6; 26.5; Phil. 3.5) show that the society had attractions for what was best in the nation, while affording shelter to much that was false and bad.

2. The Sadducees.

The Sadducees. The derivation of the name has been in dispute. A Jewish legend derives it from one Tsadoq (Zadok), whose teaching that virtue was to be sought for its own sake, and not for future reward, found a perverted embodiment in Sadduceeism. But this is generally abandoned in favour of a derivation from the Heb. Tsaddiq, 'righteous;' and Dr. Edersheim suggests that the name was chosen as a retort upon the more arrogant title of 'pious,' adopted by the Pharisees.

In doctrine the Sadducees were in general opposed to the Pharisees. Dr. Edersheim says: 'Perhaps Sadduceeism may best be described as a general reaction against the extremes of Pharisaism, springing from moderate and rationalistic tendencies; intended to secure a footing within the recognised bounds of Judaism, and seeking to defend its principles by a strict literalism of interpretation and application.' Practically, however, as often happens, this negative reaction ended in a positive extreme of rationalism. They set aside the authority of tradition in favour of the letter of Scripture, and went on to deny all that Scripture does not plainly and literally teach. From the denial of virtue for reward's sake they seem to have advanced to the denial of any future reward and of any resurrection (Matt. 22. 23; Mark 12. 18; Luke 20. 27; Acts 23. 8); while in this last passage they are said to have denied the existence of angel or spirit. Another doctrinal characteristic was their assertion of man's free will as against the exaggerated 'fatalism' of the Pharisees. Their fundamental differences of doctrine naturally led to many differences on points of ritual, ceremony, and interpretation of canon law. They were fewer in number than the Pharisees, but their ranks included many of the highest and wealthiest. In Apostolic days the high priest and his party were of this sect (Acts 4. 1; 5. 17). They were less prominent than the Pharisees in their opposition to our Lord. though we find the two sects named together as seeking to entrap Him by questions (Matt. 16. 1; 22. 34), and linked by Him in His warning to His disciples (Matt. 16. 6); while John the Baptist bestows on both the scathing appellation 'generation of vipers' (Matt. 3. 7). When, after our Lord's death, it became clear that the cardinal doctrine of the new Christian sect was His 'resurrection from the dead,' the opposition of the Sadducees became more pronounced (Acts 4. 1, 2; 5. 17; 23. 6-10).

3. The Essenes.

The Essenes are not mentioned in Scripture, but are described by Josephus as one of the 'three philosophical sects among the Jews,' the other two being of course the Pharisees and the Sadducees. Their chief interest for the Biblical student lies in the alleged connexion between Essenism and Christianity. De Quincey in his well-known essay identifies the two, maintaining that under the name of Essenes (Gk. 'Eσσηνοί and 'Εσσαίοι) Josephus is really describing the early Christian community. But this view is untenable, if only from the radical differences between Christian doctrine and practice as set

forth in the New Testament, and the doctrine and practice of the Essenes as detailed by Philo and Josephus. Thus Dr. Edersheim says with emphasis, 'Neither John the Baptist and his baptism, nor the teaching of Christianity, had any connexion with Essenism' (Jesus the Messiah, vol. i. p. 325). And Bishop Lightfoot, at the close of his exhaustive essay on the Essenes (Colossians, p. 413), declares, 'Thus at whatever point we test the teaching and practice of our Lord by the characteristic tenets of Essenism the theory of affinity fails.'

The derivation of the name is very doubtful. Bishop Lightfoot hesitates between the Syriac chasi, 'pious,' and the Hebrew chāshā, 'to be silent,' inclining to the latter, according to which the term would signify 'the silent ones, who meditate on mysteries.' Dr. Edersheim identifies the name with the Hebrew chitsōnim, 'outsiders,' and supposes that they were so called by the Pharisees to indicate contemptuously their position with regard to orthodox Judaism. 'While the Pharisees and Sadducees were parties within the Synagogue, the Essenes were, although strict Jews, yet separatists, and, alike in doctrine, worship, and practice, outside the Jewish body ecclesiastic.'

Their one distinctive principle was the striving after purity. In this they find contact with the Pharisees: Essenism has even been described as an exaggerated Pharisaism. But the differences are fundamental. Purity to the Pharisee meant freedom from ceremonial defilement; the way to it lay in the rigid observance of ordinances; the attainment of it conferred the merit of sanctity. The Essenes sought a purity more absolute, a freedom from the pollution that comes of contact with the material, in order that the spirit might find a freer and larger fellowship with the Divine. To this end they lived a life separate from the world. Their settlements were chiefly in the country districts, where the defilements of the cities were unknown. Their life was of extreme simplicity, and communistic in character. Under direction of the officers of the order they worked, prayed, and took their meals together; from a common fund they administered charity to those in need. All members of the order passed through a novitiate of three successive grades, each lasting a year. Admission to full membership involved the taking of a terrible oath binding to separation, a severe asceticism, and the most absolute secrecy.

The exclusiveness and mysticism of their doctrine are in the Epistle to the Colossians strikingly contrasted with the free revelation of God in Jesus Christ. In their punctilious observance of the Sabbath, their abstinence from forbidden food, and the frequency of their lustrations, they resembled and went beyond the Pharisees. But besides this they practised a rigorous discipline. Marriage was re-

pudiated. They abstained from meat and wine. The use of oil for anointing—so necessary in hot climates—was esteemed a luxury, and forbidden. Their food, dress, work, were of the simplest; their intercourse with the world was limited to a charity freely shown to all. They rejected the Levitical priesthood and sacrifices: their only sacrifice was the common meal, their only priests the baker who prepared the meal and the officer who presided over it. Josephus gives the number of the brotherhood as 4,000, but—mainly no doubt through the practice of celibacy—they would seem to have quickly diminished and died out. Much of their distinctive doctrine, however, reappears in the later Gnostic heresies.

4. The Herodians.

The Herodians were a political party rather than a religious sect. They were the partisans of the Idumæan dynasty, which, springing from heathenism, remained in taste, inclination, barbarity, and licentiousness, heathen still, though from state policy conforming outwardly to the Jewish ritual observances. Their distinctive principle was that of concession to the reigning power. Supported in authority and position solely by Roman might, they endeavoured to repay their benefactors by performing their part of the compact in leavening the Jewish nation with laxity of moral tone, religious indifferentism, and the policy of temporising under Roman ascendancy. Hence they vied with the Sadducees in scepticism and the Greeks in licentiousness, pandered to the vice and cruelty of the Herods, and truckled to the Romans. Their natural opponents were the Pharisees, who held tenaciously to all that was Jewish, and resisted all Gentile contamination. It is the more significant that Herodian and Pharisee are found joined in deadly hostility to Jesus (Mark 3, 6; Matt. 22, 16). On the teaching of both He utters the same condemnation (Mark 8. 15).

5. The Zeaiots.

The Zealots are named by Josephus as a fourth party, supplementary to the Pharisees, Sadducees, and Essenes. They were the party of political resistance to Herod and the Romans, Nationalists politically as the Pharisees were Nationalists religiously. Hence they are the very antithesis of the Herodians. These 'brave free highlanders of Galilee' took up their arms under Eleazar at the beginning of the reign of Herod the Great, and both then and in subsequent risings were repressed with merciless severity. But their spirit of fervid nationalism was never quenched. Their name indicates the

intensity of their zeal (Gk. $\zeta\eta\lambda\omega\tau\dot{\eta}s$). One of the apostles, Simon, had apparently been one of them; in Luke 6. 15; Acts 1. 13, he is surnamed the Zealot; while in Matt. 10. 4 (R. V.) he receives the corresponding Hebrew title of The Cananaan (Heb. qanna, 'zealous' = Gk. $\zeta\eta\lambda\omega\tau\dot{\eta}s$).

6. The Galilæans.

The Galilæans, i.e. natives of Galilee, were looked down upon by the southern Jews as an ignorant and rustic folk. Thus the name became a term of reproach.

Moreover, they were a people of passionate and excitable temperament, a spirit which found expression in the sect of Zealots. In the 'days of the taxing' (Luke 2. 2) we learn from Josephus that a serious rising in resistance to the tax took place under one Judas. And when this was finally crushed and Judas slain, the lawless spirit still survived to be a source of constant anxiety to the Roman authorities. So that the name Galilæan became almost a synonym for lawlessness and violence, and it was with intent to arouse prejudice that at His trial our Lord was said to be of Galilee (Matt. 26. 69; cf. Mark 14. 70).

7. The Assassins.

The Assassins (Acts 21. 38, R. V.). This is a better rendering of the word σικάρωι—the Greek form of the Latin word sicarii, from sica 'a short sword or dagger'—than the 'murderers' of the A. V. They were a secret society, well known at Rome in the last troubled years of the Republic. With dagger concealed beneath the cloak they secretly murdered their own or their patrons' enemies, generally escaping detection by the swiftness of the attack and an adroit mingling with the horror-stricken crowd. It would appear that the extreme fanatics among the 'Zealots' formed themselves into a Jewish branch of these Sicarii, visiting Jerusalem at feast times, and secretly despatching those whom they deemed the enemies of their country. The incidental notice in Acts 21. 38 receives full and striking confirmation from Josephus.

8. The Scribes.

The Scribes (Gk. γραμματεύs, a term which means more than 'writer,' and implies learning, the Latin litteratus. The Hebrew equivalent is Sōpherim). The New Testament order of Scribes apparently had its rise in Ezra, of whom we read that 'he was a ready scribe in the law of Moses,' and that he 'had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments' (Ezra 7.6-10). The work begun by him was committed

either by himself or his successor to a formally constituted order of scribes. Their functions were to guard, transcribe, and interpret the sacred oracles. Gradually this function of interpretation became the most important, and from it the later scribe derived his great authority. 'He is the Divine aristocrat among the vulgar herd of rude and profane "country-people" who "know not the Law" and are "cursed." More than that, his order constitutes the ultimate authority on all questions of faith and practice; he is "the Exegete of the Laws," the "teacher of the Law," and along with the chief priests and elders, a judge in the ecclesiastical tribunals, whether of the capital or in the provinces. Although generally appearing in company with the Pharisees, he is not necessarily one of them, for they represent a religious party, while he has a status and holds an office 1.

Their legitimate office of interpretation of the Scriptures is illustrated in Matt. 2. 4; 17. 10; Mark 12. 35; while their burdensome additions to the Mosaic Law (afterwards collected into the *Mishnah* or 'second Law') receive terrible condemnation from our Lord in Matt. 28. They are frequently joined with the 'priests' and 'elders' as one constituent

of the Sanhedrin.

9. The Lawyers.

The Lawyers (Gk.νομικός, from νόμος 'law') are generally regarded as identical with the Scribes. The 'lawyer' of Matt. 22. 35 is called a 'scribe' in the parallel passage of Mark 12. 28. The difference may have been one of function; the same man being called 'scribe' as being a 'learned man,' or 'lawyer' as skilled in different matters of law, or yet again 'teacher of the law' (Luke 5. 17; Acts 5. 34; I Tim. 1. 7), having regard to his function of teaching. But it is quite possible that certain of the scribes received a technical training to fit them to plead in the ecclesiastical courts on questions of Sabbath observance, divorce, and the like. In this case the 'lawyers' would form a class within a class.

10. The Nazarites.

The Nazarites, or Nazirites (Heb. nāzar, 'to separate or consecrate,' whence nāzīr, 'a separated one'), were not a brotherhood but individuals under a personal vow. They were of two classes, 'Nazarites for life,' those who in infancy were dedicated under this vow to God, and the more usual 'Nazarites of days,' who bound themselves for a limited period, generally 30 days, sometimes 60 or 100 or even

¹ Edersheim, Jesus the Messiah, i. p. 93.

longer. Of the former class were Samson, Samuel, John the Baptist; while the references in Amos 2.11, 12; Acts 21.23-26, evidently point to 'Nazarites of days.' The vow of St. Paul at Cenchreæ was of another kind. The meaning of the Nazarite vow was to symbolise the consecration due to God. Its outward accompaniments were of the simplest kind: abstinence from all wine and strong drink was rigidly enjoined, pollution from dead bodies prohibited, and the hair allowed to grow long. The details of the vow and the ceremonies of release are fully set forth in Numbers 6.

To avoid possible misconception, it may be well to note that the words *Nazarite* and *Nazarene* are wholly unconnected. The form 'Nazirite' (as in R. V.), while etymologically correct, better marks the distinction.

11. The Proselytes.

The Proselytes (Gk. προσήλυτος, 'an approacher, new-comer') were Gentiles converted to Judaism. They are said to have been of two kinds, viz. 'Proselytes of Righteousness,' and 'Proselytes of the Gate.' The former were circumcised, admitted to the full religious privileges, and charged with the entire obligations of the Mosaic covenant, but were not esteemed to be heirs of the promises made to Abraham and his seed. They were also baptized, being wholly immersed in the presence of three witnesses who acted, in some measure, as sponsors. The latter were allowed to join in the worship of God, standing in the outer 'court of the Gentiles;' they were not bound by the ceremonial laws of Moses, but only by the moral ones, or, as they were called, the Seven Precepts of Noah, directed against idolatry, profanity, murder, uncleanness, theft, rebellion, eating of blood. They were not circumcised, nor is it certain that they were baptized. They are probably those spoken of as 'devout men' in the Acts of the Apostles (Acts 13. 50; 16. 14; 17. 4, 17, &c.). A difference was made between various nations, no heathens being admitted direct into the condition of Proselytes of Righteousness. Edomites and Egyptians had this privilege in the third generation, while Ammonites and Moabites were excluded till the tenth, before which they had none of the civil rights and advantages peculiar to the lew by descent. This exclusiveness caused the controversy in the Christian Church as to the admission of the Gentile converts without circumcision (Acts 15). One of the seven 'deacons' was a Proselyte from Antioch.

12. The Publicans.

The Publicans were the tax-collectors of the civil power. The

taxes were farmed by rich Roman citizens of the Equestrian Order, or sometimes by a joint-stock company at Rome, who had agents in the provinces to arrange the actual collection from the people. These agents divided the country into districts, and offered each district to public competition, to be farmed by the highest bidder. The purchaser was usually required to pay the purchase money, either wholly or by instalments, in advance, and he was at liberty to recoup himself. He was always a native of the country, well versed in its resources and the temper of its people; using his knowledge and power to extort as much as possible for his own profit. In this he was backed by the Equestrian Order at Rome, who carried most oppressive decrees in the Senate against defaulters. Strictly speaking, the term publicani applies only to the direct farmers of the taxes from the Government; the subordinate agents were called portitores; the 'publicans' of the A. V. being taken from the inexact rendering of the Gk. τελώναι by the Lat. Vulgate. Such were the Jewish 'Publicans;' universally despised; branded as 'plunderers,' as 'beasts of prey;' classed with 'bears and lions,' and coupled with the vilest and most contemptible characters. As much of the tax was an ad valorem duty on property and produce, which the publican gauged, there was ample opportunity for unjust exaction. To this general odium must be added the peculiar sting to 'Abraham's seed, in bondage to no man,' that they were no longer free; and the question was ever rife, whether it were 'lawful to pay tribute to Cæsar;' thus the publicans, as unscrupulous agents of a heathen power, were regarded as traitors to their country and their God. Even our Lord classes them with 'heathen men' (Matt. 18. 17); and the Jews forbade marriage with a family in which there was one publican, which thereby became polluted.

13. The Samaritans.

The Samaritans were by origin a mixed heathen people, derived from the colonists whom the King of Assyria sent to inhabit the land of Samaria after he had carried the Israelites captive (2 Kings 17. 24). These colonists had been drawn from various eastern nations; and they continued to practise their different forms of national idolatry, until the plagues sent among them by God led them to petition the King of Assyria for a priest of the God of the country to teach them the old form of worship (2 Kings 17. 26-41). He was stationed at Beth-el, and they endeavoured to combine a formal reverence of God with the practice of their own heathen rites. In all probability intermarriages took place between these heathen settlers and the remnant

of the ten tribes, so that in course of time the Samaritans might justly claim a partial Israelitish descent. After the Captivity of Judah they sought an alliance with the returned Jews, offering to aid in the work of restoring the Temple. The alliance was decisively refused, and the Samaritans became the Jews' bitter enemies (Ezra 4. 1-6). Some amount of intermarriage however took place, and when Nehemiah enforced the Mosaic Law as to mixed marriages, Manasses, a Jewish priest, who had married the daughter of Sanballat, chief of the Samaritans, was expelled from Judah, and headed a secession to Shechem, where he taught the people the Mosaic ritual, and erected a rival temple on Mount Gerizim: and this mixed community began to claim descent from the patriarchs, and a share in the promises, adopting the Pentateuch and Books of Joshua and Judges as their sacred books. Having the advantage of occupying a place of peculiar sanctity (Shechem), surrounded by the tombs and memorials of the patriarchs, and dividing the two portions of the Israelite people (Galilæans and Iews), they held a very strong vantage-ground, which they used to annoy their neighbours. They erected false beacons to render nugatory the announcements of the great festivals; refused a passage through their territory to pilgrims going up to the feasts (Luke 9. 51-56); defiled the temple by scattering dead men's bones upon its altar; and finally welcomed the invasion of Alexander the Great, and offered him their temple for a heathen fane,—a proceeding which resulted in its final destruction by the Jews under John Hyrcanus (B.C. 130).

The old feud between the ten tribes and the house of David was renewed with double hostility by the Samaritans, Shechem and Jerusalem being the centres of animosity, each possessing rival claims to sanctity. Hence the point of the Samaritan woman's questions to our Lord (John 4), and the readiness with which her fellow-citizens accepted the overture of one 'being a Jew' to receive them into full religious communion. The Samaritans now number scarcely 100 persons, living at Nablous (Shechem), preserving an ancient copy of the Pentateuch, keeping up an annual sacrifice of the Passover on Mount Gerizim, living peaceful and moral lives, and observing, with some peculiar variations, the Mosaic Law.

14. The Sanhedrin.

The Sanhedrin (Gk. συνέδριον, lit. 'a sitting together;' in A.V. and R.V. 'council') was the great 'Council' of the Jewish Church and people, which, after Alexander's conquest, if not before, held chief

authority 'in all causes and over all persons, ecclesiastical and civil.' It was suggested by the old institution of seventy-two elders (six from each tribe), appointed by Moses, at Jethro's suggestion, to relieve him in the administration of justice (Ex. 18. 14; Num. 11. 16). There is no trace of such a tribunal in the Book of Joshua, or in the time of the Judges or of the Kings. It consisted of an equal number (twenty-four) of priests, scribes, and elders, all of whom were required to be married, above thirty years of age, well instructed in the Law, and of good report among the people. This constituted the Supreme Court of Judicature and Administrative Council, taking cognisance of false doctrine and teaching, as well as of breaches of the Mosaic Law, and regulating both civil and ecclesiastical observances peculiar to the Jewish nation. The power of life and death was taken from it by the Roman government (John 18, 31), which otherwise covenanted to respect its decrees; though during the interval between the death of Tiberius and the accession of Caligula, and in the absence of Pilate at Rome. the opportunity was seized to stone Stephen and to put others to death.

The Sanhedrin usually met in the hall Gazzith, within the Temple precincts, though special meetings were sometimes held in the house of the high priest (Matt. 26. 3), who was generally (but not necessarily) the president. There were also two vice-presidents; two scribes, or 'heralds,' one registering the votes of acquittal (or noes), and the other those of conviction (or ayes); and a body of lictors, or attendants (Matt. 26. 58). The assembly sat in the form of a semicircle, the president occupying the centre of the arc, the prisoner that of the centre of the chord, while the two heralds sat a little in advance of

the president, on his right hand and his left.

There were also lesser councils or tribunals in the towns; of three members, where the male inhabitants did not exceed 120, and, in other cases, of twenty-three. These were subordinate to the great Sanhedrin. Probably to one of these lesser tribunals reference is made in the 'judgment' of Matt. 5. 22.

15. The Synagogue,

The Synagogue (Gk. συναγωγή, 'a gathering together;' Heb. Keneseth) was a term applied both to the congregation in a provincial town, and to the room in which it met during the week for mutual instruction, disputation, and administration of justice, and on the sabbath for prayer and praise, not sacrifice. The institution of the Synagogue dates probably from the Captivity in Babylon. These

buildings were the schools of the children, the debating clubs and libraries of the youths; there were 480 of them in Jerusalem.

The principal officers of the Synagogue were:-

- 1. The Batlanim (men of leisure). It was a rule that no synagogue should be erected in any place unless it contained ten 'men of leisure' who could devote their time to the administration of the synagogue. These were the 'Rulers of the Synagogue,' also called the 'shepherds,' and the 'elders:' they had special seats of honour assigned them during divine worship (Acts 13. 15; Matt. 23. 6). They also formed the local Sanhedrin or tribunal.
- 2. The Sheltach (*Delegate*). He was one of the elders, delegated by the Chief Shepherd (*Parnas*) to recite the most sacred portions of the liturgy. The office was not permanently vested in one person, but one so delegated was the mouthpiece, for the time being, of the congregation. In large towns the qualifications required were considerable and were strictly exacted: they probably became the groundwork of those required for the Christian ministry (1 Tim. 3. 1-7). This was the office held by our Lord on the memorable occasion at Nazareth (Luke 4. 16).
- 3. The Chazzan (literally *Inspector*), the permanent minister or attendant (Luke 4. 20), whose duties were partly ecclesiastical, partly civil. He frequently acted as schoolmaster.
- 4. The Methurgeman (Interpreter). As the synagogue came principally into use in later times, when Hebrew was not well known and Greek was more generally used in common life, the Law was expounded to the congregation by an interpreter, selected for his learning and knowledge of languages. To guard against false interpretation, the learned formed a guild of 'interpreters,' who drew up a Book of Paraphrases on the hebdomadal lessons, which from them was called the 'Targum.' This word Methurgeman, or Turgeman, has been corrupted into the modern Dragoman¹.
- ¹ For a graphic account of the Synagogue and its worship, see Edersheim, Jesus the Messiah, Bk. 3. chap. 10.

XLI. GEOGRAPHY AND TOPOGRAPHY OF THE BIBLE.

THE HOLV LAND.

INTRODUCTION.

In considering the Geography of the Bible, our thoughts at once centre in the land whose familiar title 'THE PROMISED LAND' marks it as the home promised to and occupied by the Israelites, and whose vet more sacred name 'THE HOLY LAND' identifies it as the scene of the life and ministry of our Lord. It would seem from Gen. 15. 18 that the territory originally promised to Israel was of far greater extent than that actually possessed at any time, excepting for a brief period during the reign of Solomon. Perhaps the promise partly lapsed through unbelief. At any rate, the boundaries of the country as it was permanently held were, on the north the mountains of Lebanon; on the south the Salt Sea (Dead Sea) and the wilderness beyond Beer-sheba; on the east the Syrian Desert; on the west the Mediterranean Sea. with Philistia on the south-west and Phoenicia in the north-west.

This land, more extensive than the CANAAN of the Old Testament. which lay wholly to the west of Jordan, is now known as PALESTINE (i. e. Philistia), a name given in early times to a part of the sea-board only, but applied soon after the Christian era to the whole country of the Jews. Its extreme length is referred to under two formulas: (1) 'From the entering in of Hamath unto the brook of Egypt' (I Kings 8. 65, R.V.); (2) 'From Dan to Beer-sheba' (I Kings 4, 25). The former phrase is the more accurate, and by it the latter must be interpreted. The 'entering in of Hamath' is in all probability the pass at the northern end of the valley of Lebanon, leading to the valley of the Orontes, i. e. the land of Hamath. The brook of Egypt (Wady el-Arish) forms a natural boundary to the south-west, intersecting the principal road from Palestine to Egypt. The length of the territory thus determined is about 277 miles. The phrase 'from Dan to Beer-sheba' literally taken would give a distance far short of this. But it is probable that both these places, as important centres of local government, lent their names to the surrounding district, so that the two expressions are practically equivalent, and alike are used to designate the whole length of the territory ruled by David and Solomon.

Though of insignificant extent, Palestine was almost the centre of the ancient world. To the south-west was Egypt, with her wealth and culture; across the eastern desert lay BABYLONIA, with the Empires of the MEDES and PERSIANS beyond; to the north-east

stretched the mighty ASSYRIAN EMPIRE; while nearer home, on the north, lay the populous kingdoms of SYRIA; and over the sea to the north-west were GREECE and ROME. It was inevitable that the Jews, being so situated, should find their land the meeting-point of many national interests. With all the powers mentioned their history was closely linked, until the final destruction of Jerusalem by the Roman armies in A. D. 70.

(i) Physical Features.

1. General View. The most striking physical feature of Palestine is the deep gorge through which the Jordan flows in an almost direct line from north to south, dividing the land into two unequal parts.

(a) West of the Jordan Valley. From the western side of this Jordan Valley there rises an irregular mountain range, extending from the slopes of Lebanon in the north to Beer-sheba in the south, with only one important break-the Plain of Esdraëlon. The ridges and peaks are numerous but of no considerable height, the loftiest summit (Jebel Jermuk-2] miles south-west of el-Jish) being only 3,934 feet above the Mediterranean level. Throughout its length the range is scored by many ravines and valleys, running chiefly east and west. The eastern and western slopes of this backbone of hills differ considerably in character. On the east the mountains fall away abruptly to the Jordan Valley, terminating as they approach the Dead Sea in precipitous cliffs. On the west the fall is much more gradual, there being a succession of lower hills till the plain is reached, which extends to the shores of the Mediterranean. This plain is triangular in shape, narrow in the north, and widening out considerably in the south. It is broken only by the ridge of Carmel, which comes within 200 yards of the coast and joins the southern boundary of the Bay of Acre.

(b) East of the Jordan Valley and the Dead Sea the country may fairly be described as a vast table land, of an average height of about 2,500 feet, rising here and there into peaks and ridges whose greatest elevation reaches 4,245 feet. The western wall of this plateau climbs steeply from the deep Jordan Valley, sometimes in sheer cliffs. Eastward the high ground gradually sinks into the desert beyond. The whole region, like that on the west of Jordan, is intersected by numerous deep water-cut ravines, but its general character is less

rugged, and it is also much more fertile.

2. The Valley of the Jordan. This valley is the central portion of a great crack or fault in the earth's surface, extending from Antioch in the north, to Ezion-geber on the eastern arm of the Red Sea, in the

south. It is at the spot where this cleft separates Anti-Libanus and Lebanon that it receives from the former the first springs of JORDAN. From a low hill near Hermon bursts a stream which has been described as 'one of the largest fountains in the world.' This is the *Leddan*, soon to be joined in its course by the *Banias*, a stream from a similar fountain which rises in the city of Banias (Cæsarea Philippi), and subsequently by the *Hasbany*, whose source is also in Anti-Libanus. These are the three principal sources of the Jordan. Their united stream expands into the Lake of Huleh (Waters of Merom), then collects again, and makes a rapid descent of 689 feet in the ten miles to the Sea of Galllee. Its course through the whole length of this lake—thirteen miles—may be traced in a streak of smooth water.

At its exit the stream enters a valley stretching for sixty-five miles to the north end of the Dead Sea, with an average breadth of eight miles. But through this the stream has worn a channel which gradually deepens into a great cleft—a 'valley within a valley,' which near Jericho becomes a mile in width and 200 feet in depth. Through this the river flows with ceaseless windings; at first with a very rapid

current, then more gently as it nears the Dead Sea.

For the most part, the stream itself is hidden beneath the thick growth of willow and tamarisk which lines the terraced sides of its ravine and overhangs the water. Its width varies from 80 to 150 feet, its depth in summer from 8 to 12 feet, but between January and March it rises 9 or 10 feet, the depth of its channel alone pre-

venting serious inundations.

There are fords at several points, notably near Beisán (Beth-shean), where the western wall of mountains is broken by an arm of the Plain of Esdraëlon (see Plains), giving easy access to Galilee and the coast; again at the confluence of the Jabbok, and another near Jericho. One of the fords ('Abarah), in the neighbourhood of Beisán, is now supposed to be the true site of Bethabara (R. V. Bethany), where our Lord was baptized.

3. Mountains. The mountain system west of Jordan may be conveniently divided into four separate groups, the division, however, being rather political than strictly physical. From north to south the groups are thus named:—(a) Mountains of UPPER GALILEE; (b) Mountains of Lower Galilee; (c) Hills of Samaria; and (d) the Mountains of Judæa. On the northern boundary of Palestine are the notable Syrian Mountains—the ranges of Lebanon—divided by the valley of El-Buka'a into Lebanon on the west and Anti-Libanus on the east. The general elevation of this range is considerably greater than that

of any of the groups more strictly belonging to Palestine. The most important mountain, HERMON, in the Anti-Libanus range, culminates in three peaks, the highest of which is 9,376 feet above the sealevel.

(a) Mountains of Upper Galilee. This group extends from the river Kasimiyeh, about five miles to the north of Tyre, to three miles south of Jebel Jermuk, its highest peak, a distance of some twenty-five miles in all. The average elevation of the mass is nearly 2,700 feet. It is much broken by valleys, running in general from east to west. The heights are well wooded, and form a pleasant contrast to the bare and unfertile southern hills.

The group terminates in a peak 3,400 feet high, which sinks abruptly into a valley 2,400 feet below. Immediately south of this valley rise the

- (b) Mountains of Lower Galilee. This group, stretching southwards to the great Plain of Esdraëlon, comprises several low but well-marked ranges, running from east to west, and separated by fertile plains. Its average elevation is not more than 1,400 feet. Of the individual summits the most important is Jebel et-Tor (MOUNT TABOR), an isolated wooded hill in the Nazareth group, 1,843 feet above the Mediterranean. The Nazareth range stretches westwards towards the beautiful range of Carmel, from which it is separated by the gorge of the Nahr el-Mukutta (Kishon).
- (c) The Hills of Samaria rise south of the Esdraëlon Plain, and continue without a break into the hills of Judæa. A north-west spur pushes up to the sea in a magnificently wooded ridge, never rising to a greater height than 1,810 feet; its natural beauties are well expressed by its name, CARMEL (the 'Vineyard of the Lord').

The northern portion of the Samaritan Hills is of an average height of about 2,000 feet, not broken by any prominent peak. Towards the Jordan lie the MOUNTAINS OF GILBOA, a low range about

1,650 feet in height.

The main ridge rises somewhat sharply into MOUNT EBAL (3,077 feet), the highest point of the range, which is separated from the more southerly MOUNT GERIZIM (2,849 feet) by the fertile valley of SHECHEM. South of Gerizim is the 'hill country of Ephraim' (A. V. 'Mount Ephraim'), including several prominent peaks, while the general elevation of the mass is higher than in the north.

(d) The Mountains of Judaa. This group, stretching southwards to Beer-sheba, is the highest of the four, the average elevation being about 2,500 feet. North of Jerusalem, the highest point is Neby Samwil

(2,935 feet), the site of the ancient watch-tower of MIZPEH. Jerusalem is 340 feet below this, and then the general tendency of the highlands is upward until the neighbourhood of Hebron is reached, where the heights vary from 3,000 to 3,400 feet. From Hebron the land descends to Beer-sheba, where it sinks into the desert lowlands known in ancient times as the NEGEB (South Country).

East of the main ridge lies the DESERT or WILDERNESS OF JUDÆA (average elevation 1,400 feet). It is not an absolutely barren

tract, but is not fertile enough to repay cultivation 1.

4. Plains. 1. Maritime:—From the northern promontory Rás en-Nákura to the base of Carmel stretches the PLAIN OF AKKA (Acre), a fertile and well-watered tract about twenty miles long and four miles broad.

Immediately south of Carmel the belt of land along the shore is barely 200 yards in width, but it gradually expands into the PLAIN OF SHARON, so celebrated in the Old Testament for its beauty and fertility. This plain has an actual length of forty-four miles, beginning four miles north of Cæsarea and terminating nine miles south of Joppa. Its breadth varies from about six miles in the north to twelve in the south, and it gradually slopes upward from the coast to a height of 200 feet above the sea.

South of Sharon is the PLAIN OF PHILISTIA, extending forty miles along the coast, and widening out beyond Gaza to a breadth of fifteen miles.

2. Central:—By far the most important of the inland plains is ESDRAËLON (known also as the VALLEY OF MEGIDDO), the great battle-field of Palestine. Its average height is 250 feet; in shape it is an irregular triangle, bounded on the north by the Galilæan hills, on the east by the mountains of Gilboa and the hill of Moreh, and on the south and west by the hills of Samaria and the range of Carmel.

Eastward the great plain divides into three arms: one to the northeast, between the hills of Nazareth and Moreh; another running eastwards, with a fairly steep declivity, into the Jordan Valley, between the hill of Moreh and Mount Gilboa; and the third stretching southwards towards En-gannim. The middle arm is, in the strict sense of the term, the ancient Valley of Jezreel, the town from which it took its name standing at the north-western end of Mount Gilboa, with Naboth's vineyard at its foot. In this valley were fought most of the battles between Israel and the Syrians.

Among the other inland plains may be mentioned the small PLAIN

¹ For the mountains East of Jordan, see above, p. 241.

OF AIJALON, so celebrated in the history of Joshua; it is situated in Dan, about midway between Joppa and Jerusalem.

3. East of Jordan mention need only be made of the PLAINS OF BASHAN, lying away to the eastward of the Sea of Galilee, and so often celebrated in the Old Testament as a region of unparalleled fertility.

5. Water System. The supply of water in Palestine is fairly abundant, though it is somewhat irregularly distributed. In addition to the Jordan there are thirteen perennial streams, including the Leontes, on the northern border, while the mountains, excepting those in the south, are full of excellent SPRINGS, especially at Shechem. Some districts, however, are ill-provided; notably the Judæan Desert, where there is scarcely any water except that which is obtained from wells and rock-hewn cisterns. Various HOT SPRINGS, indicating volcanic action, are to be found in the Jordan Valley and round the shores of the Sea of Galilee and of the Dead Sea, also at El-Hammeh (Amatha), on the river Yarmuk. The water of these is generally salt and sulphurous.

1. Rivers. Foremost among the rivers is the JORDAN (already described in detail). Rising in the valley of Lebanon it passes through the Waters of Merom and the Sea of Galilee into the Dead Sea, from which there is no visible outlet. The direct distance from the most northerly of its three sources (the rise of the Hasbany) to its mouth is about 125 miles, but owing to its short and frequent windings the

actual length of the stream is nearly 300 miles.

The KISHON (Nahr el-Mukutta) drains the Plain of Esdraëlon and

falls into the Bay of Akka.

The YARMUK (Hebrew name unknown) is an important stream east of Jordan, draining the great plateau of the Hauran. It descends through a deep gorge into the Jordan about five miles south of the Sea of Galilee.

The JABBOK (Zerka) rises in the eastern plateau, winds down a narrow gorge, and falls into the Jordan twenty-four miles north of the Dead Sea. Excepting during the winter months it is almost dry. This stream was the boundary between the territories of Sihon and Og (Joshua 12); it was also the northern frontier of Ammon, and the scene of Jacob's wrestling with the angel (Gen. 32. 22-24).

The Arnon (Mojib) flows through a rocky chasm on the east of the Dead Sea. It formed the boundary between Moab and the Ammonites, and became the southern frontier of the Israelites east of Jordan.

The BROOK KIDRON, reaching from Jerusalem to the Dead Sea, is now generally dry.

2. Lakes. These are:—(1) MEROM (Huleh) in the north, four miles long by four broad, and seven feet above the Mediterranean level; (2) The SEA OF GALILEE, 682 feet below the Mediterranean, thirteen miles long by seven and a-half broad, 'remarkable for its shoals of fish, for the violence of its sudden thunderstorms, and for the hot springs along the shore;' (3) The DEAD SEA, 1,292 feet below the Mediterranean, forty-seven miles by ten miles in extent. The water of this sea is so exceedingly nauseous that no fish can live in it, except at those points where fresh water flows in. There is no visible outlet, and the sea is only kept at the same level by the rapid evaporation which goes on in this region.

(ii) Political Divisions.

1. Old Testament Times. As soon as the Israelites had obtained a more than nominal possession of Canaan, Joshua parcelled out the land between the tribes. The Book of Joshua (chaps. 13—19) contains a careful and detailed account of the boundaries of the various allotments; and, as the sites of many of the border towns have been identified, there is little difficulty in compiling a fairly accurate map of the country as then divided.

Before the division Joshua evidently had made himself thoroughly acquainted with the character of the country, for in most cases the boundaries were determined by the natural features. The size of an allotment was not simply in proportion to the population of a tribe, but the comparative fertility of the district was carefully taken into account. Thus Naphtali, with about the same population as Benjamin, had twice as much territory; the reason being that Benjamin possessed the plain country about Jericho, whereas the allotment of Naphtali was wholly mountainous.

The tribe of Levi, being specially dedicated to the service of God, possessed no particular territory, but received from each of the other tribes, according to its size, a certain number of cities, forty-eight in all. Six of these cities were appointed CITIES OF REFUGE, whither any one who had the misfortune to kill 'any person unawares' might flee and find security from the effects of private revenge.

During the times of the Judges there was no change in the tribal division of the country, and little loss or accession of territory. The policy of extermination was gradually abandoned, with the result that the Israelites were fully occupied in holding their own against the repeated attacks of their enemies. Under the leadership of Saul, and afterwards of David, they assumed a more aggressive attitude, and by

conquest after conquest gradually annexed nearly the whole of Syria; so that Solomon inherited a kingdom extending, broadly speaking, from the Brook of Egypt to the Euphrates, an actual realisation of the promise made to Abraham (Gen. 15. 18, R. V.). He 'had dominion ... over all the kings' from Tiphsah on the river Euphrates (I Kings 4. 24) to Ezion-geber on the eastern arm of the Red Sea (I Kings 9. 26). 'They brought presents, and served Solomon all the days of his life' (I Kings 4. 21), but regained their independence soon after his death.

The new division of the kingdom proper into twelve provinces made by Solomon for fiscal purposes (I Kings 4.7-19) corresponded broadly to the old tribal divisions, excluding Simeon on the southern frontier, which seems to have been scattered beyond the limits of its allotted territory. (See I Chron. 4. 39-43, which narrates two Simeonite expeditions in search of new possessions, and 2 Chron. 15. 9; 34. 6, where we find Simeonites among the northern tribes.) Both Simeon and Levi were divided in Jacob and scattered in Israel (Gen. 49. 7); the latter for the better discharge of priestly functions, the former from feebleness and depopulation. Judith the heroine is said, in the apocryphal book that bears her name, to have been a Simeonite (chap. 9. 2); but Bethulia, her city, was in the territory of Manasseh.

In the time of Rehoboam a wide-spread revolt ended in the establishment of two separate kingdoms; JUDAH (comprising the tribes of Judah and Benjamin) and ISRAEL. The northern boundary of Judah did not exactly agree with the old geographical boundaries of the tribes, nor was it ever, in fact, definitely fixed.

Moreover, the 'Ten Tribes' who formed the kingdom of Israel could not have included Simeon (for the reason mentioned), or the half tribe of southern Dan, which became absorbed in Judah.

The capital of this kingdom was at first Shechem, afterwards Tirzah, and finally Samaria. After the Israelites had been carried into captivity by the Assyrians, the name Samaria became applied to the whole of the northern kingdom (2 Kings 17. 24).

2. Between the Old and New Testaments. On the conquest of the Babylonian Empire by the Medes and Persians the whole land of Palestine passed, together with Syria, under the sway of the victors. The old tribal and political divisions had become practically effaced, although bitter religious rivalry prevailed between Samaria and Jerusalem. After the triumphs of Alexander the Great, and the division of his conquests, the whole country became subject, first to the Egyptian, afterwards to the Syrian kings. After the great Maccabæan revolt the ancient boundaries were gradually in great measure

restored; and the kingdom of the Asmonæan priest-princes, as described by Josephus (Ant. xiii. 15. 4), extended along the seaboard from the Brook of Egypt to Mount Carmel and the border of Phœnicia, while across the Jordan it included the regions of the ancient Bashan and Gilead, down to Heshbon and Medeba. The Idumæans, the inveterate enemies of Israel, were effectually held in check; and in the words of Ewald, 'almost the whole of the dominions was reconquered over which Israel had formerly ruled in the best days of its earthly power.'

3. New Testament Times. In the time of our Saviour we find the land west of Jordan divided into three provinces: Galilee in the north; Samaria in the centre; and Judæa in the south. East of Jordan the ancient Bashan had become the four provinces of Gaulonitis, Auranitis, Batanæa, and Trachonitis, with Ituræa lying to the north. South of these lay Peræa, the 'beyond Jordan' of the Gospels, covering much the same ground as Gilead of the Old Testament.

The region spoken of three times in the New Testament as DECAPOLIS (the ten cities) cannot be geographically defined. It would seem that on the conquest of Syria by the Romans in B.C. 65, ten cities were rebuilt and endowed with certain privileges. Of these, Damascus was the most northerly, and Philadelphia, probably, the most southerly. All, with the single exception of Scythopolis, lay east of Jordan.

The whole of this territory was under the Roman sway and in close connexion with the Roman province of Syria. But Herod the Great ruled it as a subject-king. At first appointed governor of Galilee in B. C. 47, he was made King of Judæa B. C. 40, and, aided by the Roman arms, gradually extended his kingdom over the whole country.

The Tetrarchies. On Herod's death, B.C. 4, his kingdom passed by will to his three sons, as already narrated. Archelaus received Judæa, Samaria, and Idumæa, with the title of Ethnarch; Herod Antipas became Tetrarch of Galilee and Peræa; while the north-east provinces, 'Ituræa and the region of Trachonitis,' went to Herod Philip. A fourth Tetrarchy of Abilene in the Lebanon district is assigned by Luke to Lysanias, who cannot be certainly identified.

In A.D. 6, Archelaus was deposed, and Judæa, now formally annexed to the Roman province of Syria, was henceforth governed by a Roman Procurator, with Cæsarea for his capital. Of these procurators Pontius Pilate was the fifth from Coponius. In A.D. 41, Judæa was added to the kingdom of Herod Agrippa I, who already held the dominions formerly ruled over by the tetrarchs Philip and Antipas.

Thus, for a time, the greatness of the kingdom of Herod the Great was revived under his grandson; but on the accession of Herod Agrippa II, the newly-acquired territory was again taken over by Rome; and on the destruction of Jerusalem in A.D. 70 the whole country was finally annexed to the Roman province of Syria.

(iii) Notes on Important Places.

Accho (R.V. Acco), or Akka, north of Mount Carmel, was occupied by Phænicians, whom the tribe of Asher could not dislodge. It is only once mentioned in the Old Testament (Judg. 1. 31), and once in the New, under its later Greek name, Ptolemais (Acts 21. 7). Under the Crusaders it became the seat of the Christian kingdom, and the head-quarters of the Knights Templars, from whom it derived its modern name Saint Jean & Acre. The plain of Accho is the most fertile in Palestine.

Achaia. A Roman province including part of the mainland of Greece, Peloponnesus (or Morea), and the adjacent islands. Its capital was the famous city of Corinth. It was the scene of the labours of Paul and of Apollos (Acts 18. 12). For Achaia, in Romans 16. 5 (A.V.), tead Asia, as in the Revised Version.

Alexandria. A city on the north coast of Egypt, founded by Alexander the Great, and peopled largely by Jews. It was the birthplace of Apollos (Acts 18. 24).

Antioch, the capital of the Seleucidæ, is situated sixteen miles from the sea (forty-one from the mouth of the tortuous Orontes); its seaport was Seleucia. It was the third city in the Roman Empire; became the first centre of Christian Missions under Paul and Barnabas (Acts 13. 1, 2); and after the destruction of Jerusalem was the head of the Eastern Church, its Patriarchate extending to Babylon, and including the whole of Syria and Palestine. It is to be distinguished from Antioch in Pisidia.

Arabah. The name given in many passages in the R.V. to the deep valley extending from Hermon to the eastern arm of the Red Sea. The A.V. uses the word once only (Josh. 18. 18); elsewhere rendering it 'plain,' &c.

Asia, in the New Testament (Acts 2. 9), is the name applied to the western part of Asia Minor only. It was a Roman province, and included, among other important cities, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea (Rev. 2, 3).

Babylon, the metropolis of Chaldea, the ancient land of Shinar,

was built by Nimrod on the site of the Tower of Babel (Gen. 10. 10). It was a city of considerable size and strength, and for its magnificence could not be surpassed (Dan. 4. 30). It is not surprising that such a city should have given its name to the whole region round about it. It was the scene of many dark experiences in the history of the Israelites; hence its metaphorical use in the Book of Revelation.

Beer-sheba-' well of the oath'-lay on the border of the Southern Desert, twenty-seven miles south-west of Hebron. To it Abraham retired after the destruction of Sodom, and lived there 75 years, Isaac 180, Jacob 77, and Esau 100. Here Abraham dug a well (Gen. 21. 30), and Isaac also (Gen. 26. 25, 33), apparently because after the death of Abraham the Philistines had stopped up the well here, as also those in the valley of Gerar, which the servants of Abraham had dug (Gen. 26. 15-18). Three wells are now open to view at this place, of which the largest is over 40 ft. deep, lined with masonry to a depth of 28 ft. Here also Abraham built an altar, and planted a sacred grove round it, which became the first fixed sanctuary in Palestine, and here Jacob and his whole family sacrificed, as they went down into Egypt. Here also Abraham received orders to take Isaac and sacrifice him, and here were enacted all the chief events of Isaac's life: -his own birth, and that of Esau and Jacob; the purchase by Jacob of Esau's birthright, and his reception of his father's blessing. Here Samuel's sons sat as judges (I Sam. 8, 2), and Elijah left his servant here when fleeing to Mount Sinai (1 Kings 19. 3). It was the birthplace of one Queen of Judah, Zibiah, mother of Ahaziah (2 Kings 12. 1); a place of idolatrous worship (2 Kings 23. 8); and the centre of local government for the south of Judah.

Bethany lies on the eastern shoulder of the Mount of Olives, little more than a mile east of Jerusalem. It is celebrated for our Lord's visits to the house of Lazarus on three occasions: once when Mary sat at His feet (Luke 10. 38-42); again when He raised Lazarus (John 11); and again when, in Simon's house, Mary anointed His 'body for the burial' (Matt. 26. 6, 7); from which time, till the night of His betrayal, He appears to have slept there every night. It is now called el-Azirîyeh, and lies on the ancient road running from the Garden of Gethsemane by the southern end of the Mount of Olives to Jericho. By this road our Lord may have passed on His public entry into Jerusalem (Luke 19); but there is also a more direct, though steeper, road from Gethsemane up to the summit of Olivet and thence down to Bethany.

Beth-el (Beitin). Formerly a Canaanitish royal city called Luz

(Gen. 28. 19), at the head of the pass of Michmash and Ai, about eight miles north of Jerusalem. Its strong position on the high road from Jerusalem to Shechem made it a very desirable possession; hence it was one of Joshua's first conquests, and became the border-fortress of Israel. Here Abraham built his second altar, received the second promise from Jehovah, and returned to sacrifice after going to Egypt. Jacob, fleeing from Esau, slept under the shelter of Abraham's altar, had a vision of angels, and gave to the spot its name, 'house of God;' returning after twenty years to perform his vow there he rebuilt the altar, set up a pillar, and received from God the ratification of his change of name (cf. Gen. 32. 28; 35. 10). It was also honoured in the days of the Judges by being chosen as the resting-place of the Ark for a time, and here an altar was set up (Judg. 20. 18, 26-28, R. V.). Jeroboam I made it the chief sanctuary of his idolatrous worship, setting up a calf and an altar, which Josiah long afterwards destroyed. But in Elijah's last visit to the place before his translation there was a school of the Prophets existing there. Under Jeroboam II it was a royal residence, with a royal chapel and chaplains, when the prophet Amos was sent there to warn Israel (Amos 7. 13). After the Captivity, the priest sent from Assyria to teach the settlers was stationed at Beth-el.

Bethlehem—'house of bread'—is about five miles south of Jerusalem. It is also called Ephrath and Ephratah (Mic. 5. 2), to distinguish it from the northern city of the same name. It was the scene of Rachel's death and burial (Gen. 35. 19); the residence of Boaz and Ruth (Ruth 4. 11); and the birthplace of David (I Sam. 17. 12). It was once captured by the Philistines (2 Sam. 23. 14). It was the last rallying-point of the remnant of Judah after the invasion of Nebuchadnezzar (Jer. 41. 17), and the birthplace of our Lord (Luke 2. 11).

Bethsaida—'house of fishing.'—Two towns were probably so called, situated near the head of the Sea of Galilee, deriving their name from the great shoals of fish attracted thither by the hot springs:—

1. Et-Tell (?). On the east of Jordan, rebuilt by Philip the Tetrarch, and called *Julias*, after Julia, daughter of the Emperor Augustus. It was near here that Christ fed the five thousand (Luke 9. 10-17).

2. Et-Tabghah (?). Situated on the western side of the Sea of Galilee about three miles south-east of Chorazin. It was the residence of Andrew, Peter, James, John, and Philip (probably also of Thomas, John 21. 2), and the scene of two miraculous draughts of fishes.

Cæsarea was only a poor landing-place, thirty-one miles north of Joppa, till Herod the Great built a city there worthy of the Roman

power, made it the seat of government, and called it Cæsarea Sebaste (Augusta), in honour of the emperor (B.C. 13). It was the central depôt of Roman troops.

Cæsarea Philippi (Banias), near the principal springs of the Jordan. Here Herod the Great erected a temple to Cæsar Augustus, which Philip (Luke 3. 1) enlarged, calling it by the name of the reigning emperor (Tiberius Cæsar), with the addition of his own. It was here that Peter confessed Christ's Deity, six days before He was transfigured, as is supposed, on the adjacent Hermon.

Calvary. See Jerusalem.

Capernaum (Khan Minyeh, or Tell Hum) was a Roman settlement near the Sea of Galilee, the exact site of which is not definitely settled. It was the centre of Roman taxation and government in Galilee, and accordingly possessed a garrison (Matt. 8. 5), with centurions and other officers, as well as civil representatives of the Roman power, together with a large staff of tax-gatherers (Mark 2. 15); while the Jews possibly were too small and poor a colony to build their own synagogue (Luke 7. 5). Our Lord made it 'His own city' after His expulsion from Nazareth, and often taught in its synagogue. Here Levi sat at receipt of custom, and entertained our Lord and many publicans (tax-gatherers) at a feast. Here Christ healed the palsied man (Matt. 9. 2-7); sent Peter for the tribute-money; healed the man with a withered hand; raised Jairus' daughter; most probably converted Mary, a native of the village of Magdala; preached the sermon on the 'Bread of Life' (John 6. 59), and that 'in the Plain;' and foretold the overthrow of Capernaum from its proud and elevated position (Matt. 11. 23, 24), noting the similarity of its site in the 'garden of Princes' to that of Sodom in the 'garden of the Lord' (Gen. 13. 10).

Chorazin (Kerázeh), a city near Capernaum. The scene of some of the mighty works of our Lord, and denounced by Him for its unbelief (Matt. 11. 21; Luke 10. 13).

Colossæ. An important city of Phrygia, and one of the districts of the Roman province of Asia. It was the site of one of those early Christian Churches to which Paul addressed his epistles. In the same valley of the river Lycus lay also the cities of Laodicea and Hierapolis.

Corinth. Capital of the province of Achaia. Scene of the labours of Paul and Apollos. The home of an important Church to which Paul addressed two epistles, one from Ephesus and one from Macedonia.

Damasous, now called Esh-Shems (the Sun), is the most ancient

city in the world. It has existed as a city without intermission for about 4,000 years, and is still prosperous, with a population of about 110,000. It owes its continued prosperity to its unique position at the foot of the barren mountains that form the eastern termination of Anti-Libanus, and at the edge of the wide sandy desert that stretches for eight days' journey to the Euphrates. It is a paradise in a wilderness, the 'garden of the Lord' in the middle of widespread desolation. Its luxuriance is due to the river Abana, which bursts out from the mountains, forces a passage through the limestone rock, and distributes its waters over the alluvial deposit brought down by its boisterous torrent. It was probably visited by Abraham in his journey to Canaan; from it he obtained his steward (Gen. 15. 2), and to it he pursued the four kings who sacked Sodom. It was subjugated by David (2 Sam. 8. 6), after which, under the dynasty of the Hadads, its policy was to encourage internecine war between the rival kingdoms of Israel and Judah, siding sometimes with one, sometimes with the other, and it was alternately conquered and victorious, until the Assyrians triumphed over Syria and Israel (2 Kings 16. 9). It is called by Isaiah 'the head of Syria' (Is. 7.8). For a time it became inferior to Antioch; after the battle of Issus it passed into the hands of the Romans; in Paul's time it was held by Aretas the Arabian (2 Cor. 11. 32). It grew in magnificence, and when captured by Mohammedan Arabs (A.D. 634) was one of the first cities of the East.

Decapolis—'ten cities' (Matt. 4. 25)—a district chiefly to the east of Jordan, extending north to Damascus, and south to Philadelphia, colonised by veterans from the army of Alexander (whence its Greek name). The most important of its cities were Damascus, Gerasa, Gadara, Hippos, Pella, Philadelphia and Scythopolis: the last-named was the only city of Decapolis west of the Jordan.

Ephesus. An important commercial city of Asia Minor, and capital of the Roman province of Asia. Celebrated for a splendid temple of Diana (Acts 19. 24). It became the Christian centre of Asia through the preaching of Paul and his subsequent sojourn there of nearly three years (Acts 19. 10). To the metropolitan Church there Paul addressed the letter known as the Epistle to the Ephesians, which was probably a circular letter to all the Asiatic Churches.

Gadara. The name both of a city, one of those comprised in Decapolis, six miles south-east of the Sea of Galilee (?), and of the surrounding district. The district was the scene of a notable miracle of our

Lord (see Gergesa). R.V., Gadarenes, Matt. 8. 28; Gerasenes, Mark 5. 1; Luke 8. 26, 37.

Galatia. A Roman province in Asia Minor, where Paul laboured during his second and third missionary journeys (Acts 16. 6). To the Churches there Paul addressed his Epistle to the Galatians.

Gennesaret—'garden of Princes.'—Probably the fertile plain at the north-west corner of the Sea of Galilee, which is also called the Lake of Gennesaret (Luke 5. 1).

Gerasa. See Gergesa.

Gergesa. Said to have been a city on the east shore of the Sea of Galilee, whose site is attested by the modern ruins of Kersa. Given by Matthew (A.V.) as the site of the 'Gadarene miracle' (Matt. 8. 28). If so, the city was included in the district of Gadara, as Gadara itself was in the larger district of Gerasa, an important city of Gilead, some twenty miles east of Jordan. The name Gerasa does not occur in the A.V. or R.V. (English version), but there is great variation in the Greek MSS. between the readings Gadarenes, Gergesenes, and Gerasenes. Probably the true reading is Gadarenes in Matthew; Gerasenes in Mark and Luke.

Gethsemane. See Jerusalem.

Gibeon, situated on an isolated hill about five miles north of Jerusalem, was the chief city of the Hivites, and consequently of great strength. Falling into the hands of Joshua, it was allotted to Benjamin, and assigned to the priests. It was the site of the tabernacle under David and Solomon, which still contained the brazen altar of sacrifice, but not the ark (I Chron. 21. 29; 2 Chron. 1. 4-6).

Gilead. 1. Mountainous and richly-wooded region east of Jordan, lying between Bashan on the north and Moab and Ammon on the south. In some passages the name is used for the whole country east of Jordan (Deut. 34. 1; Josh. 22. 9; Judges 20. 1).

2. Mount Gilead (Judges 7. 3) is evidently a mountain west of Jor-

dan, probably Gilboa.

Gilgal. 1. Important as being the first camping-place of the Israelites after crossing the Jordan (Jos. 4. 19; 9. 6). The site has recently been identified three miles east of Jericho.

2. The residence of Elisha and site of a School of Prophets (2 Kings 4. 38). Thirteen miles north-east of Joppa.

Golgotha. See Jerusalem.

Gomorrah. One of the five 'Cities of the Plain,' four of which were

destroyed by fire and brimstone. There is little doubt that these cities stood in the Jordan Valley, immediately north of the Dead Sea, but, with one exception, all traces of them have disappeared. See Zoar.

Goshen. 1. Fertile district in Egypt, immediately to the east of the ancient delta of the Nile. It was here that Jacob and his descendants settled until the Exodus (Gen. 45. 10).

2. (Josh. 10. 41; 11. 16.) District in Southern Palestine, not identified.

3. (Josh. 15. 51.) Town in the highlands of Judah.

Hebron. One of the most ancient cities of the world, its foundation being nearly contemporary with that of Damascus. As its other name, KIRJATH-ARBA (the city of four), indicates, it consisted of four villages, situated on a cluster of heights about nineteen miles south-west of Jerusalem. Sarah died here, and was buried in the cave of Machpelah, also the burying-place of Abraham, Isaac, Rebekah, Leah and Jacob. It became the inheritance of Caleb (Josh. 14. 13), and was a Levitical city and a city of Refuge (Josh. 21. 13). David made Hebron his first capital, and here received from the heads of the ten tribes the offer of the kingdom (2 Sam. 2. 1). It is now called El-Khalil, i. e. the city of 'the Friend.'

Hinnom, Valley of. See Jerusalem.

Jericho is distant fifteen miles from Jerusalem, to the north-east, in the deep valley of the Jordan, but five miles from the river itself. It was the first acquisition of Joshua, miraculously delivered into his hands, and burnt by him at God's command (Joshua 6). The curse imprecated on any one who should rebuild it fell upon Hiel the Beth-elite in the time of Ahab, 500 years later (1 Kings 16. 34).

In the time of Elisha there was a community of the Prophets at Jericho.

The Jericho of later times was probably a little south of the site of the old city. Given by Antony to Cleopatra, it was rented of her by Herod the Great, who afterwards built a palace there, in which he died. Jericho was visited by our Lord, and was the scene of the healing of Bartimæus, and the conversion of Zacchæus (Mark 10. 46-52; Luke 19. 1-10).

Jerusalem (derivation uncertain: possibly 'possession' or 'foundation of Peace').

(a) POSITION. The city stands on the watershed between the Mediterranean and the Dead Sea, thirty-two miles from the sea and eighteen and a half from the Jordan. Its natural position is one of

great strength. On the west and south is the deep gorge of *Hinnom*; on the east that of the *Kidron* (or *Valley of Jehoshaphat*): these unite at the south-east angle of the enclosed ridge, thus isolating the city on three of its sides. The ridge itself is cleft from north to south by the valley of *Tyropwon*, rising gradually from the south to the level of the plateau and dividing the site of the city into two hills, *Zion* on the west and *Moriah* on the east; of these *Zion* is the larger and higher, reaching an elevation of 2,550 feet above the sea, and Moriah the more precipitous. Further, the former seems to have been divided by a shallow lateral depression into *Zion* and Akra, and the latter into Moriah and Bezetha, while the extreme southern spur of Moriah was called Ophel. On Moriah Abraham offered Isaac (Gen. 22. 2), David the expiatory sacrifice to stay the destroying angel (2 Sam. 24. 25), and there Solomon built the Temple (2 Chron. 3. 1).

(b) HISTORY. The identification of Jerusalem with the Salem of which Melchizedek was king (Gen. 14, 18) is uncertain. Possibly this latter is rather Salim (John 3. 23). In the Book of Judges the city appears as the stronghold of the Jebusites, resisting all assaults of the Israelites. The citadel of Zion remained unconquered till captured by David (1 Chron. 11. 4-9). Henceforth Jerusalem was the capital and the centre of the Jewish national life, though the small dimensions of the city prevented it from being much more than the seat of government. David built a wall round it 'from Millo and inward, (2 Sam. 5. 9), Millo being perhaps identical with Akra, or possibly the citadel itself, and by transferring the Ark to Zion made this the great sanctuary of the nation. Solomon surrounded the city with a fortified wall, and built himself a palace on Ophel, and the Temple on Moriah. Part of the wall was broken down by Jehoash, but rebuilt by Uzziah and Jotham, while Hezekiah and Manasseh seem to have added to it. The city and Temple were destroyed by Nebuchadnezzar (B.C. 586), and restored under Ezra and Nehemiah. The subsequent fortunes of Jerusalem cannot here be detailed. Many troubles befell the city, especially during the Maccabæan period. In B.C. 63 it was taken by the Romans, and again by Herod and the Romans B. C. 37. Herod rebuilt the Temple with great magnificence, and enclosed the city in a second and outer wall. A third wall was built by Agrippa subsequently to the times of our Lord, to enclose the northern suburbs of the city. In A. D. 70 Jerusalem was finally taken and destroyed by the Romans under Titus.

(c) TOPOGRAPHY. It must be remembered that the modern city is built on a ruinous heap; hence some of the sites can only be doubtfully identified, while many are quite unknown. Not a little has been done, however, by recent excavations.

Calvary, see Golgotha.

Gethsemane, the scene of our Lord's agony, was across the brook Kidron (John 18. 1, R.V.), and probably at the foot of the Mount of Olives.

Golgotha, 'the place where Jesus was crucified,' was called 'the place of a skull,' apparently on account of its peculiar resemblance to a skull; it was 'without the gate,' i.e. outside the walls of Jerusalem. 'nigh to the city' (John 19. 17-20; Heb. 13. 12). There is no evidence that the spot was known in the early centuries of the Christian era, Jerusalem after its destruction by Titus (A.D. 70) remaining for many years desolate and uninhabited by Jew or Christian. In the time of Constantine the place now occupied by the Church of the Holy Sepulchre was suggested, it is said, by his mother, the Empress Helena (or by Macarius, according to Eusebius), as the site of Calvary. Josephus writes (Wars, v. 4. 2): 'The second wall took its beginning from that gate which they call "Gennath," which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower Antonia.' In 1885 the southwest portion of this wall was discovered and examined to the extent of 120 feet in length, where the excavations ceased; it was about 8 feet thick, constructed with stones 'of the same size and character in every way as the largest of the stones in the so-called Tower of David opposite' (Merrill). Until the remainder of this wall is traced its course cannot be shown with certainty, but its general direction, so far as known, favours the assumption that the site occupied by the Church of the Holy Sepulchre was within the city walls, and consequently unsuitable.

About 250 yards west of the Damascus Gate there is a remarkable hill of rock, in outline resembling a skull; this place is regarded by Dr. Chaplin, Major Conder, Professor Hull, and many other authorities as the most fitting site for Calvary; near it are rock-cut Jewish tombs, one of these constructed for a round stone to be rolled before the opening (Matt. 27. 60); in all respects this place appears to answer the

description of Calvary given in the Bible.

Pool of Bethesda, almost certainly identified with a twin-pool discovered in 1888, about 160 yards north-west of St. Stephen's Gate.

Pool of Siloam, at the southern extremity of the Tyropœon Valley. Its waters still issue from a subterranean rock-hewn conduit, and flow out as in the old description (Is. 8. 6).

The Valley of Hinnom (Neh. 11. 30), or, more fully, the Valley of the Sons of Hinnom (Josh. 15. 8). The Hebrew name is Gê-hinnôm, Chald. Gehinnam; hence Gehenna (Matt. 5. 22, R.V., &c.).

This valley was the scene of the idolatrous worship of the Ammonite god, Molech. In the religious reforms of Josiah the worship was abolished, and the valley desecrated for ever (2 Kings 23. 10). Henceforth the Jews used it as a place into which they cast all manner of refuse and the bodies of animals and criminals. To prevent infection great fires were kept always burning (the Gehenna of fire, R.V.), and the place became the type and symbol of the place of future punishment.

Tophet (derivation uncertain) was the name of a place in the Valley of Hinnom, used in a similar symbolical sense to Gehenna.

The TEMPLE was built on the crown of Moriah, 'the threshingfloor of Ornan,' by Divine appointment (2 Chron. 3. 1). The Sanctuary would seem to have stood on the summit of the rock, in which graduated piatforms were constructed, forming the courts of the Iews and of the women. The Naos was small (60 by 20 cubits), and was divided into the Holy of Holies and Holy Place (i.e. a chancel and nave), the former used once a year, the latter occupied only by the priests performing daily service. In the former was the ark; in the latter the altar of incense (in the centre of the further end), with the table of shrewbread on one side and the golden candlestick on the other. These two parts were separated by a veil, which is generally supposed to have been the one rent at the crucifixion. Surrounding the Sanctuary, but on a lower platform, was the Court of the Gentiles, beyond which strangers were not allowed to pass (Acts 21. 28). Solomon finished his Temple, B.C. 1004; it was destroyed, B.C. 586; rebuilt under Ezra and Nehemiah, B.C. 515; polluted by Antiochus, B.C. 167; its restoration commenced by Herod, B.C. 17; finished, A.D. 29; again destroyed by Titus, A.D. 70.

Joppa (Juffa, Våfa) the seaport of Judæa, was allotted to Dan (Josh. 19. 46). Here the timber from Lebanon for building Solomon's Temple was landed (2 Chron. 2. 16), and again for rebuilding it (Ezra 3. 7). From it Jonah embarked when he fled to Tarshish; here Peter restored Dorcas to life, saw his vision, and received the messengers of Cornelius.

Kadesh, or Kadesh-barnea, was 'in the wilderness of Zin' (Num. 27. 14; Deut. 32. 51), which ran 'along by the side of Edom' (Num. 34. 3, 4; Josh. 15. 1-3). According to Num. 20. 16, and Josephus Ant. 4. 4, 5, it was in the 'border' of Edom, i.e. of Mount Seir—the

rugged mountain range extending from Moab on the north to Elath on the south; see Deut. 1. 1; 2. 8, R. V., where the 'Arabah' (west of Mount Seir) is mentioned.

Dr. Trumbull, in his work 'Kadesh-barnea,' has offered strong reasons for identifying that city with a place now called 'Ain Kadis, situate about thirty-five miles west of the Arabah or forty-five miles west of the foot of the range of Mount Seir. Dr. Trumbull's view has been adopted by Dean Payne Smith, Bishop Ellicott, the Rev. Thomas Nicol, and many other Biblical scholars.

Major Conder, regarding the 'Arabah' as the western boundary of Mount Seir (the kingdom of Edom in the time of Moses), thinks the Kadesh of Num. 20, 16 should be looked for in that neighbourhood.

Laodicea. An important city of Asia Minor on the river Lycus. The seat of one of the 'Seven Churches of Asia' (Rev. 3. 14).

Macedonia. A Roman province lying to the north of Achaia, extending from the Ægean to the Adriatic. The first country in Europe which received the Gospel, when visited by Paul and his companions (Acts 16. 9–12; 18. 5, 6).

Nazareth. There is a plateau on the cluster of hills which form the northern wall of the Plain of Esdraëlon. Near it there is what appears to be the margin of an extinct volcano, on the sides of whose crater the village of Nazareth still clings with its houses tier above tier. It is now thought that Nazareth was a city of more importance than was formerly supposed. It was the home of our Lord for eight and twenty years (Luke 2. 4, 39, 51). Hence His familiar title of 'the Nazarene' (Matt. 1. 23).

Nineveh. The capital of Assyria. Built on the river Tigris by Nimrod (Gen. 10. 11). Visited by the prophet Jonah, when the population was so great that the number of children alone was computed to be 120,000 (Jonah 4. 11).

Philippi. A city of Macedonia, where St. Paul first preached the Gospel in Europe; where Lydia and the jailer were converted (Acts 16. 12-40); and which became the seat of a Christian Church addressed by the Apostle in one of his Epistles.

Ptolemais (Acts 21. 7). Same as Accho.

Rome. The capital of Italy and the Roman Empire, situated on the Tiber, fifteen miles from its mouth. It was the residence of many Jews (Acts 2. 10; 18. 2) and of many Christians, whom St. Paul was anxious to visit (Acts 19. 21), and to whom he wrote an Epistle. It was the scene of his first and second imprisonment, and of his martyrdom.

Samaria, the name of a province and a city. The city was built by Omri, King of Israel, who made it his capital instead of Tirzah (I Kings 16. 24). Henceforth the northern kingdom itself was known as Samaria. The city stood on the hill of Shemer, five and a-half miles north-west of Shechem. It was occupied by the Syrians (I Kings 20. 34), taken (B.C. 722) by the Assyrians, and rebuilt by Herod the Great.

Selah (or Sela). Petra (2 Kings 14.7; Isa. 16.1). The ancient capital of Arabia, founded by descendants of Esau. It occupies the sides of a deep valley and its branches, in the heart of Mount Seir. It was captured and destroyed by the followers of Mahomet. The temples, palaces and tombs are hewn out of the sandstone rock, and are in a remarkable state of preservation.

Shechem (Nablous), on the side of Gerizim, was the first spot on which Abraham built an altar (Gen. 12. 6, 7); hence it is the most ancient sacred place in Hebrew history. This altar Jacob rescued from the Amorites (Gen. 48. 22), and rebuilt in the parcel of land he bought of the children of Hamor (Gen. 33. 18-20), which became the burial place of the Patriarchs (Acts 7. 16). It was the scene of the slaughter of the Shechemites by Simeon and Levi (Gen. 34. 25). At Shechem Joshua assembled the Israelites to offer sacrifice, and to read out the blessings (from Gerizim) and curses (from Ebal) of the Law, immediately on entering the Promised Land; and here again he assembled them to renew the covenant before he died, when he set up a pillar as a witness (Josh. 24. 26). At this pillar Abimelech was made king, and Rehoboam met the heads of tribes who sought redress. Here the ten tribes revolted, and made Jeroboam their king. Its site is still known as 'The Pillar.' The well of Jacob, where our Lord conversed with the Samaritan woman (John 4), was nearer to Askar than to SHECHEM, and is hence called SYCHAR. Shechem was then the chief city of the Samaritan sect, a remnant of whom still reside there. A mile distant to the east is Joseph's tomb.

Shiloh lies a little off the road, on a knoll rising out of a secluded dell, 'on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah' (Judg. 21. 19). Here Joshua set up the tabernacle, made the allotment of Canaan to the tribes, and dismissed them to their possessions with his benediction. It became the first great sanctuary; priests' houses sprang up round it, till it was called 'the temple' (I Sam. 3. 3). Here Eli lived and died, Samuel ministered before the Lord, and an annual festival was held in honour of the ark (Judg. 21. 19-24). After the capture of the ark by the Philistines, Shiloh

declined; but Ahijah prophesied there (I Kings 14. 1-17). Its destruction was made a warning to Jerusalem (Jer. 7. 12-14; 26. 6).

Thessalonica. A large and important city of Macedonia. It was visited by St. Paul on his second missionary journey, and was the seat of a Christian Church, to which he addressed two Epistles.

Tiberias (*Tubariya*). A town on the west shore of the Sea of Galilee. It gave its name to the sea (John 6. 1; 21. 1), and still retains traces of its ancient grandeur.

Tirzah—'pleasantness,'—the second capital of Israel, lies eleven and a-half miles to the north-east of Shechem (the first capital), and is beautifully situated (Cant. 6. 4). It was originally the seat of a Canaanitish king (Josh. 12. 24). Here Zimri murdered Elah; here also he burnt his own palace over his head when the city was taken by Omri (I Kings 16. 10, 18).

Tyre (Tsor)—'the rock.'—An ancient Phœnician city, which possibly gave its name to Syria. Its marvellous wealth and commerce are described by Ezekiel (27), and its destruction by Nebuchadnezzar foretold (Ezek. 26. 7), which happened after thirteen years' siege. It was rebuilt on an island rock, but again stormed by Alexander. David and Solomon made peace with Hiram, its king (2 Sam. 5. 11; I Kings 5). Our Lord once visited this neighbourhood (Matt. 15. 21), and St. Paul landed at its port (Acts 21. 3).

Zidon (Saida)—'fishing,'—the mother city of Phœnicia (Is. 23. 12), is said to take its name from a son of Canaan; but was more probably so called from the primary occupation of its Canaanite builders, Sidon being the Greek spelling of the Syriac Saida. It is one of the oldest cities in the world, and was already famous in Joshua's time (19. 28). Its architects were the best in Syria (I Kings 5). Ahab married the daughter of Ethbaal, its king. It was captured by Shalmaneser, B.C. 720, and again by the Persians, B.C. 350. Paul touched there on his voyage to Rome (Acts 27. 3). Eight miles south-west of Zidon stood Zarephath, where Elijah was received by the widow (I Kings 17. 9).

Zoar. The only one of the five 'Cities of the Plain' which escaped the visitation which destroyed the others (Gen. 13. 10; 19. 22). Its site has probably been identified about seven miles to the north-east of the Dead Sea, where ruins have been noted by recent travellers.

LEVITICAL CITIES (Josh. 21. 13-39).

Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Beth-shemesh (*Judah* and *Simeon*); Gibeon, Geba, Anathoth, Almon or Allemeth (*Benjamin*); Shechem, Gezer, Kibzaim, Beth-horon

(Ephraim); Eltekeh or Elteke, Gibbethon, Aijalon, Gath-rimmon (Dan); Tanach or Taanach, Gath-rimmon, Golan, Be-eshterah (Manasseh); Kishon or Kishion, Dabareh or Daberath, Jarmuth, Engannim (Issachar); Mishal, Abdon, Helkath, Rehob (Asher); Kedesh, Hammoth-dor, Kartan (Naphtali); Jokneam, Kartah, Dimnah, Nahalal (Zebulun); Bezer, Jahazah or Jahaz, Kedemoth, Mephaath (Reuben); Ramoth-Gilead, Mahanaim, Heshbon, Jazer (Gad).

CITIES OF REFUGE (Josh. 21. 7-39).

HEBRON (in *Judah*), SHECHEM (in *Ephraim*), KEDESH (in *Naphtali*), BEZER (in *Reuben*), GOLAN (in *Manasseh*), RAMOTH (in *Gad*).

XLII. MOUNTAINS OF SCRIPTURE.

Name.	References.	Associations.
Abarim	Num. 33. 47, 48 .	Balaam's blessing.
Ararat	Gen. 8. 4	The region where Noah's ark rested.
Bashan	Deut. 3. 13	Part of Og's territory; famous for its oaks and wild cattle.
Carmel	1 Kings 18. 19	Elijah's sacrifice (distinct from the southern town called Carmel).
Ebal	Deut. 27. 4	Cursing of law-breakers; site of the stones inscribed with the Law.
a	Josh. 8. 32, 33.	
Gerizim	John 4. 20	Blessing of the keepers of the Law; site of Samaritan temple.
Gilboa	1 Sam. 31. 8	Scene of Saul's death.
Gilead	Gen. 31. 48	Scene of the covenant between Laban and Jacob. [figuration,
Hermon	Deut. 4. 48	The conjectured site of the Trans-
Hor	Num. 20. 27, 28.	Scene of Aaron's death. Now Jebel Haroûn (Aaron's mount).
,,	Num. 34. 7	The boundary of the Land of Israel towards the north; in all probability Hermon.
Horeb i	Ex. 3. 1 Deut. 5. 2. 1 Kings 19. 8.	Scene of burning bush; giving of the Law; Elijah's vision.
Lebanon	2 Chron. 2, 8-10.	Source of timber for Solomon's Temple.
Moriah	2 Chron. 3. 1	Place of Abraham's intended sacrifice (Gen. 22. 2); site of Solomon's Temple.
Nebo	Deut. 34. 1	The range from whose summit (PIS-GAH) Moses saw the Promised Land.
Olivet	2 Sam. 15. 30	Scene of David's flight from Absalom;
	Matt. 24. 3.	of Christ's weeping over Jerusalem;
	Acts 1. 9-12.	and of His Ascension.

¹ Probably Horeb is the name of the district, Sinai of the mountain.

MOUNTAINS OF SCRIPTURE (continued).

Name.	References.	Associations.
Seir	Gen. 32. 3; 36. 8 Deut. 2. 22	A mountain range practically coextensive with Edom; taken by Esau from the Horites.
Sinai	Ex. 19. 1-11	In Arabia; scene of Israelite encamp- ment for nearly a year, and of giving of the Law.
Tabor	Judg. 4.14 Mark 9. 2.	Scene of Barak's camp, and, possibly, of Christ's transfiguration.
Zion (spelt Sion in N.T.)	2 Sam. 5. 7	Stronghold of Jebusites, stormed by Joab; site of David's palace.

XLIII. RIVERS, LAKES, ETC. OF SCRIPTURE.

N.B.-R.=River; L.=Lake; B.=Brook; S.=Sea; W.=Waters.

Name.	Situation.	References.	Associations.	Modern Name.
Abana, R R. V. Abanah or Amanah.	Damascus, Syria.	2 Kings 5. 12.	Commended by Naaman. It is one of the chief chan- nels of the Bărăda, which rises in the range of Anti- Libanus, flows through fertile	Aba- nias.
			plains, and passes through Damas- cus to the lakes about eighteen miles further east, where it is ab- sorbed.	
Arnon, B	E. of Salt Sea.	Num. 21. 13– 15.	Boundary of Moab and the Amorites; scene of a victory of the Israelites in their passage to the Promised Land.	El-Mo- jib.

¹ The ark having been taken to Zion, and all the Temple worship arranged there by David, and many Psalms composed during his forty years' reign, 'Zion' had become incorporated into the devotional books and language of the Israelites; so, after the erection of Solomon's Temple, the name Zion passed over to it with the tabernacle and the service; 'Moriah' dropped out of the phraseology, and the two hills, united by a wide bridge, became one in name.

RIVERS, LAKES, ETC. OF SCRIPTURE (continued).

Name.	Situation.	References.	Associations.	Modern name.
Chebar, R	Chaldæa	Ezek. 1. 1, 3.	Scene of Eze- kiel's visions.	Nahr Malchai
Cherith, B	'Before Jor- dan' (un- certain).	1 Kings 17.5.	Elijah fed by ravens.	
Chinnereth, S. ot, Chinneroth Galilee, S Gennesaret, L Tiberias, S		Num. 34. 11. Josh. 11. 2. Matt. 15. 29. Luke 5. 1. John 6. 1.	Its name varied at different times, being generally taken from some important city on its shore. It was the scene of most of our Lord's ministerial life in Galilee.	Bahr Tuba- rîyeh.
Egypt. River of (R. V. Brook.), Stream of.		Num. 34. 5 1 Kings 8. 65. Is. 27. 12	S. W. boundary of Promised Land.	El-Arish.
Euphrates, R	Mesopotamia.	Gen. 2.14	The river on which Babylon was built; called in R.V. 'the river' (1 Kings 4. 21). N.E. boundary of Solomon's dominions. One boundary of Eden.	Eu- phrates.
Gihon, R	Eden	Gen. 2.13.	A boundary of Eden.	
Great Sea		Ezek. 47. 15, 19, 20.		Medi- terra- nean.
Hiddekel, R	Eden	Gen. 2.14	A boundary of Eden.	Tigris, or Dijlah.
Jabbok, R	Gilead	Gen. 32. 22	Boundary be- tween Ammon and Moab; scene of Jacob's wrest- ling in prayer.	Zerka.
Jordan, R	The great river of Palestine.	2 Kings 5. 10.		Esh- Sheriah
Kanah, R (R.V. Brook.)	Palestine	Josh. 16.8	Border of inheritance of Ephraim and Manasseh.	

Name.		Situation.	References.	Associations.	Modern name.
Kidron, B.		Judæa	2 Sam. 15. 23. John 18. 1.	Scene of Adon- ijah's rebellion. Crossed by Christ	Wady en-Nâr.
				and His apostles on the night of betrayal.	
Kishon, R.	•••	Palestine	Judg. 4.7; 5.	Scene of Sisera's	Nahr Mu- kutta.
144 TT		Upper Jordan	18. 40.	prophets of Baal. Scene of Joshua's	Huleh.
Merom, W.	•••	Opper Jordan		victory over seve-	Taura, or
Pharpar, R.	•••	Damascus, Syria.	2 Kings 5.12.	Praised by Naa- man.	Nahrel- Awaj?
Pison, R.		Eden	Gen. 2.11	A boundary of Eden.	D-v-1
Salt Sea.	• • •	Palestine, S. of the Jordan.		Geologists and the surveyors of the P. E. F. (Prof.	Dead Sea, or Bahr-
Sea of the A bah or Pla	ra- tin.		Deut. 4. 49 Joel 2. 20	Hull, Sir Charles	
East Sea. The Sea.			Ezek. 47.8.	1	
				Cities of the Plain were situated at the north end of	
Zared, B.	•••		Num. 21, 12.	the Salt Sea.	EI-

XLIV. GEOLOGY AND MINERALOGY OF BIBLE LANDS.

1. The Sinaitic Mountains, which reach, in the case of Jebel Katharina, an elevation of 8,551 feet, are formed of granitic, gneissic and schistose rocks, traversed by numerous ridges and dykes of felstone-porphyry, andesite, diorite and basalt; the latter being newer than (and, therefore, intersecting) the former. Mount Sinai (Jebel Mûsa) reaches an elevation of 7,373 feet, and is formed of granitoid gneiss, coarse below and fine at the top of the mountain. The crystalline rocks of

this group are probably amongst the oldest in the world, and referable

to the Archæan age.

2. Towards the North these are overlain by Carboniferous sandstone and limestone, containing at Wâdy Nash numerous fossils such
as corals, crinoids and brachiopods of Lower Carboniferous age. Above
these come the representatives of the Nubian sandstone succeeded by
white limestones and marls with bands of flint referable to the Cretaceous age. These limestones, with others of the Eocene period generally known as 'Nummulite Limestone,' form a continuous escarpment
overlooking the Isthmus of Suez on the west and ranging eastwards
along the southern margin of the plateau of Badiet-et-Tîh into the valley
of the Arabah. This plateau, which is 170 miles across between Port
Said and Akabah, is remarkably sterile and waterless, but contains
several high limestone ridges and deep valleys which doubtless were
once river-channels, but are now dry. Towards the north it merges into
the rugged table-land of southern Judæa and stretches through western
Palestine to the Lebanon, where the Lower Cretaceous beds emerge.

3. The Maritime Plain extending from the Isthmus of Suez by Gaza and Jaffa to the base of Mount Carmel, is formed of yellow sandstone and beds of calcareous sand and gravel with species of shells such as Pectunculus violascens, Purpura hemastoma, now inhabiting the Mediterranean. This formation indicates that the coast has been raised considerably in recent (or Pleistocene) times. nearly its whole length the coast is bounded by enormous sand-dunes which, impelled by the prevalent westerly winds, are constantly advancing inwards, and are supposed to have entombed ancient Gaza and other towns of Philistia. Further inland the plain is formed of calcareous sandstone, probably of Upper Eocene age; and from beneath this formation rises the table-land of western Palestine, formed of Eocene and Cretaceous limestones and marls, penetrated by deep valleys, along the sides of which the strata crop out in terraces of naked rock, or only covered by a thin coating of soil. This table-land lies along the line of an anti-clinal axis, ranging northward from the desert of Et-Tîh by Hebron, Jerusalem, Shechem and Nazareth, to the valley of the Leontes, the strata dipping west and east on either side of this geological saddle. Towards the edge of the Jordan valley the beds are often much contorted and broken, and have evidently been subjected to great disturbance and lateral thrusting.

4. The Valley of the Jordan and the depression of the Arabah valley, stretching from the Dead Sea along the flanks of the mountains of Moab and Edom to the Gulf of Akabah, is now known to coincide with a great line of fracture and displacement (or a 'fault') along

which the strata have been relatively elevated on the east side, and depressed on the west. Hence the strata are very different on each side of the valley; and from the eastern banks of the Dead Sea southwards the older crystalline rocks of the Sinaitic mountains are found again cropping out, surmounted by the Nubian sandstone, and this again by the Cretaceous limestones; but nowhere do the older rocks appear along the western side of the valley till we approach the head of the Gulf of Akabah. The rock-hewn city of Petra (Selah) is hewn out of Nubian sandstone. The bed of the Jordan-Arabah depression is formed of alluvium and ancient lake deposits, as the waters of the Dead Sea (now nearly 1,300 feet below the level of the Mediterranean) formerly rose to about the same level as that of the outer sea. These lake deposits form well-marked terraces on both sides of the valley; the most remarkable being at a level of about 600 feet above the surface of the Dead Sea. The deposits of salt rock overlain by marl which border the Dead Sea on the west at Jebel Usdum, and at El-Lissan (The Tongue), are representatives of the 6co feet terrace.

5. Jerusalem is built on a platform of limestone nearly horizontal in position, and is divided by Oscar Fraas into the following stages:—

I. Craie blanche (Sénonien D'Orb). 2. Étage supérieur des Hippurites ('Missih'). 3. Étage inférieur des Hippurites ('Melekeh'). 4. Zone des Ammonites rhotamargensis (Turonien). The beds No. 2 ('Missih') afford the principal building stone, and consist of rose-coloured and yellow limestone and marble. No. 3 is of softer consistency, and in it the reservoirs, sepulchres, and caverns under the city have been excavated.

6. Volcanic Rocks, chiefly in the form of sheets and dykes of basalt, occur on the table-land of Moab, resting on the limestone plateau; but north and east of the Sea of Galilee in the Haurân and Jaulân, the whole country is overspread by vast sheets of basaltic lava, while numerous extinct volcanoes rise above the surface. West of the Jordan these are again met with at Jebel Safed and Jebel Jish, an old crater now containing water and called Birket-el-Jish. To the west of the Lake of Tiberias occur several other volcanic masses, one of these, Kurn Hattin, being an old volcano, rising 1,178 feet above the sea, and sending forth a large stream of basaltic lava towards the Sea of Galilee. It is doubtful whether any of these volcanoes remained active into the human period. There are no extinct volcanoes among the Sinaitic mountains 1.

¹ For further information, consult Tristram's Land of Israel; Dawson's Egypt and Syria; Hull's Geology of Arabia Petrosa and Palestine (Mem. Palest. Expl. Soc.); Hull's Mount Seir; Fraas' Aus Orient.

(i) MINERAL SUBSTANCES.

Bitumen (Gen. 11. 3)... Heb. Chêmâr: Gk. ἄσφαλτος: A. V. 'slime.' R. V. Marg. 'bitumen.'

A kind of asphalt, whence the Dead Sea was called *Lacus Asphaltites*. The asphalt of the Dead Sea is found in certain valleys, notably *Wady Mahavata* and *Ain Jidi* (Engedi), which enter the Ghor from the west. It is probably a calcareous mud or marl, and occurs largely in the lower valley of the Jordan.

Clay (Is. 29. 16) . . . Heb. (1) Chômer: Gk. πηλός.

- (1) A tenacious earth, like that so called by us, used for making bricks and earthenware. It was less cohesive than ours, and accordingly for the former purpose was bound together by an admixture of straw before being baked, and for building purposes was mixed with sand.
- (Is. 41. 25) . . . Heb. (2) Tît: Gk. πηλός.
 - (2) Tit (lit. 'dirt') was, and still is, the common building material of the mud-houses of the peasantry of Palestine.
- Earth (Gen. 1. 22) . . . Heb. (1) *Eretz*: Gk. $\hat{\eta} \ \gamma \hat{\eta}$.

 Three Hebrew words are translated 'earth':—
 - (1) Eretz, the earth, or globe generally.
- (Gen. 9. 20) . . . Heb. (2) Adâmah: Gk. γη̂.
 - (2) Adâmah, red earth, abundant in Philistia and S. Judæa (about Beersheba).
- —— (Gen. 3. 14; Is. 47. 1) . . . Heb. (3) 'Aphar: Gk. γη̂.
 (3) 'Aphar, dry earth, or dust.
- Nitre (Jer. 2. 22) . . . Heb. Néther: Gk. νίτρον: R. V. 'lye.'

 This word probably indicates the common carbonate of soda, not the nitre of the moderns.
- Salt (1 Chron. 18. 12) . . . Heb. Melach: Gk. äλs.

Salt is very abundant in the neighbourhood of the Dead Sea, the water of which is highly charged with it. A ridge of salt-rock runs into that sea, called *El-Lissan*. Also at Kashm Usdum, at the S. end of the Dead Sea. There are salt-pits (Zeph. 2. 9), and a plain of salt, or valley of salt (2 Sam. 8. 13). Hence it frequently enters into the symbolical acts and language of the Bible.

- Sand (Prov. 27. 3; Jer. 5. 22) . . . Heb. Chôl: Gk. ἄμμος.
 Sand abounds along the seaboard of Palestine, and is used to symbolise abundance, insecurity, extensiveness, and weight.
- Sulphur (Gen. 19. 24; Ps. 11. 6) . . . Heb. Gophrith: Gk. θείον.
 Sulphur, or brimstone, is found in some of the valleys entering the Vale of Siddim, and in the plain of the Ghôr.

(ii) METALS.

Copper, Brass (Ex. 38. 8; 2 Kings 25. 13) . . . Heb. *Nechôsheth*: Gk. χαλκός. Brass, R. V.

Copper was well known to the Israelites and Egyptians before the Exodus. The latter had, for a long time previous to that event, obtained it from Arabia. It was a native product of Arabia Petræa, and largely exported from Cyprus, whence its name. In most passages Nechôsheth is now thought to be bronze, of which many ancient specimens have been found in Assyria. The Egyptians and Israelites also were familiar with tin (which see), and so they could have made that alloy of the two called bronze; but the Hebrew term is used indifferently for pure copper and its alloys. Being very hard and easily fusible, it is probable that bronze was the material of the 'brazen sea,' the Temple columns, sacrificial 'forks,' the brazen serpent, the 'mirrors' of the Hebrew women, and the 250 censers of the followers of Korah. Gesenius and others, from the etymology, identify it with the 'burnished brass' (kalal) of Ezek. 1. 7. Others consider it to be an accidentally discovered alloy with copper, resembling light-coloured brass or zinc. There is a white metal, greatly used for ornaments in the East, which is called copper.

- Gold (1 Kings 9. 28) . . . Heb. (1) Zâhâb: Gk. χρυσίον.
- ___ (Job 28. 17) . . . Heb. (2) Pâz: Gk. χρυσίον: R. V. 'fine gold.'
- (Job 22. 24) . . . Heb. (3) Bétzer : Gk. πέτρα Σωφίρ.
- (Ps. 68. 13) ... Heb. (4) Chârûtz: Gk. χρυσίον: R. V. 'yellow gold.'
- (Job 28. 15) . . . Heb. (5) Sågår: Gk. περιουσιασμός.
- (Job 28. 19) . . . Heb. (6) Kéthem: Gk. χρυσίον καθαρόν: R. V. 'pure gold.'

There are six different words used for 'gold' in the Old Testament, which show its use, and high estimation: (1) Zâhâb is its earliest and most common name, referring to its colour. (2) Pâz is the native metal, as found. (3) Bêtzer is gold-dust, and fragments of ore. (4) Chârâts is either 'dug out,' or has reference to its 'lustre.' (5) Sâgâr ('treasured'), and (6) Kêthen ('concealed'), show its high value. No indication of native gold has been found in Palestine, to which it was imported from Spain (Tarshish = Tartessus), Ophir, Sheba, &c. Some modern Egyptologists maintain that gold was found in Egypt in ancient times, and believe that they have found some old worked-out mines of it beyond Assouan. Gold seems to have been first coined by the Jews in the time of Ezra, though it was used

as a medium of exchange as early as Abram's time, like money, but was weighed, not counted, in the same manner as silver (see Gen. 23. 16).

Iron and Steel (Gen. 4. 22; Deut. 8. 9) . . . Heb. *Barzel*: Gk. σίδηρος.

Recent discoveries show the very ancient existence of iron in Assyria, as also in Egypt under the Pharaohs. Iron ore was found in considerable quantities in Syria, in Canaanite times, and tools were made of iron extracted from the ore, especially goads, mattocks, files, and coulters, as also were spears and swords (1 Sam. 13. 21, 22). It is doubtful whether the 'chariots of iron' of Jabin and the 'iron bed' of Og are to be taken literally; probably a reference to their great strength is intended. 'Steel,' in A. V. of Jer. 15. 12, is an erroneous rendering for 'brass;' but steel is supposed to be meant by 'northern iron;' the most famous makers in old times being the Chalybes, near the Black Sea; and Damascus steel has had a very long celebrity. In Nahum 2. 3, 'torches,' the translation of felâdoth (rendered as 'steel' both in Arabic and Syriac, and also in R.V.), is conjectured to be an error for 'scythes' on the wheels of war-chariots.

Lead (Ex. 15. 10) . . . Heb. Bedîl: Gk. μόλιβος.

Lead was known to the Hebrews, and was anciently used to purify silver, and in later times as a plummet or weight, and also for soldering metals. It was found in the Sinaitic rocks before the time of Moses, and was one of the wares brought to the Tyrian market.

Silver (Gen. 23. 15) . . . Heb. Késeph: Gk. ἀργύριον.

Abram was 'rich in silver.' It was largely imported into Egypt, and afterwards into Palestine, from Spain and Arabia. The Israelites possessed much gold and silver in the wilderness; of the former 'the calf' was made. Silver was used for all kinds of ornaments for the person and house, and was very abundant in Solomon's time; and in the time of the Maccabees it was coined into money; hence késeph is a silver coin.

Tin (Num. 31. 22) . . . Heb. 'Ophéreth: Gk. κασσίτερος.

Tin was early known to the Hebrews, being one of the imports of Egypt from Spain, through Phœnician merchants, who also obtained it (as Herodotus and Strabo tell us) from Britain. It was a great commodity in the fair at Tyre. It was used for the preparation of bronze, its alloy with copper.

XLV. PRECIOUS STONES OF THE BIBLE.

Adamant (Ezek. 3. 9) . . . Heb. Shâmir: Gk. πέτρα.

The corundum, a stone which is next to the diamond in hardness. Corundum of various hues is met with in Nature: the red crystals are the true

or Oriental ruby of jewelry; the yellow, the Oriental topaz; the blue, the Oriental sapphire; and the white or colourless, the lux sapphire. It is once translated 'diamond,' and was used for engraving upon stone (e.g. the ten commandments, Jos. Ant. iii. 7, § 5).

Agate (Ex. 28. 19) . . . Heb. Shĕbô: Gk. ἀχάτης.

Agate is said to derive its name from the river Achates, in Sicily. The ordinary agate is chiefly formed of thin layers of porous chalcedony of different colours: many of the white layers consist of a compact semi-opal. The moss-agates, or Mocha-stones, consist of chalcedony, but enclose moss-like and tree-like forms of oxides of manganese and iron, and green earthy chlorite. It is common in the East. In Scripture it is spoken of as a material for windows, but may then refer to mica. The Arabic equivalent means red, whence some have thought the Oriental ruby to be meant.

Amber (Ezek. 1. 4) . . . Heb. Chashmal: Gk. ήλεκτρον.

The name amber is only applied to the fossil resin. According to King, 'it is seen, often carved into elegant forms, in the most ancient Etruscan jewelry.' 'Even in the best days of Greece it was held in the highest estimation.' 'Most valuable to the Romans was the deep-yellow, especially if transparent and full of fire.' The Greek word elektron denoted not only amber but also a native alloy of four parts of gold and one of silver: the alloy is of a very pale yellow colour: it is improbable, however, that the alloy is intended.

Amethyst (Ex. 28. 19; Rev. 21. 20) . . . Heb. Achlâmah: Gk. ἀμέθυστος.

Amethyst is of a purple colour: it is a variety of quartz; so called in Greek because thought to be a charm against drunkenness; but the Jews supposed it to bring pleasant *dreams*, whence its Hebrew name.

Beryl (Gen. 2. 12; Ex. 28. 20) . . . Heb. Shôham: Gk. βηρύλλιον: A. V. and R. V. 'onyx;' R. V. Marg. 'beryl.'

By some shôham is thought to be the onyx; by others, the aquamarine, turquoise, or also amazon-stone (a kind of felspar). For the stone translated 'beryl' in Exodus, see Chrysolite.

Carbunele (Ex. 28. 17; R. V. Marg. 'emerald') . . . Heb. Båréketh: Gk. σμάραγδος.

A mistranslation in Ex. 28 for 'emerald,' the only green stone 'flashing light,' which is the meaning of the Hebrew. It is probably the stone now called emerald, a beautiful green stone, and found in ancient times in Egypt and Ethiopia. In Rev. 4. 3 it is likened to a rainbow.

Chalcedony (Rev. 21. 19) . . . Gk. χαλκηδών.

The name chalcedony is now applied to a transparent or translucent indistinctly crystallised variety of quartz. The chalcedony of Pliny, brought from the copper-mines near Chalcedon, was a green stone, seldom found large enough for use as ring-stones: King suggests that they were the copper mineral dioptase (sometimes called emerald-copper), but this is unlikely.

Chrysolite (Rev. 21. 20) . . . Gk. χρυσόλιθος.

The tarshish of Ex. 28. 20, translated beryl, is probably a Spanish stone, brought from Tartessus. Thought to be the cairngorm; but the chrysolite of Rev. 21. 20 is no doubt the Oriental topaz above mentioned. The topaz of modern mineralogy is a distinct mineral from the 'Oriental topaz' of the jewellers.

Chrysoprase, or Chrysoprasus (Rev. 21. 20) . . . Gk. χρυσόπρασος.

The modern apple-green stone of that name is a variety of the chalcedony class, unknown to the ancients. Epiphanius so calls a kind of chrysolite. Some Indian beryls have a similar hue; and such a stone (of a deeper blue) is found among Egyptian gems. It may possibly be the stone now known as plasma.

Diamond (Ex. 28. 18) . . . Heb. *Yahălom* (omitted in LXX): R. V. Marg. 'sardonyx.'

The diamond could not have been used in the 'breastplate,' because the Hebrews knew of no means of engraving a name upon it. Yahālom is variously conjectured to be the onyx, or alabaster, or jasper.

Emerald (Ex. 28. 18) . . . Heb. Nôphek: Gk. ἄνθραξ: R. V. Marg. 'carbuncle.'

'Carbuncle' is supposed to be a more correct version : the name is used for several bright red stones.

Jacinth, or Hyacinth (Rev. 21. 20) ... Gk. ὑάκινθος: R. V. Marg. 'sapphire.'

The modern jacinth is a variety of zircon. The jacinth or hyacinth of the ancients was the Oriental sapphire of modern jewelry: it is a splendid blue stone, of brilliant transparency.

Jasper (Ex. 28. 20) . . . Heb. Yāshépheh: Gk. ἴασπις.

The jasper of the moderns is an opaque stone: that of the ancients was in older times partly plasma, and later many other stones of the agate kind.

Ligure (Ex. 28. 19) . . . Heb. Léshem: Gk. λιγύριον: R. V. 'jacinth;' Marg. 'amber.'

Some take Ushem to be the fossil belemnite, others amber, opal, or

tourmaline; but it is most probably the jacinth of modern jewelry; and was much used by the Greek and Roman engravers.

Onyx (Ex. 28. 20) . . . Heb. *Tarshîsh*: Gk. ὀνύχιον: A. V. and R. V. 'beryl;' R. V. Marg. 'chalcedony.'

The onyx is the banded agate: by the primitive lapidaries it was cut across the layers so as to obtain two bands of dark brown, one lighter than the other, and separated by a middle zone purely colourless and transparent. Some regard it as the 'shell' or composite formation of two different coloured strata, one underlying the other, on which cameos are cut. In our A. V. there is a confusion between tarshish and shoham, each being translated both 'onyx' and 'beryl.' See Chrysolite.

Sapphire (Ex. 28. 18) . . . Heb. Sappir: Gk. σάπφειρος.

The Hebrew denotes that on which something is engraved or inscribed. According to the Targum, the Tables of the Law were made of it. This and the context in which it is used (Ex. 24. 10), 'like the body of heaven,' have given rise to the idea that lapis lazuli is meant.

Sardius, Sardine (Ex. 28. 17; Rev. 4. 3) . . . Heb. Odêm: Gk. σάρδιος: R. V. Marg. 'ruby.'

The sard, highly valued by the ancients, and extensively used by them for signets and intaglios. The finest came from Babylon; but many also from Arabia and Egypt. Found in considerable abundance at Sardis, in Lydia. 'The gradations of colour exhibited by the antique sard are almost innumerable. The bright cherry deepens into the fiery red of the carbuncle, and thence into a semi-opaque black when viewed by transmitted light. The bright pale yellow increases in intensity to the richest orange, and thence to a reddish brown, scarcely to be distinguished from the jacinth. This again becomes overcharged with black, till it darkens to the deepest coffee colour and complete opacity. In a rare variety a slight admixture of green produces an olive tint, but yet easily distinguishable from the plasma. In all these again the variations of the intermediate shades are infinite. Of such varieties each obtained a distinctive name in the copious terminology of the ancients, and if the yellow, green, or brown prevailed, was ranged under the jaspis' (King). The golden sard was the favourite, and carries the finest engraving.

Sardonyx (Rev. 21. 20) . . . Gk. σαρδώνυξ.
Sardonyx is a chalcedony with at least three stripes of different colours.

Topaz (Ex. 28. 17) . . . Heb. Pitdáh: Gk. τοπάζιον.

The topaz of the ancients is the peridot of the moderns. The stone, which is of a greenish-yellow colour, was found in Egypt, and in great abundance in an island in the Red Sea, from which it derived its name.

PRECIOUS STONES OF THE BREASTPLATE, THE TYRIAN KING, AND THE HEAVENLY CITY.

There are three important and almost identical lists of precious stones in the Bible. An interval of nine centuries occurs between the first and second, and of nearly seven between the second and third.

I. The description of the High Priest's breastplate.

II. The ornaments of the King of Tyre.
III. The figurative foundation stones of the Heavenly City.

The first differs in the name and arrangement of some stones, as recorded by Moses in the Hebrew (when it was first made), from the description of it by the LXX in their day, and also by Josephus; it had probably undergone restora-These three lists are exhibited in order. The names in List I are taken from the text and margin of the R.V. of Exodus. But it should be borne in mind that there is great uncertainty about most of them.

BREA	BREASTPLATE (set in Gold) (R. V.). Exop. 28. 17-20.	et in Gold) -20.	COVERING	G OF KING (A. V.). Ezekiel 28. 13.	COVERING OF HING OF TYRE (A. V.). Ezendel 28, 13-	THE FOUR HEA'	THE FOUNDATIONS OF THE HEAVENLY CITY. REV. 21, 19, 20.	OF THE Y.
3 Emerald.	2 Topaz.	I Ruby, or Sardius.	6 2 Diamond. Topaz.	2 Topaz.	I Ruby.	Jasper.	Sapphire.	Sapphire. Chalcedony.
6 Sardonyx. (Diamond, A. V.)	5 Sapphire.	4 Carbuncle.	12 Jasper.	Onyx, or Beryl.	Onyx, or Chrysolite, or Beryl. Chalcedony.	Emerald.	Sardonyx. Sardius.	Sardius,
9 Amethyst.	8 Agate.	7 Amber, or Jacinth.	4 3 5 Carbuncle. Emerald. Sapphire.	3 Emerald.	5 Sapphire.	Chrysolite.	Beryl.	Topaz.
12 Jasper.	II Beryl.	To Chalcedony, or Chrysolite.				Chrysoprasus. Jacinth.	Jacinth.	Amethyst.
		The figures	in Lists I and	II show the c	order of the stones	The figures in Lists I and II show the order of the stones as given in Exodus.		

	nt Names of BREASTPLA	of the above. ATE.)	Septuagint Names of the above. (COVERING OF KING OF TYRE.)		
3 Emerald, 6 Jasper.	Topaz. 5 Sapphire.	Sardius. 4 Carbuncle.	3 Emerald. 6 Jasper.	Topaz. 5 Sapphire.	Sardius. 4 Carbuncle.
9 Amethyst.	8 Agate.	7 Ligure.	9 Amethyst.	8 Agate.	7 Ligure.
Onyx.	Beryl.	Chrysolite.	Onyx.	Beryl.	Chrysolite.

XLVI. BOTANY OF THE BIBLE.

Almond (Jer. 1. 11, 12) . . . Heb. Shâked: Gk. καρυίνη [βακτηρία]; ἀμύγδαλον: Bot. N. *Amygdalus communis*.

The almond blossoms before the leaves come out, hence its Hebrew name shaked, 'hasten' or 'watch.' (See the play on the word, Jer. 1. 11, 12, 'a rod of shaked tree... for I will hasten (shaked).') It is one of the native fruits of Palestine, and therefore often mentioned in Scripture. Aaron's rod was of this tree; and Jews now carry branches of it to the synagogue on great festivals. The fruit was the model of the ornaments of the candlestick in the tabernacle. The almond is both wild and cultivated in Palestine. See Hazel.

Algum or Almug (1 Kings 10. 11, 12; 2 Chron. 2. 8; 9. 10, 11) . . . Gk. ξύλα πελεκητά and ξύλα πεύκινα.

Timber used in building the Temple, evidently of two kinds: (1) brought from Lebanon with cedar and fir, and (2) brought by Hiram's navy from Ophir with gold and precious stones. The latter was used for musical instruments as well as for columns and terraces, and was probably Pterocarpus santalinus, or red sandal wood of India.

Aloes, or Lign-Aloes (Ps. 45. 8; Num. 24. 6) . . . Heb. (1) Ahâlim, (2) Ahâloth: Gk. στακτή, σκηναί, ἀλοή: Bot. N. Aquilaria agallocha.

Refers to two different plants: (1) A spice employed as a perfume with myrth and cinnamon, and in embalming the dead; possibly the gum of the eagle-tree of India, Aquilaria agallocha. (2) A vigorous native tree used by Balaam as a figure of the prosperity of Israel. The aloes of medicine differs from both.

Anise (Matt. 23. 23) ... Gk. ἄνηθον: Bot. N. Anethum graveolens. Occurs in the New Testament once only. See DILL.

Apple (S. of S. 2. 3; Joel 1. 12) . . . Heb. Ταρρίιαςh: Gk. μηλον. 'Apple-tree' occurs four times in the Song of Solomon; also once in Joel; the fruit is used as an illustration in the Proverbs. The tree afforded

a grateful shade; its fruit was sweet, fragrant, and golden, hanging among silvery leaves. Neither quince, citron, nor apple fulfils these conditions. The apricot is probably the fruit intended; it accords with the description, and is abundant in Palestine.

Ash (Is. 44. 14) . . . Heb. Oren: Gk. πίτυς: Bot. N. Pinus halepensis: R. V. 'fir tree.'

Only once mentioned; a tree from which idols were made. Cannot be the common ash, which is not found in Palestine. The LXX translate it pine, and as the Aleppo pine (Pinus halepensis) is abundant in Palestine it is probable that that tree is intended. The manna ash (Fraximus ornus), suggested by some authors, is not likely to be the tree meant, although its Arabic name is Aran.

Balm, or Balsam (Jer. 8. 22) . . . Heb. Τzὄτί: Gk. ἡητίνη: Bot. N. Balsamodendron Gileadense.

There is little doubt that the balm of Scripture was the aromatic resin which flows from the trunks of the species of Balsamodendron which grow in southern Syria and north-east Africa. It is still estcemed in the East for its perfume as well as for its healing virtues. Mastic (Pistacia lentiscus) is introduced into the margin of the Revised Version (Gen. 87. 25), being held by some authors to be the source of balsam, but its faint odour is against this view; and still less likely is the Balanites Ægyptiaca, which has also been suggested.

Barley (Ruth 1. 22; Judg. 7. 13) . . . Heb. Sĕόrah: Gk. κριθαί: Bot. N. Hordeum distichum, and other varieties.

The common food in Palestine of men, horses, asses, and draught oxen; oats were unknown. Barley harvest is in March or April, according to the locality.

Bay Tree (Ps. 37. 35)... Heb, Ezrach: Gk. κέδρος τοῦ Λιβάνου: R. V. 'green tree in its native soil.'

Ezrach means a native as opposed to a stranger: only in the Psalm quoted does it refer to a tree, and apparently the reference is not to a particular species but to a vigorous tree flourishing in its native soil,

Bdellium (Gen. 2. 12) . . . Heb. Bědôlach: Gk. ἄνθραξ. Some suppose it to be the gum of a Balsamodendron (see Balm); others, a precious stone.

Bean (2 Sam. 17. 28; Ezek. 4. 9) . . . Heb. Pôl: Gk. κύαμος: Bot. N. Vicia faba.

Beans were grown in Palestine, and used for food, both as vegetables and as flour. They were gathered at the time of the wheat harvest.

Box (Is. 41. 19; 60. 13)... Heb. Téasshûr: Gk. πύξος: Bot. N. (1)

Buxus longifolia, (2) Juniperus Phænicea: R. V. Marg.

'cypress.'

Box is twice mentioned as a forest tree, with the pine and fir. The benches or deck of Tyrian vessels were made of box inlaid with ivory (Ezek. 27. 6), according to R. V., but A. V. translates 'the company of the Ashurites.' The Palestine box resembles ours, but is larger (20 feet high); it grows on Mount Lebanon and the Galilæan hills. Combs, spoons, &c., are made of it. Some think the plant meant is a juniper, which grows on Lebanon with the cedar.

Bramble, Brier, Thistle, Thorn (Judg. 9. 14) Heb. Atád: Gk. βάμνος . . . (Prov. 15. 19; Mic. 7. 4) Heb. Chedek: Gk. ἄκανθα . . . (Is. 34. 13; Job 31. 40) Heb. Chôāch: Gk. κνίδη and ἄκανθα . . . (Gen. 3. 18) Heb. Dardar: Gk. τρίβολος . . . (Gen. 3. 18) Heb. Κότε: Gk. ἄκανθα . . . (Is. 55. 13) Heb. Naatεάε: Gk. στοιβή . . . (Is. 7. 23, 25) Heb. Shâmīr: Gk. ἄκανθα . . . (Ezek. 2. 6; 28. 24) Heb. Sillôn: Gk. ἄκανθα δδύνης . . . (Prov. 22. 5) Heb. Tsînīm: Gk. τρίβολος . . . (Matt. 7. 16) Gk. ἄκανθα . . . (Luke 6. 44) Gk. βάτος . . . (Matt. 7. 16) Gk. τρίβολος.

These Hebrew and Greek words are not the names of particular species of plants, but general terms applied to spine-bearing plants belonging to different families. Such plants are characteristic of arid and desert regions, and form a considerable portion of the flora of Palestine. The Heb. word Barkonim (Judg. 8. 7, 16), translated 'briers,' was probably a sharp-toothed threshing instrument, or a plant used as such.

Bulrush (Ex. 2. 3; Job 8. 11)... Heb. (1) Gômé: Gk. θίβη, πάπυρος βίβλινος and έλος: Bot. N. Cyperus papyrus: R.V. Marg. papyrus.'

Six Hebrew words are used of rushes, and are translated somewhat indiscriminately: (1) Gômé ('bulrush' and 'rush,' A. V.), the material of Moses' ark, which grew in miry places. The famous papyrus, which formerly grew abundantly on the banks of the Nile, is now extinct in Egypt, though still found in Nubia. It grows luxuriantly in a swamp at the north end of the Plain of Gennesaret, and covers acres of the Waters of Merom; but exists nowhere else in Asia. It is called by the Arabs babeer (i.e. papyrus). It has a triangular stem, eight to ten feet high, ending in a bushy top of slender leaves, among which the seeds are produced.

- (Is. 19. 7) . . . Heb. (2) 'Arôth: Gk. τὸ ἄχι τὸ χλωρόν: R. V. 'meadows.'
 - (2) Translated 'paper reeds,' but wrongly, as gômé is used by Isaiah (18. 2, R. V.) for the papyrus: correctly rendered 'meadows' in R. V.

Bulrush (continued) (Job 8. 11; Gen. 41. 2) ... Heb. (3) Achû: Gk. ἄχι βούτομον: R.V. 'reed-grass.'

(3) Translated 'flag' in Job, and 'meadow' in Genesis, but more correctly in R.V. 'reed-grass,' a luxuriant and nutritious grass growing by rivers. The word is Egyptian, not Hebrew.

— (Ex. 2. 3, 5; Jonah 2. 5) . . . Heb. (4) Sûph: Gk. τὸ ελος. (Omitted in LXX.)

(4) Rendered 'flags' (in which Moses' ark was concealed) by the river bank; but in Jonah, 'weeds' at the bottom of the sea. A general term for water-weeds, whether growing in the sea or in the river.

— (Is. 9. 14; 19. 15) . . . Heb. (5) Agmôn: (paraphrased in LXX): Gk. κάλαμος: Bot. N. Arundo phragmites.

- (5) 'Reed,' or 'cane,' is mentioned in two Scripture proverbs, 'head and tail, branch and rush,' i.e. 'top and bottom;' also in Job, in the phrase 'bowing the head like a bulrush,' whence it evidently had a high stem surmounted with a tuft. Probably the common reed of Egypt and Palestine, a tall thin cane, twelve feet high, with a bushy blossom, bending before the wind and rising again,—the 'reed shaken with the wind' (Matt. 11.7), growing luxuriantly by the Dead Sea and the Jordan.
- (Gen. 41. 5, 22) ... Heb. (6) Kâneh: Gk. κάλαμος.
 (6) 'Cane,' or 'reed,' also occurs frequently in the Old Testament as the general term for a 'stem;' whether the 'stalk' of wheat, the stem, or 'shaft' of a candlestick (Ex. 25. 31), a measuring rod, or 'reed' (Ezek. 40. 5), or even the bone of the upper arm, the humerus.
- Bush, Burning (Ex. 3. 2-4) . . . Heb. Seneh: Gk. βάτος: Bot. N. Acacia Nilotica.

Only used of the 'burning bush,' the thorny acacia of the Arabian peninsula, the sûnt of Egypt, akin to the shittah tree and senna.

Calamus (Ex. 30. 23; Ezek. 27. 19) . . . Heb. Kåneh bosem: Gk. κάλαμος εὐώδης.

A chief spice, which, with myrrh and cinnamon, was used to perfume the anointing oil. It was brought from a far country, and was obtained probably from one of the lemon-grasses of India, such as Andropogon schananthus.

Camphire (S. of S. 1. 14; 4. 13) ... Heb. Côpher: Gk. κύπρος: Bot. N. Lawsonia alba: R. V. 'henna-flowers.'

The henna of the Arabs, with which they dye their nails, palms, &c.; well known in Nubia, Egypt, and Arabia, but also found by the Dead Sea, at Engedi only. A small shrub, with dark bark, leaves pale green like a lilac, and bearing clusters of white and yellow blossoms, very fragrant.

Cane, Sweet (Is. 43. 24; Jer. 6. 20)... Heb. Kâneh hattôb: Gk. κιννάμωμον: R. V. Marg. 'calamus.'

Thought by some to mean 'incense,' by others, the 'sugar-cane;' but probably identical with the calamus. (See S. of S. 4. 14.)

Caper. See Hyssop.

Cassia (Ex. 30. 24) . . . Heb. (1) Kiddah: Gk. ipis: R.V. 'costus.'

A spice-bearing plant not certainly identified. The LXX understood it to be a flag like the violet-scented orris-root, which is obtained from some species of Iris, while the Revisers make it the aromatic root of the koost of Arabia, Aplotaxis luffa. It cannot be a cinnamon, as this spice is specified as another of the ingredients of the holy oil.

— (Ps. 45. 8) ... Heb. (2) Ketzîôth: Gk. κασία. Probably the same as kiddah.

Cedar (Lev. 14. 4; Ps. 104. 16; Ezek. 31. 3-9) . . . Heb. *Erez*: Gk. κέδρος: Bot. N. *Cedrus Libani*.

Cedar is used in Scripture generically of the whole pine-tree family, and specially of the cedar of Lebanon. In the Pentateuch it probably means an aromatic juniper; in later books it is the cedar of Lebanon, a noble tree, the glory of the vegetable kingdom in Palestine, and so is made the symbol of grandeur, might, loftiness, and of wide expansion. It grows rapidly, and lives to a great age; in Palestine it is found only on Lebanon. It grows on the Taurus mountains, and has been recently discovered in the Amanus by Dr. Post.

Chesnut (Gen. 30. 37)... Heb. 'Armôn: Gk. πλάτανος: Bot. N. Platanus orientalis: R. V. 'plane tree.'

The Revisers follow the LXX, and translate this 'plane tree,' no doubt correctly. The Oriental plane which grows vigorously in the squares of London is abundant in Palestine, growing with the willow and poplar by the side of streams. Its name, 'armôn, derived from a root meaning 'nakedness,' may be given to it from its annually throwing off its outer bark.

Cinnamon (Ex. 30. 23; Prov. 7. 17) . . . Heb. Kinnemôn; Gk. κυνάμωμον: Bot. N. Cinnamomum Zeylanicum.

Cinnamon is a native of Ceylon, where it is largely grown for its bark. The spice was an ingredient of the holy oil, and a perfume. The tree belongs to the laurel family, growing thirty feet high, and having a ribbed leaf and white blossom.

*CITRON (Lev. 23. 40) . . . Heb. 'Etz hådår: Gk. καρπὸς ξύλου: Bot. N. Citrus medica.

The Hebrew, Peri 'etz hâdâr, translated 'boughs (or fruit) of goodly trees' (A. V.), is taken by the Chaldee paraphrase and the Rabbis to mean

'fruit of the citron trees,' which is still used, according to the enactment, on the Feast of Tabernacles (Farrar's 'Life of Christ,' vol. ii. p. 57, note 2). The citron is a native of India; it is the most common of the orange tribe in Palestine, and is occasionally used in synagogue worship as representative of God's gift of fruits.

Cockle (Job 31. 40)... Heb. Boshah: Gk. βάτος: R.V. Marg. 'or noisome weeds.'

Occurs only once in A.V., but the same Hebrew word is translated 'wild grapes' in Is. 5. 2, 4. The root of the Hebrew suggests a 'noisome weed,' or plant of offensive odour, most probably some aroideous plants which are common in Palestine. They are more obvious than the cuckoopint of our hedges, because of the bright colour of their spathes, and their intolerable stench.

Coriander (Ex. 16. 31) . . . Heb. Gad: Gk. короот: Bot. N. Coriandrum sativum.

Only once mentioned, when manna is compared to it. It is an umbelliferous plant, with a white blossom, yielding globular aromatic fruits. It was cultivated in Egypt, the fruit being bruised to mix with bread, and was thus well known to the Jews.

Corn (Num. 18. 27) . . . Heb. (1) Dågån: Gk. σίτος.

---- (Judg. 15. 5) . . . Heb. (2) Kâmah: Gk. στάχυς: 'standing corn.'

—— (Gen. 41. 49) . . . Heb. (3) Bar: Gk. σίτος.

- (Ruth 2. 2) . . . Heb. (4) Shibbôleth: Gk. στάχυς: 'ears of corn.' ___ (Lev. 2. 14) . . . Heb. (5) Karmel: Gk. χίδρον: R. V. 'corn in the
- (Josh. 5. 11) . . . Heb. (6) 'Abûr: Gk. σîros: 'old corn.'

— (Josh. 5. 11) . . . Heb. (7) Kåli: (omitted in LXX).

- ____ (Lev. 2. 16) . . . Heb. (8) Géres: Gk. χίδρον: R. V. 'bruised
- ---- (Ruth 2. 7) ... Heb. (9) 'Omer: Gk. δράγμα: 'sheaves.'

___ (Job 24. 6) . . . Heb. (10) Belil.

--- (Gen. 42. 1, 2, 3) . . . Heb. (11) Shéber: Gk. πράως σίτος.

Different Hebrew words are used for 'corn' in its different states, e.g. (1) General term for corn in the abstract, as compared with any other commodity, such as 'wine.' (2) 'Standing corn,' as it grows in the field. (3) Grain, or winnowed corn. (4) An ear of corn. (5) Early sprouts of corn. (6) Corn a year old; or earthly produce opposed to heavenly food, i. e. manna. (7) Parched com, dried or baked by fire. (8) Corn beaten out. (9) Sheaf, or handful of corn stalks. (10) Provender, as in R.V. (11) The same as (1).

Barley, millet, wheat, and spelt ('fitches,' A. V.) are common in Palestine: oats are unknown. Egypt was a great corn-producing country in Jacob's time, and the chief granary of the Roman empire in later ages. The wheat with several, sometimes seven, ears on one stalk is cultivated in Egypt: it is popularly called mummy wheat, but no wheat found in a mummy case has ever germinated. 'Parched-corn' is fresh wheat scorched or baked, to be caten without further preparation. The dish sent by Joseph from his table to Benjamin and his brethren was doubtless 'frumenty,' or 'firmity,' i. e. corn stewed in the grain, and boiled up with milk.

*COTTON (Esth. 1. 6) . . . Heb. Carpas: Gk. κάρπασος: Bot. N. Gossypium herbaceum.

Though the word does not occur in the A.V. in the verse quoted, the description of the hangings in the king's palace should be rendered 'white and violet-coloured cotton' (see R. V. Marg.). The cotton plant is now largely cultivated in Palestine (introduced from India), and it furnishes almost the entire clothing of the women; but it was probably unknown to the writers of the Old and New Testaments. As Ahasuerus reigned from India to Ethiopia, no doubt the brightly-coloured cotton cloth of India would form part of the furnishings of his magnificent palace.

- Cucumber (Num. 11. 5) . . . Heb. (1) Kisshuîm; Gk. σίκνοι: Bot. N. Cucumis sativus.
- --- (Is. 1. 8) . . . Heb. (2) Mikshah: Gk. σικυήρατον: Bot. N. Cucumis chate.

'Cucumbers,' and 'a garden of cucumbers' (Mikshah), each occurs once. It was, with the melon, well known in Egypt. These fruits were mourned for in the wilderness, where they would have been specially grateful. The cucumber is common in Palestine, forming a staple article of diet for the poor in summer.

Cummin (Is. 28, 25, 27)... Heb. Cammôn: Gk. κύμινον: Bot. N. Cuminum cyminum.

An umbelliferous plant, whose seeds, 'beaten out with a rod,' were used as spice in bread and stewed meats, and as a medicine. They resemble caraways, but are larger and lighter in colour. The Saviour charged the Scribes and Pharisees with punctiliously tithing the cummin, which was only inferentially included in the Levitical law, while they omitted the weightier matters.

Cypress (Is. 44. 14)... Heb. Tirsah (omitted in LXX): Bot. N. Cupressus sempervirens: R. V. 'holm tree.'

Mentioned only in the verse quoted, where it is the material used for making a heathen idol. It must have been a close-grained wood, some think the juniper of Lebanon, but more probably, as the Revisers hold, the holm oak, Quercus ilex.

Desire (Eccles. 12. 5) . . . Heb. Abiggônah: Gk. κάππαρις: Bot. N. Capparis Ægyptiaca: R.V. 'caper-berry' (Marg. 'or, desire').

The word occurs only in this passage, and is thought to mean the 'caper' (see Hyssop), which was eaten as a stimulant to the appetite, and would probably fail of its effects in the decrepitude of old age. So Gesenius, the Talmudists, and ancient versions interpret it.

*DILL (Matt. 23. 23) . . . Gk. ἄνηθον: Bot. N. Anethum graveolens:
R.V. Marg. 'dill.'

Anethon is incorrectly translated 'anise' in our New Testament. It is the 'dill,' a little umbelliferous plant, grown for its aromatic fruits, which are used in medicine and for seasoning. They are somewhat flattened and slightly winged. It grows wild in Palestine, and is cultivated in gardens. According to the Talmud, its 'seeds, leaves, and stem' were subject to tithe.

Dove's Dung (2 Kings 6. 25) . . . Heb. Chiryônim: Gk. κόπρος περιστέρων.

To palliate the revolting idea of a literal interpretation of the passage, some nauseous plant or herb has been suggested as the rendering, such as 'chick-pea,' or 'star of Bethlehem;' but this is not in the least probable.

Ebony (Ezek. 27. 15) . . . Heb. *Hobnim* (omitted in LXX): Bot. N. *Diospyros ebenum*.

It is the heart-wood of the date-plum tree, which grows in Ceylon and South India. Ezekiel mentions it as a costly article, brought to the market at Tyre by the merchants of Dedan, i. e. of the Persian Gulf.

Elm (Hos. 4. 13) ... Heb. Elah (omitted in LXX): Bot. N. Pistacia terebinthus: R. V. 'terebinth.'

Elm occurs only once in the A.V., but *elah*, of which it is a translation, occurs often. The translation is erroneous, as the terebinth is the tree mentioned. Elsewhere the word is rendered by 'oak,' and 'teil-tree' (which *sce*).

- Fig tree (Gen. 3.7; Deut. 8.8) . . . Heb. (1) Τἔἐπαλ: Gk. συκῆ: Bot. N. Ficus carica.
- --- (S. of S. 2. 13) ... Heb. (2) Pag: Gk. ὅλυνθος: 'green figs.'
- (Hos. 9. 10) . . . Heb. (3) Bikkûrah: Gk. σκοπός: 'firstripe.'
- (1 Sam. 25. 18)... Heb. (4) Děbêlah: Gk. παλάθη: 'cakes of figs.'

The fig tree is very often mentioned in the Old and New Testaments. It is indigenous in Syria, and sometimes reaches a considerable size. The pear-like fruit is a hollow succulent receptacle, containing the minute flowers attached to its inner surface. The fig is the earliest named tree in the Bible, and abounds (wild and cultivated) in every part of Palestine;

Its smiting is one of God's threatened judgments. It puts out its earliest fruits before the leaves, the former in February, the latter in April or May. When the leaves are out, the fruit ought to be ripe (Matt. 21, 19). Of the four Hebrew words, (1) Tienah (Arabic tin) is the name of the tree; the other three denote different stages or conditions of the fruit, (2) Pag being the green fig, or unripened fruit remaining on the trees through the winter. (Bethphage is the 'house of green figs,' a sunless ravine.) (3) Bikkûrah is the 'early fig.' (4) Dibblah is a 'cake of dried figs,' i.e. dried for winter use, often mentioned in the Old Testament as a staple article of food. It also possesses medicinal qualities (Is. 38. 21).

Fir (Is. 37.24; S. of S. 1.17)... Heb. Bĕrôsh; Bĕrôth: Gk. κυπάρισσος:
Bot. N. Pinus halepensis; Pinus pinea; Pinus pyrenaica:
R. V. Marg. 'cypress.'

The berosh is often mentioned in conjunction with the cedar of Lebanon, as a 'choice' and a 'goodly' tree. Its timber was used in building the Temple (for flooring, ceiling, and doors), for rafters of ships' decks, and for musical instruments, especially harps. In the LNX it is rendered by 'pine,' 'cypress,' and 'juniper;' and probably it included these. Several species of pine and fir are found in Palestine (arranged above in order of prevalence). Pinus halepensis is certainly the 'fir' of Scripture, and is scarcely inferior to the cedar.

Fitches (Is. 28. 25, 27) . . . Heb. (1) Ketzach: Gk. μελάνθιον: Bot. N. Nigella sativa: R. V. Marg. 'black cummin, Nigella sativa.'

— Ezek. 4. 9; Heb. (2) Cussémeth.

Two Hebrew words are translated 'fitches;' the former (ketzach) is fennel flower, a ranunculaceous plant, growing wild in the Mediterranean region, cultivated in Egypt and Syria for its pungent black seeds, which are largely used for flavouring cakes, &c. It is too small to bear the threshing instrument, and is 'beaten out with a staff.' The other (cusseneth) is 'spelt' (elsewhere translated 'rye,' which see). Nigella orientalis grows wild, is inferior, and is used for adulterating pepper.

Flag. See Bulrush.

Flax (Ex. 9. 31; Is. 19. 9) . . . Heb. (1) Pishtah: Gk. λίνον: Bot. N. Linum usitatissimum.

—— (Gen. 41. 42) ... Heb. (2) Shêsh: Gk. βύσσος: R. V. 'fine linen;' Marg. 'cotton.' A. V. 'fine linen;' Marg. 'silk.'

— (Lev. 6. 10) . . . Heb. (3) Bad: Gk. λίνον: 'linen.'

--- (Esth. 8. 15) ... Heb. (4) Bûtz: Gk. βύσσος: 'fine linen.'

— (Judg. 14. 12) ... Heb. (5) Sâdîn: Gk. σωδών: A. V. 'sheets;' R. V. 'linen garments.' Flax (continued) (Prov. 7. 16) . . . Heb. (6) Etûn: (omitted in LXX):
R. V. 'yarn of Egypt.'

(I Kings 10. 28) ... Heb. (7) Mikveh: (omitted in LXX): A. V. 'linen yarn;' R. V. 'drove.'

Flax was the earliest material known to have been cultivated and manufactured for clothing purposes. In Egypt linen is found enwrapping the most ancient mummies. Flax was cultivated in Egypt, and also in Canaan before the Israelite settlement (Josh. 2. 6); and its failure is among God's punishments (Hos. 2. 9). The preparation of linen was a female domestic industry; it was made into priestly robes, and was used for lamp-wicks (Is. 42. 3). In modern times its culture in both countries has been largely superseded by cotton. (2) Shêsh ('fine linen') is probably an Egyptian word, and seems to be synonymous with (3) Bad, unless the former is the yarn, and the latter the cloth. (4) Bûtz ('fine linen') denotes the material for the robes of kings, of rich men, of the Temple choir, and for the Temple veil; and is the original of the $\beta \dot{\nu} \sigma \sigma \sigma s$ of the New Testament, of which was formed the dress of Dives, and of the Lamb's bride. The word is probably Assyrian, and applied to the linen brought from the East, while shesh denotes that from Egypt. (5) Sadin is a cloth from which sheets (R. V. 'linen garments,' Judg. 14. 12) and clothes (Is. 3. 23) were made. (6) Etûn (used once) is 'linen of Egypt' (A.V.). A like Greek word (οθόνη) is the 'great sheet' in Peter's vision, and the gravecloth of Jesus (John 19. 40). (7) Mikveh ('linen yarn,' A. V.) is an import of Solomon from Egypt, though the LXX and old versions retain it as a proper name, while Gesenius translates it 'troop,' and Bochart 'tax.' Its signification is very doubtful (see Revised Version).

Frankincense (Ex. 30. 34; Is. 60. 6, R. V.)... Heb. Lĕbônah: Gk. λίβανος: Bot. N. Boswellia thurifera, and other species of Boswellia.

The Hebrew word for 'frankincense' is quite distinct from those used in the Bible for 'incense' (miktar, kitter, kitteroth), of which the former was one constituent. It is a fragrant gum distilled from several species of Boswellia, the frankincense tree, somewhat like a mountain-ash, with long glossy serrated leaves, and green star-like flowers, tipped with red, emitting a lemon fragrance. They grow mainly in Arabia, and in the Somalia country, and are not known in Syria, or in India. The Indian species, Boswellia glabra, produces olibanum, but the frankincense of Scripture came from Arabia, being exported from Sheba (Jer. 6. 20). It was formerly supposed to be the produce of a coniferous tree growing on Lebanon.

Galbanum (Ex. 30. 34) . . . Heb. Chelběnah: Gk. χαλβάνη: Bot. N. Opoidia galbanifera; Galbanum officinale.

A yellow resin, exuding from two umbelliferous plants, of which the second (Galbanum officinale) grows in Syria; and from it this ingredient of the holy incense was doubtless extracted. The modern Galbanum is obtained from Ferula galbanifera.

- Gall (Jer. 9. 15; Amos 6. 12)... Heb. Rôsh: Gk. χολή.

 Rôsh is some poisonous bitter herb; it is twice translated 'poison,' and also 'hemlock.' It is often mentioned with wormwood, and may mean any bitter herb.
- Garlick (Num. 11. 5)... Heb. Shoom: Gk. τὰ σκόρδα: Bot. N. Allium sativum.

One of the vegetables enjoyed by the Israelites in Egypt. A kind of onion; grows wild and is cultivated in Palestine.

- Gopher (Gen. 6. 14) . . . Heb. Gôpher: Gk. ξύλα τετράγωνα.

 The Hebrew name of the wood used in building Noah's ark, mentioned nowhere else in Scripture. Cedar, pine, and cypress have been conjectured, for no valid reason.
- Gourd (Jonah 4. 6-9) . . . Heb. Κîkâyôn: Gk. κολοκύνθη: Bot. N. Cucurbita pepo: R. V. Marg. 'Palma Christi.'

A climbing gourd, with large leaves, used in the East to form shelter for arbours; growing rapidly, but quickly killed by a grub or worm attacking its slender stem. The palmerist, or castor-oil-plant, is not an arbour plant, and therefore not suited to the narrative.

—— (wild) (2 Kings 4. 39) ... Heb. Pakkuôh: Gk. τολύπη ἀγρία: Bot. N. Citrullus colocynthis.

The poisonous fruit of a wild vine, gathered by the young prophet in mistake for a wholesome melon. Many kinds of wild gourd are found in Palestine, but only the bitter fruit of the colocynth is likely to be mistaken from its appearance, and to be detected by the taste. It grows in profusion about Gilgal. The 'vine of Sodom' (Deut. 32. 32) is probably the same plant.

- Grass (Num. 22. 4) ... Heb. (1) Yérek: Gk. τὰ χλωρά.
 —— (Gen. 1. 11) ... Heb. (2) Déshe: Gk. βοτάνη.
- (Is. 35. 7) . . . Heb. (3) Châtzîr: Gk. χόρτος, πόα: R. V. Marg.

Several Hebrew words are translated 'grass;' of which (1) is a general term for all kinds of green herbage; (2) answers to our word, being green 'grass,' as distinguished from 'herbs;' while (3) is 'fodder,' or dry food for cattle. The pastures of Palestine may be grouped as (a) the bare down-grass of the limestone hills of Judæa; (b) the tall, luxuriant meadow-grass of the maritime plains, answering more nearly to ours; (c) the rank, rapid-growing, prairie-like herbage of the Jordan Valley.

- Grove (Deut. 16. 21) . . . Heb. (1) Ashêrah: Gk. ἄλσος: R. V. 'Asherah.'
 - (Gen. 21. 33) . . . Heb. (2) Eshel: Gk. а́рогра: Bot. N. Tamarix Pallasii; Tamarix gallica: R. V. 'tamarisk tree.'

Two Hebrew words are rendered 'grove' (A.V.), both erroneously. The first is supposed to be a wooden image of Astarte. The other occurs only three times, and is twice translated 'a tree,' believed to be identical with the Arabic asal, 'tamarisk tree,' of which several species exist in Palestine, growing thickly by the Lower Jordan and Dead Sea.

- Hay (Prov. 27. 25) . . . Heb. *Châtzîr*: Gk. χόρτος. Fodder or grass (see Grass).
- Hazel (Gen. 30. 37) ... Heb. Lûz: Gk. καρύα: R. V. 'almond.'
 The hazel is found in the north, but not elsewhere in Palestine. The word occurs only once, and is identical with the Arabic name of the almondtree, which no doubt it is.
- Heath (Jer. 17.6; 48.6)... Heb. 'Ar'ar: Gk. ἀγριομυρίκη: Bot. N. Juniperus Sabina: R. V. Marg. 'tamarisk.'
 Only occurs twice, and is identical with the Arabic word for a dwarf juniper, a plant which grows in the most barren and rocky parts of the desert. It is a stunted shrub bearing purple berries. There is no true heath in Palestine south of the Lebanons.
- (Amos 6. 12) . . . Heb. (2) La'ănah: Gk. πικρία. R.V. 'wormwood.' Rôsh, a poisonous herb. See Gall. La'ănah is 'wormwood,' which see.
- Herb (Gen. 1. 11, 12) . . . Heb. (1) Eseb: Gk. χόρτος.
 —— (2 Kings 4. 39) . . . Heb. (2) Orôth: Gk. ἀριώθ.
- ____ (Prov. 15. 17; 2 Kings 19. 26) . . . Heb. (3) Yârâk: Gk. λάχανον, γλωρὰ βοτάνη.
 - (1) Eseb is used of herbs generally, as opposed to grass. (2) Orôth in 2 Kings 4. 39 means herbs; its root-meaning is light, and it is so translated elsewhere. (3) Yârâk means cultivated herbs.
- —— (Bitter) (Ex. 12. 8)... Heb. Mĕrôrîm: Gk. πικρίδες.

 The bitter herbs were eaten with the Paschal lamb, and according to tradition were lettuce, endive, chicory, and nettles. No specific plant is meant by the word.
- Husks (Luke 15, 16) . . . Gk. κεράτια: Bot. N. Ceratonia siliqua: R.V. Marg. 'the pods of the carob tree.'

The fruit of the carob, or locust tree, a leguminous plant, very common in Palestine, with flowers that have no corolla. It grows to a height of

thirty feet, and bears numerous shining dark brown pods from six to twelve inches long, an inch wide, and about a quarter of an inch thick. The pods do not open. They contain a large quantity of sweet mucilage, and are used for feeding cattle, horses, and pigs, and sometimes as the food of the very poorest people.

Hyssop (Ex. 12. 22; I Kings 4. 33) . . . Heb. *Ézôb*; Gk. νσσωπος: Bot. N. *Origanum maru*.

The hyssop grew on the wall, and when fastened together in a bunch, was suitable for sprinkling a liquid. It has been suggested that the caper meets these requirements, but this plant cannot make a good sprinkler because of its crooked, woody and prickly stem, and its scattered and perfectly smooth leaves. It is much more likely that some labiate with hairy leaves was the hyssop, and there seems no reason to doubt that Origanum, the traditional hyssop, was the plant used by the Jews. It meets all the requirements, and when a bunch of it was attached to the cedar rod and the scarlet, it would form a good sprinkler.

Juniper (1 Kings 19.4)... Heb. Rothem: Gk. ρ̂αθμέν: Bot. N. Retama rætam: R. V. Marg. 'broom.'

A desert shrub (Arabic retem), growing about Sinai and the Jordan Valley. Not a juniper, but a broom, which grows to a height of ten feet. One Israelite station was a 'place of broom' (Rithmah). The plant still affords a shelter to the traveller in the desert, and the charcoal obtained from it is valued.

*Ladanum (Gen. 37. 25; 43. 11) ... Heb. Lôt: Gk. στακτή: Bot. N. Cistus villosus; Cistus salviæfolius: R.V. Marg. 'ladanum.' Occurs only twice, and both times rendered 'myrrh,' but that is not an indigenous product of Gilead or Palestine. It is identical with the Arabic ladan (ladanum), the fragrant resinous gum of the Cistus, or rock rose, of which there are many species in Palestine.

Leeks (Num. 11. 5) . . . Heb. Châtzîr; Gk. τὰ πράσα; Bot. N. Allium porrum.

Châtzîr occurs many times (see Grass), and is included with onions and garlic among the good things of Egypt, in the only passage where it is translated leeks. This plant was a very favourite vegetable in Egypt, where it was reverenced as sacred; it is still largely grown there and in Palestine. All ancient versions and commentators adopt this view, but some modern writers prefer fenugreek (Trigonella Fænum-græcum), a strong-scented plant which is allied to clover, and is a common article of food in Egypt.

Lentils (Gen. 25. 34; 2 Sam. 23. 11) . . . Heb. 'Adashim: Gk. φακός:
Bot. N. Ervum lens.

Arabic adas. Jacob's red pottage was of lentils. The word occurs in three other places, among the produce and food of Palestine. Lentils

are the small, dark-coloured lens-like seeds of *Ervum lens*, a small vetch-like plant still largely cultivated in the East. 'Revalenta Arabica' is the flour of lentils. The red lentil is most esteemed; it is cut and threshed like corn, then stewed and made into pottage.

Lily (1 Kings 7. 26; S. of S. 2. 16; 6. 2, 3) ... Heb. Shushan: Gk.

Much difference of opinion exists as to the lily of Scripture. In some places it is most probably a true lily, and the scarlet martagon (*Lilium chalcedonicum*) possesses the features required, and is not uncommon in Palestine. But it may, like the modern Arabic *susan*, be a general term, and so include any striking indigenous flower like the poppy-anemone (*Anemone coronaria*) which, in spring, paints with bright scarlet the plains of Palestine.

Mallow (Job 30. 4)... Heb. Mallaach: Gk. αλιμον: R. V. 'salt-wort.'
Only once named, as food for the most abject poor. The root of the
word indicates saltness, and supports the view of the Revisers in replacing
'mallow' by 'salt-wort.' The saline localities in the desert support a
vegetation of this kind which might be eaten at a time of famine.

Mandrake (Gen. 30. 14; S. of S. 7. 13) . . . Heb. Dûdâîm: Gk. μανδραγόραs: Bot. N. Mandragora officinarum: R. V. Marg. 'love-apples.'

A stemless plant of the potato family, with a large tap root, dark green leaves spreading on the ground, blue flowers, and yellow pulpy fruit of the size of a large plum. The mandrake is mentioned in Genesis in connexion with its supposed virtues in love incantations, for which it has been long famous. It is common in Palestine.

Manna (Ex. 16. 15) . . . Heb. Man, or Man hu: Gk. μάννα.

Manna (Heb. Man hu, 'What is it?') was the name by which the

Manna (Heb. Man hu, 'What is it?') was the name by which the

Manna (Heb. Man hu, 'What is it!') was the name by which the miraculous food given to Israel in the wilderness was known. It is described as a small round thing, like coriander seed, white, tasting like wafer and honey. The circumstances of its occurrence show that it could not have been the product of any plant. The conditions of its preservation, and the methods of its preparation for food, prove that it was totally different from what is now called manna. This dissolves in water, and is the dried saccharine juice of various plants. In the Sinaitic desert it is obtained from the tamarisk: that which is used in medicine exudes from the cut bark of the manna ash. See Manna (Section LI, p. 325).

*MASTICK TREE (Hist. of Sus. ver. 54) ... Gk. σχίνος: Bot. N. Pistacia lentiscus.

Its name occurs only in the Apocrypha. The lentisk is a small ever green bushy tree, yielding a gum, which has been a commercial commodity

from the earliest times. It is common in the countries bordering the Mediterranean, and is indigenous in Palestine.

Melons (Num. 11. 5)... Heb. Abattichîm: Gk. πέπονες: Bot. N. Cucurbita citrullus; Cucumis melo.

One of the fruits of Egypt. Melons and water-melons are extensively cultivated in Egypt and Palestine, and form an important element of food to the people. There is a succession of crops from May to November.

Millet (Ezek. 4. 9) . . . Heb. Dôchan: Gk. κέγχρος: Bot. N. Panicum miliaceum; Sorghum vulgare.

Named, with 'wheat, barley, beans, and lentiles,' as a constituent of the bread prepared by Ezekiel. There can be little doubt that the Hebrew word is properly rendered. Millet is still largely grown in the East. It has very small seeds, is used for cakes, and is also eaten, uncooked, by the poor.

Mint (Luke 11. 42) . . . Gk. ἡδύοσμον: Bot. N. Mentha sativa.

Eaten by Jews with their meat, and one of the 'bitter herbs' of the Paschal feast. Several species grow in Palestine.

Mulberry (2 Sam. 5. 23; Luke 17. 6)... Heb. Εξεάίτη: Gk. ἄπισι; συκάμινος: Bot. N. Populus Euphratica.

The tree meant is the poplar; some adopt the LXX translation, 'peartrees.' In the New Testament the black mulberry is meant by the Greek equivalent 'sycamine.' So A. V. and R. V.

Mustard (Matt. 13. 31) . . . Gk. σίναπι: Bot. N. Sinapis nigra.

Only mentioned in the New Testament, where it is used with reference to the smallness of its seeds. It is the annual herb 'mustard,' indigenous in Palestine as in Britain, but there growing many feet high. Some maintain that the mustard-tree of Scripture is Salvadora persica, a small tree, which, however, does not meet the requirements of our Lord's parable.

Myrrh (Ex. 30. 23; Prov. 7. 17) . . . Heb. (1) Môr: Gk. σμύρνα: Bot. N. Balsamodendron myrrha.

— (Gen. 37. 25) . . . Heb. (2) Lôt: Gk. στακτή: R. V. Marg. 'ladanum.'

Myrrh is frequently mentioned in the Old and New Testaments. It was an ingredient in the holy oil; a domestic perfume, with 'aloes, cassia, and cinnamon;' used for the purification of women, and for embalming. Both Scripture and classical writers give Arabia as its source; it is a gum resin obtained by incisions in the bark of a small thorny tree with scanty foliage (Arabic murr). (2) Lôt, translated 'myrrh,' is LADANUM, which see.

Myrtle (Is. 55. 13) ... Heb. Hådas: Gk. μυρσίνη: Bot. N. Myrtus communis.

A small tree, a native of Palestine and Western Asia, growing twenty

feet high, with dark glossy leaves and white scented flowers. used in synagogues on the Feast of Tabernacles; its dried flowers and berries are used as a perfume. Esther's Hebrew name, Hadassah, was from the 'myrtle.'

Nard (Spikenard) (S. of S. 1. 12; Mark 14. 3) . . . Heb. Nerd: Gk. νάρδος: Bot. N. Nardostachys jatamansi: R. V. Marg. Mark 14. 3, 'pistic nard.'

An Indian product, from a plant growing at great heights on the Himalayas, and therefore very costly. The plant belongs to the same family as the valerian, and like it has a strong scented root, which is the nard.

Nettles (Is. 34. 13) . . . Heb. (1) $Kimm\^{o}sh$: Gk. \H{a} κανθα, \H{o} λεθρος: Bot. N. Urtica pilulifera.

(1) Kimmósh, mentioned several times with thorns, and twice translated thorns' (A. V.), is the stinging-nettle, of which there are several varieties in Palestine, the Roman nettle (Urtica pilulifera) being the most abundant.

(Prov. 24. 31) . . . Heb. (2) Chárûl: Gk. φρύγανα ἄγρια: R.V.

Marg. 'wild vetches.'

(2) Chârûl is translated 'nettles' in a text where Kimmôsh is 'thorns,' and again in Job. There is no ground for accepting any one of the different plants which have been suggested for Chârûl; it seems to be a general term for weeds.

Nuts (S. of S. 6. 11) . . . Heb. (1) Egôz: Gk. καρύα: Bot. N. Juglans

(1) $E_S \delta z$ has been identified with the walnut, which is a native of the mountains to the east of Palestine, and grows freely on the higher parts of the Holy Land.

- (Gen. 43. 11) . . . Heb. (2) Botnîm: Gk. τερέβινθος: Bot. N. Pistacia vera: R. V. Marg. 'pistachio nuts.'

(2) Botnim (Arabic batam) is the pistachio, a tree still cultivated in Palestine for its edible fruit.

Oak (Gen. 35. 8; Josh. 24. 26) ... Heb. Allâh, allân: Gk. δρῦς, Bot. N. Quercus pseudococcifera and βάλανος, τερέβινθος. Quercus ægilops.

These are the most distinctive terms for the oak in Hebrew, and are always translated oak in both A.V. and R.V. The two species named are common in Palestine. The famous oak near Hebron called Abraham's oak is Quereus pseudococcifera, an evergreen tree, like the holm oak introduced into England.

- (Is. 1. 29; Gen. 35. 4; Deut. 11. 30, R.V.) . . . Heb. El, êlah, êlôn, îlan.

The root word el, implying strength, is a general term, and is in most passages translated correctly 'mighty men.' In Is. 1, 29 it is rendered 'oak,' but there, and in the places where the allied words occur, the reference is to the 'teil tree' (which \mathcal{SE}).

Oil tree (Is. 41. 19)... Heb. 'Etz Shémen: Gk. ξίλα κυπαρίσσινα: Bot. N. Eleagnus angustifolia: R. V. Marg. 'oleaster.'

This Hebrew phrase occurs three times, and is translated differently in each place. In 1 Kings 6. 23 the A.V. has 'olive' tree, in the margin 'oily' tree, and the R.V. 'olive wood;' in Neh. 8. 15 the A.V. has 'pine,' the R.V. 'wild olive;' and in Is. 41. 19 both versions have 'oil tree' in the text, but the R.V. adds 'oleaster' in the margin. In Nehemiah the oil tree is distinguished from the olive: it is probably the oleaster; from the small green berries of which an inferior oil is obtained.

Olive (Gen. 8. 11; Deut. 8. 8) ... Heb. Zayith: Gk. ¿\aia: Bot. N. Olea europæa.

One of the earliest trees named, and one of the especial blessings of the Promised Land; very common in Palestine, yielding abundant fruit and oil. The oldest trees now remaining are at Gethsemane. The wood is finely grained, of a rich amber colour, beautifully clouded and veined, and from it the doors and posts of the Temple were made.

- (wild) (Rom. 11. 17) . . . Gk. ἀγριέλαιος.

The wild olive produces a small and inferior fruit; good fruit is obtained by grafting.

Onions (Num. 11. 5) . . . Heb. Bětzálîm : Gk. κρόμμυα : Bot. N. Allium cepa.

Named among the vegetables of Egypt, where it is still extensively grown, and is as large as a Portugal onion.

Palm tree (Ex. 15. 27) . . . Heb. Tâmâr: Gk. φοῦνιξ: Bot. N. Phænix dactylifera.

The date-palm is common in Palestine, many places being named from its abundance: e.g. 'The city of Palm trees' (Jericho), Hazazon-Tamar (by the Dead Sea), Baal-Tamar (near Gibeah), &c. It grew luxuriantly in the Jericho plain and the ravine of the Jordan, around the Sea of Galilee, in the vale of Shechem, and on the maritime plains, and is still abundant at Beyrout. Some palms grow inside the walls of Jerusalem; and in the days of Nehemiah they were found on the Mount of Olives. Bethany (the 'house of Dates') received its name from their abundance there. The palm has long ago disappeared from Olivet, and is not even now to be found in the more suitable locality at Jericho. Its tall stem (from 30 to 80 feet high), surmounted by feathery foliage, was the symbol of elegance and grace; hence it became a favourite woman's name, 'Tamar' (Gen. 38. 6; 2 Sam. 13. 1; 14. 27).

Pannag (Ezek. 27. 17) . . . Heb. Pannag: Gk. κασία: R. V. Marg. 'perhaps a kind of confection.'

Judah and Israel carried fannag to the markets of Tyre with wheat of

Minnith, honey, oil and balm. The word is untranslated both in A.V. and R. V., but the Revisers, following the Targum, suggest in the margin that it is 'perhaps a kind of confection.' The LXX makes it 'cassia,' the Vulgate 'balsam,' and the Syriac 'millet.' It is impossible to determine what it is.

Pine tree (Is. 41. 19; 60. 13) . . . Heb. Tidhár : Gk. βραθυδαάρ, πεύκη : R. V. Marg. 'or, plane.'

Tidhar occurs twice in Isaiah, coupled with the fir and box, with which it grew on Lebanon. Some suggest that the elm is meant, but there is as good reason for accepting the view of the Revisers, and considering it the plane.

'Pine branches' (Neh. 8. 15) is a mistranslation; the R. V. has' wild

olive.' See Oil tree.

Pomegranate (Num. 20. 5; Deut. 8. 8) . . . Heb. Rimmón: Gk. þoá, ροιά, κώθων: Bot. N. Punica granatum.

One of the pleasant fruits of Egypt, and of the promised blessings of Palestine. It is often alluded to, and its abundance is attested by the frequent occurrence of 'Rimmon' as the name of a town. It is a shrub-like tree, with blood-red flowers and globular fruit, containing numerous seeds each enclosed in a red juicy pulp, from which a refreshing drink was made (Song of Solomon, 8. 2).

Poplar (Gen. 30. 37; Hos. 4. 13) . . . Heb. Libneh: Gk. στύραξ, λεύκη: Bot. N. Populus alba; Populus Euphratica: R. V. Marg. 'storax tree.'

The Hebrew word means white, is twice used, and rendered poplar; of which four species are found in Palestine. Populus alba is found on the hills, and is doubtless meant in Hos. 4.13; P. Euphratica abounds by the Jordan, and would be native in Padan-Aram (Gen. 30. 37). Some have identified libneh with the white flowered storax, a bushy shrub, but this could not be ranked with the oak as giving shelter to the priest when sacrificing. This view has been adopted by the Revisers, who have introduced storax-tree into the margin in Genesis, though they leave poplar without explanation in Hosea. See Stacte.

Pulse (2 Sam. 17. 28; Dan. 1. 12) . . . Heb. Kâiî, Zêrôîm : Gk. ὅσπρια. Translated 'parched pulse' (2 Sam. 17. 28), but the latter word is inserted in the A.V. and R.V.; the Hebrew has only 'parched.' In Daniel, zêrôim signifies seed of any kind; it may be that of grain generally, or perhaps specially of leguminous plants. In both cases it implies simple plain food.

Reed. See Bulrush.

Rose (Is. 35. 1; S. of S. 2. 1) ... Heb. Chăbatzéleth: Gk. крічоч, ανθος: Bot. N. Narcissus tazetta: R.V. Marg. 'autumn crocus.' Only mentioned twice. As the word is derived from a root meaning 'a bulb' it is no doubt a bulbous plant, of which there are many kinds in Palestine, as the lily, the crocus, the narcissus, any of which may be the plant referred to. No true roses are found, except on the Lebanons. 'The rose of Jericho' is a small cruciferous annual (not mentioned in Scripture), with short stem, bearing many branches and white flowers. After seeding, the leaves drop off and the branches turn inwards forming a wicker-work-like ball; but when put in water, it expands, as if alive again; hence called Anastatica (resurrection flower) hierochuntina. It is also called 'Mary's flower.'

Rue (Luke 11. 42) ... Gk. πήγανον: Bot. N. Ruta bracteosa; Ruta graveolens.

Included among common garden herbs of small value, tithed by Pharisces. Several species are found in Palestine.

Rush... Heb. Gómé: Gk. πάπυρος. Egyptian papyrus. See Bulrush, (1) Gómé.

Rye (Ex. 9. 32; Is. 28. 25) . . . Heb. Cussémeth: Gk. ζέα, δλύρα: Bot. N. Triticum spelta: R. V. 'spelt.'

The marginal reading, 'spelt,' in Isaiah A. V., introduced into the text in both passages by the Revisers, is doubtless correct, as the Hebrew name is akin to the Arabic chirsanat, 'spelt.' Rye is a northern plant, not Egyptian or Syrian; but spelt, which is an inferior kind of wheat with the grains somewhat adhering to the chaff, has been cultivated in Egypt from the earliest times.

Saffron (S. of S. 4. 14) ... Heb. Karkôm: Gk. κρόκος: Bot. N. Crocus sativus.

Mentioned only once among the perfume-plants of a garden; the same as the Arabic kurkum, the saffron crocus, which abounds in Palestine, and is highly esteemed for its fragrance. Saffron is obtained from the yellow style and stigma, and is used in the East for colouring and for seasoning.

Seaweed (Weeds) (Jonah 2. 5).

See Bulrush, (4) Suph.

Shittah tree (Is. 41. 19) . . . Heb. Shittah : Gk. ξύλον ἄσηπτον : Bot. N. Acacia seyal : R. V. 'acacia.'

Shittim wood (Ex. 26. 15) . . . Heb. Shittîm: Gk. ξύλον ἄσηπτον: R. V. 'acacia wood.'

This tree is named only once as one of the trees in the transformed desert of Isaiah's prophecy; the wood is mentioned frequently, being used for the tabernacle and its fittings in the wilderness, as the acacia was the only timber-tree of any size in the desert. The shittah is a small tree, with angular twisted branches, elegant feathery leaves, and clusters of small flowers, growing in the driest places, and scattered over the whole peninsula, as also on the W. shore of the Dead Sea. Its wood is very hard,

close-grained, orange-brown in colour. It is one of the trees from which Gum Arabic is obtained; its bark is astringent, and is used for tanning.

Soap (Jer. 2. 22; Mal. 3. 2) . . . Heb. Bôrîth: Gk. πόα. The native soap of Palestine is made from olive oil and potash, obtained from the numerous alkaline plants on the maritime marshes and by the The use of potash is very ancient; to its Arabic name we owe the word 'alkali:' it has always been one of the exports of Palestine.

Sodom, Vine of (Deut. 32. 32) . . . Heb. Géphen Sĕdom: Gk. ἄμπελος Σοδόμων: Bot. N. Citrullus colocynthis.

The Colocynth grows near the Dead Sea; it has long straggling tendrils like a vine, and a fruit of tempting appearance, like a beautiful orange, and its bitter nauseous taste-bitter as gall-agrees with the description of the grapes of the vine of Sodom. It has also been suggested that the plant meant is a thorny potato (Solanum sanctum), which produces a large apple; or Calotropis gigantea, whose oblong fruit is filled with small seeds, each furnished with a large tuft of beautiful silky hairs.

Spelt. See Rye.

Spicery (Spice tree) (Gen. 37. 25) ... Heb. Něcôth: Gk. θυμίαμα: Bot. N. Astragalus tragacantha: R.V. Marg. 'gum tragacanth, or storax.'

The spicery carried by the Ishmaelites to Egypt for sale is believed to have been gum tragacanth, obtained from species of Astragalus, which in Arabic are called neca'at. There are fifty species of this genus (to which our native liquorice vetch belongs) found in Palestine, some of them alpine, but many found in the south are small hoary shrubs, and these yield the gum tragacanth of commerce. The Revisers, following some others, suggest that storax is meant. See Stacte.

The spice-bearing trees producing cinnamon, &c., belong to the laurel family, and are not indigenous to Palestine.

Spikenard. See Nard.

Stacte (Ex. 20. 34) ... Heb. Nåtåph: Gk. στακτή: Bot. N. Styrax officinale: R. V. Marg. 'opobalsamum.'

Lit. 'a drop,' of some exuding gum; one ingredient in the holy incense; translated Job 36. 27, 'drop of water.' Storax is believed to have been obtained from Styrax officinale, a common shrub on the lower hills of Palestine. Some doubt as to this plant being its source has been raised, because all the storax of commerce is obtained from Liquidambar orientale, a native tree of Asia Minor.

Sycamine (Luke 17. 6) . . . Gk. συκάμινος: Bot. N. Morus nigra. The black mulberry, still called sycominos in Greece. Both it and the white mulberry are common in Palestine. By many, however, the sycamine is believed to be identical with the following, the two names being used interchangeably.

Sycomore (Ps. 78. 47; I Chron. 27. 28) ... Heb. Shikmim, Shikmih: Gk. συκομορέα: Bot. N. Ficus sycomorus.

A species of fig, and consequently quite different from the British sycamore, which is a maple. It is an evergreen timber tree, of large growth. In Egypt it supplied the common timber for furniture, doors, boxes, and mummy-cases. It belongs to a more southern flora, and is therefore uncommon in Palestine, being found only in the low plains of Jericho.

Tares (Matt. 13. 25) . . . Gk. ζιζάνια: Bot. N. Lolium temulentum.

The Arabic zawán, the bearded darnel, a kind of rye-grass, which is found as a weed among corn crops in Britain as well as in the countries bordering the Mediterranean. It is a larger plant than the common rye-grass, closely resembling it until its ear appears. When the seed is ground with the corn, and made into bread, it produces poisonous symptoms. The proper rendering would be 'darnel' (as in R. V. Marg.).

Teil (Terebinth) (Is. 6. 13)... Heb. Εlάh: Gk. τερέβινθος: Bot. N. Pistacia terebinthus: R. V. 'terebinth.'

The teil tree is an obsolete name for the lime, a tree which is not found in Palestine. In A. V. the name occurs only in the verse quoted, the same Hebrew word being elsewhere translated oak, except in Hosea 4. 13, where it is wrongly rendered elm. In these two passages the R. V. has 'terebinth;' in other places it retains 'oak,' but in the margin adds 'or, terebinth,' as it does also when el and élôn occur in the original. These words mean the terebinth, a common tree in Palestine, having the general appearance of the oak but not attaining so great a size. From it is obtained the aromatic resin called Chio turpentine. Elâh is a proper name in I Sam. 17. 2.

Thick Trees (Lev. 23. 40) . . . Heb. 'Etz' àbôth: Gk. κλάδοι δασεῖε.

'Thick trees' are mentioned among those from whose branches the booths were to be made at the Feast of Tabernacles. The Rabbinical commenta-

tors interpret it of the myrtle, which is in consequence used for the purpose to this day.

Thistle. See Bramble.

Thorn. See Bramble.

Thyine Wood (Rev. 18. 12) . . . Gk. ξύλον θύϊνον: Bot. N. Callitris quadrivalvis: A. V. Marg. 'sweet wood.'

'Thyine wood' is one of the priceless commodities of the Babylon of the Book of Revelation. It is the wood of a small tree allied to the arbor vite, which is not indigenous to Palestine, but grows in the Atlas Mountains. It was called 'citron wood' by the Romans.

Vine (Gen. 9. 20; 40. 9; Deut. 8. 8) . . . Heb. Géphen: Gk. αμπελος: Bot. N. Vitis vinifera.

Palestine was renowned for the quantity, quality, and productiveness of its vines, particularly the valley of Eshcol (or 'grapes'), and no climate or soil could have been better adapted for their culture.

- (wild), (2 Kings 4. 39) . . . Heb. Géphen Sâdeh: Gk. ἄμπελος ἐν τῷ ἀγρῷ. See Wild Gourd.
- Wheat (Gen. 30. 14) ... Heb. Chittah: Gk. πυρόs: Bot. N. Triticum compositum, Triticum spelta, Triticum hybernum.

Wheat was the chief grain of Mesopotamia in Jacob's time; and from that day to this it has continued to be so in Egypt, where the many-eared variety (Gen. 41. 22), depicted on monuments, is still grown. In Palestine it is still trodden out (Deut. 25. 4), pressed out by a wooden wheel, or threshed with a flail (Is. 28. 28), and then winnowed with a fan and sifted.

'Wheat harvest' (April to June) marks a division of the year.

- Willow (Lev. 23. 40; Job 40. 22)... Heb. (1) 'Arâbîm: Gk. līéa:
 Bot. N. Salix octandra, Salix Ægyptiaca, Salix Babylonica.
- (Ezek. 17. 5) . . . Heb. (2) Tzaphtzāphah (omitted in LXX). Two words are rendered 'willow:' (1) 'Arābîm (plural) are always said to grow in the valley, and were used for constructing booths for the Feast of Tabernacles. The Arabic name is gharab. (2) Tzaphtzāphah (Arabic safsaf) occurs only once, of a tree growing by the water-side. Both words, without doubt, denote the 'willow,' of which many varieties are found in Palestine. Tristram suggests the oleander, which flourishes abundantly by the water-courses and lines every valley, but there seems no justification for this suggestion.
- With (Judg. 16. 7) . . . Heb. Yéther lach: Gk. νευρὰ ὑγρά.

The Anglo-Saxon word widig denotes a willow, in which sense it occurs in Wycliffe's Bible; whence any supple twig, used for wicker-work; but the 'green withs' in Judges may mean 'new cords,' as suggested in the margin.

Wormwood (Deut. 29. 18) ... Heb. La'ănah: Gk. ἄψινθος: Bot. N. Artemisia Judaica, Artemisia Nilotica, Artemisia absinthium, &c.

It is often mentioned, but only by way of metaphor. Several species of *Artemisia* grow in Palestine. Wormwood is well known for its bitter taste.

XLVII. ANIMALS OF THE BIBLE.

IN its physical characteristics Palestine is unique, combining the most opposite physical features: e.g. maritime and inland, mountain and plain, luxuriance and desert, cold and tropical, glacial and volcanic, pastoral and arable. Some species of animals, formerly abundant, have disappeared, e.g. the lion, wild bull, rhinoceros, bison; but eighty species of mammalia still exist there.

(1) SUMMARY OF THE MAMMALIA OF THE BIBLE.

GROUNDED ON THE REV. W. HOUGHTON'S PAPER (Transactions of Society of Biblical Archaelogy).

Animal Deno	tcd.	Animal Denoted, Translation.	Hebrew Original.	Septuagint Translation.	Assyrian Inscriptions.	Remarks.	Zoological Genus or Species.
Antelope Pygarg.	:	:	ġ	πύγαργος	Da-as-su		Addax.
Antelope	:	Wild ox	Têo	έλαφος	Burkhiis	:	Oryx leucoryx.
Ass (tome)		Ape	Koph.	πιθηκος	Udumu	:	Presbytes entellus.
Ass (wild).	: :	Wild ass.		ήμππος		:	Asinus vaigaris.
Dear	:	Bear Bear Dôb.			Dabuu		
Bull (domestic	·	Cattle, oxen.		ktήνη	Alap	:	Bos Taurus.
rall (sorte ox)	::	Unicom.		μονοκέρως	Ri-i-mu	:	Bos primigenus.
Camel Camel.		Camel	Gâmâl.	κάμηλος	Gammalu.	:	Camelus Arabicus,
Cat	:	Cat Cat done alhoupos.	None	αϊλουρος	None.	:	Felis domestica,
Deer (roebuck	· ·	Fallow deer.	Yachmûr.	βούβαλος	::	:	Alcephalus bubalis.
Dolphin		Sort	welch	куау	Malbu.		Canis familiaris.
Fallow deer.		Hart, hind.	Avvål	έλαφος	Aila	Syr. Makhira. Delphinus.	JNakhira, Delphinus, Corvus Mesonolomions
Gazelle		Gazelle Roe, rocbuck. Tsebî Sopras	Tsébî.	боркаѕ.	Tsabii.		Gazella gutturosa.
Goat (he)	:	He-goat	'Attûd	τράγος	Atudu	:	Capra hireus.
Goat (wild).	:	Chamois.	Tsäphîr	" " " " " " " " " " " " " " " " " " "	Tsapparu	Tsapparu The paseng.	Goat (will). Chamois. Zémer kanmadanda Ditem. The paseng. Pressent.
				in the land was did not		:	andacabaa nagas.

SUMMARY OF THE MAMMALIA OF THE BIBLE—(Continued).

Animal Denoted.	English Translation.	Hebrew Original.	Septuagint Translatien.	Assyrian Inscriptions.	Remarks.	Zoological Genus or Species.
Goat (wild)	Wild goat	Ya'ël		:	:	Thex Bedeanus, or
Greyhound (war-	Greyhound Zarzîr dakurwp.	Zarzîr		None	Figured on Assyrian dish.	Doubtful.
Hare	Hare		Arnebeth Χοιρογρύλλιος Annabu.	Annabu	:	Lepus Sinaiticus.
Horse Hippopolamus	Horse Behemoth	Sûs	ίππος θηρία	Susu	Captic P-che-	ಲ
Hyæna	Doleful crea- [Oach,	[Ôach,	None	Akhu	:	Hyena striata.
Jackal Leopard.	Fox Leopard	Shûâl Nâmêr	$a\lambda \omega \pi \eta \xi \dots \dots \\ \pi \alpha \rho \delta a \lambda \iota s \dots \dots$::	
:: cha	Lion Mole	Aryeh $\lambda \hat{\epsilon} \omega \nu$. Tinshémeth. $\alpha \sigma \pi \hat{\alpha} \lambda \alpha \xi$.	:	Ne-essu	: :	Felis leo. Spalax typhlus.
leon).	Mouse.	'Akhbar	μῦς	:	:	Dipus, and Alactaga.
11	Mule Young bull.	-		Parie.	Chald. Thôr. Bos Taurus.	Bos Taurus.
Kam		Bâkâr Avïl	παύρος	Buchal rimi.	:	Ovis aries.
.cos.	Sheep	Tsôn.	πρόβατα	Alap nahr	: :	Rhinoceros unicornis. Ovis laticaudatus.
(vild).	-		:	Arnu	Syr. Arno	Arnu Syr. Arno Capra ægagrus.
Unicorn (See Ox). Wolf.)x). Wolf	Zĕêb	λήκος	Ziību	Zebu { Canis lupus.	Canis lupus.
16						

(2) QUADRUPEDS MENTIONED IN THE BIBLE.

N.B.—The Names in Small Capitals, to which an asterisk (*) is prefixed, do not occur in the A.V., but the Animals are supposed to be denoted by the original text.

Ape (1 Kings 10. 22) . . . Heb. Κôph : Gk. πίθηκος.

Apes, and also peacocks and sandal-wood, were imported by Solomon from Ophir (probably Ceylon). The word used is a Hebraised form of the Tamil name. The baboon was known to the Egyptians. None are now found in Palestine.

Ass (domestic) (Judg. 5. 10) . . . Heb. Chămôr : Gk. evos.

The domestic ass ($Equus\ asinus$) is believed to have descended from the African wild ass ($E.\ taniopus$), and perhaps in part from the Asiatic onager ($E.\ onager$). The white varieties are most esteemed. It was the honoured animal for carrying official dignitaries—kings, prophets, judges. By the Mosaic law, its male firstling was required to be redeemed, similarly to that of man (Ex.13.13). Six thousand seven hundred and twenty returned with the captives from Babylon. The ass, as well as the camel, was a beast of burden.

Ass (wild) (Job 39. 5-8; Jer. 2. 24; 14. 6) . . . Heb. (1) 'Arôd, (2) Pére: Gk. ővaypos.

'Arôd occurs only in Job; elsewhere pére is used. Different native names are now used for slightly different geographical varieties. The wild ass neighs like the horse, herds in droves, is more fleet than the horse, dwells in desolate places, and is very shy. It is the Equus hemionus, seldom found now west of the Hauran.

Badger (Ex. 26. 14; Ezek. 16. 10) . . . Heb. Tachash: Gk. ὑάκινθος. R.V. 'seal;' Marg. 'porpoise.'

This word is used only of the skin from which the outer covering for the tabernacle, &c. was made. Badgers are plentiful in Palestine, but their skins would hardly have been suitable for this purpose. The animal is thought by some to have been one of the 'sea-cows,' the Dugong (Halicone Indica), large aquatic animals belonging to the order Sirenia, the above-mentioned species occurring in the Red Sea; tachash, however, seems a generic word for 'dolphins,' 'seals,' &c., and in Ezek. 16. 10 appears to mean 'sealskin.'

Bat (Lev. 11. 19) . . . Heb. Atalleph: Gk. νυκτερίς.

There are bats innumerable now in Palestine, notably in the vaults under the Temple, and in the rocky caves of Galilee. The former are the 'Short-tailed,' the latter the African 'Tawny' and the English 'Long-eared. Near the Dead Sea are the 'Long-tailed' (Rhinopoma), &c. There are also the 'Horse-shoe,' 'Fox-headed,' 'Mouse-coloured,' and other varieties. They were forbidden as an article of food. Bats are included in the Bible among 'birds,' and also among 'creepers on all fours.'

Bear (I Sam. 17. 34; 2 Kings 2. 24) . . . Heb. Dôb: Gk. ἄρκτος.

The Syrian bear is a light-coloured variety of the common brown bear

(Ursus arctos). It is still found in ravines of Galilee, and of Mounts Lebanon and Hermon. It is represented as an object of chase on Assyrian monuments.

Behemoth (Job 40. 15) . . . Heb. Behemoth: Gk. θηρία.

The name is of doubtful derivation. It may be the pl. of Heb. behemah, 'beast;' or a Hebraistic form of Egyptian p-ehe-mout, 'water-ox.' It is allowed to be the Hippopotamus, 'river-horse.' It is known to the Arabs as the 'water-horse,' and formerly extended down the Nile as far as the mouth.

Bull. See Unicorn, Ox, and Deer.

Camel (Job 1. 3) . . . Heb. (1) Gâmâl: Gk. κάμηλος.

— (Is. 60. 6) . . . Heb. (2) Béker.

Doubtless both the Arabian one-humped (Camelus dromedarius) and Bactrian two-humped species (Camelus Bactrianus) were known to the Hebrews, since both are found on Assyrian monuments; but the latter was rare. The former species, Camelus dromedarius (kirkarah), is the finer and swifter of the two. The camel seems to have been a sign of wealth (I Chron. 5. 21), and to have come into Palestine from Arabia. Its flesh was forbidden as food (Lev. 11. 4); but its milk was drunk, and its hair was used for weaving into cloth (Mark 1. 6). Béker, bikrah, are the male and female young camel, or dromedary.

*CAT (Baruch 6. 22) . . . Gk. αίλουρος.

Not mentioned in the Canonical books, though carefully kept and reverenced in Egypt, of which it was a native, and where it was dedicated to the moon, and when dead solemnly embalmed and buried at Bubastis.

Cattle (Ps. 50. 10) . . . Heb. Aleph : Gk. κτήνη.

There were two kinds, long- and short-horned, the former more numerous, their horns pointed and projecting forwards. They were used for ploughing and threshing (i.e. treading out the corn), for sacrifices, and for food. See Ox.

Chamois (Deut. 14. 5) . . . Heb. Zémer : Gk. καμηλοπάρδαλις.

It is impossible that the giraffe (Camelopardalis), a native of Central Africa, should be allowed as food to the Hebrews. The root of the word is 'spring,' 'jump,' and so it may include all the goat and antelope species. The 'chamois' (Rupicapra) is not found in Palestine, or on Assyrian or Egyptian monuments. It is confined to the high mountains of Central Europe. The Zémer is therefore supposed to be the wild sheep of Arabia Petræa, said to dwell on inaccessible heights, having large strong horns, curved backwards.

Coney (Lev. 11. 5; Ps. 104. 18; Prov. 30. 26) ... Heb. Shāphān:
Gk. δασύπους. R.V. Marg. 'Hyrax Syriacus, or rock-badger.'
Shāphān was forbidden food to the Hebrews; it lived in rocks; it was 'feeble;' it chewed the cud. Jewish tradition identifies it with the rabbit, and says the Phœnicians gave 'Spain' its name from its abundance of

rabbits; but this animal was unknown in Syria, till imported in later times. The 'Coney' is the *Hyrax Syriacus*, an animal somewhat like a rabbit in size and habits. The structure of the genus Hyrax is very remarkable, and it is generally placed in a separate order, the *Hyracoidea*.

- Deer (Deut. 12. 15) . . . Heb. (1) Tsčii: Gk. δορκάς: R.V. 'gazelle.'

 There are four Hebrew words probably denoting deer or antelopes:

 (1) Tsčii ('roe,' or 'roebuck,' A.V.), doubtless the Gazella Arabica, still abundant in Syria (not the roebuck, which is confined to Europe). It was allowed as food. Its swiftness is often mentioned (2 Sam. 2. 18), and its being chased (Is. 13. 14). Its elegance caused its name to be used as a favourite term of endearment, and also to be given to females, e.g. Zibiah (2 Kings 12. 1), and Tabitha (Acts 9. 36). The Arabic name is Gazál.
- (Deut. 14. 5; Is. 51. 20) . . . Heb. (2) Tô, or teô: Gk. ἔλαφος.
 (2) Tô ('wild ox,' and 'wild bull,' A.V.), a clean animal, fit for food; 'caught in a net.' In older versions identified with Oryx leucoryx, an antelope still found in Palestine, and hunted and tamed by the Egyptians.
- —— (Deut. 14.5) . . . Heb. (3) Dîshôn: Gk. πύγαργος.
 (3) Dîshôn (the 'pygarg,' A.V.) is only once named among animals fit for food. It is probably the Mendes Antelope (Addax nasomaculatus), the Abbu Addas of the Arabs, though not found in Palestine, but in Arabia and Egypt, answering to the meaning of the Hebrew and Greek words.
- (Deut. 14. 5; r Kin. 4. 23)... Heb. (4) Yachmúr: Gk. βούβαλος.
 (4) Yachmúr ('fallow deer,' A.V.) was allowed for food, and was one of the provisions for Solomon's table. It is identified with the Alcephalus bubalis, still called 'yachmur' by Arabs; it is red or pale brown. The fallow deer is a native of Syria and Palestine.
- Dog (1 Sam. 17. 43; Job 30. 1)... Heb. Κέleb: Gk. κύων.

Many species (for chase and vigilance) were known to the Assyrians, from the large mastiff to the hound; but the general term 'dog' in the Bible is never used, except as expressive of disgust. No reference is made to its tending sheep (except Job 30. 1), or to its employment in the chase; but only as guarding the house (Is. 56. 10), warding off wild beasts, as itself a wild predatory animal, living on flesh and by rapine, and even feeding on human bodies, as in the case of Jezebel. Its 'price' was an abomination to the Lord (Deut. 23. 18),—possibly on account of its idolatrous worship by the Egyptians, but more probably in consequence of its pronounced uncleanness, and general condemnation. Three kinds of dogs are now found in Palestine: 1. The pariah dog of towns and villages, the scavenger of the East; 2. The Syrian sheep-dog, like a Scotch colley; 3. The Persian greyhound. See Greyhound.

Dromedary (Jer. 2. 23) . . . Heb. Béker, bikrah. See Camel.

*ELEPHANT (I Kings 10. 22, 'ivory') . . . Heb. Shen habbim, lit. 'teeth of elephants,' as in A.V. Marg. The word habbim prob. of Tamil origin. . . . Gk. δδόντες έλεφάντινοι.

No mention is made of elephants living in Palestine, but only of the importation of their teeth, i.e. ivory; but in the Books of the Maccabees we learn that they were employed in the army of Antiochus Epiphanes against the Jews. They are not part of the fauna of Syria.

- Ferret (Lev. 11. 30) . . . Heb. Anâkah: Gk. μυγαλη̂: R.V. 'gecko.'
 An unclean 'creeping thing.' Its identification is conjectural: opinions are divided between 'shrew,' or 'field-mouse' (LXX), 'hedgehog,' 'toad,' 'green lizard,' 'water-lizard.' The root of the Hebrew word is doubtful, meaning either 'to be long and narrow,' or 'to grow.' See GECKO, p. 319.
- Fox (Judg. 15. 4)... Heb. Shûâl: Gk. ἀλώπηξ: R.V. Marg. 'jackal.'
 The Hebrew word invariably translated 'fox' generally refers to the 'jackal' (Canis aureus), which is very abundant in Palestine; and the word seems a generic one, including both. Its root is either 'to burrow,' or 'to be brown red.' It is generally used in the plural. The common English fox is abundant in the Taurus, and another kind near the Euphrates.
- Goat (Is. 14. 9) ... Heb. (1) 'Attûd (male), translated 'chief ones' (R. V. and A. V.); Marg. (R. V.) 'he-goats.'
- (2 Chron. 29. 21) . . . Heb. (2) *Tsάphîr* (male) : Gk. τράγος, 'hegoats' (A. V. and R. V.).
- —— (Lev. 9. 3) . . . Heb. (3) Săîr (rough).
- ---- (Gen. 30. 35) . . . Heb. (4) Táyish : Gk. τράγος.

Its flesh and milk were used as food, but its fat was prohibited (Lev. 7. 23). It was the sin-offering for sins unwittingly committed (Num. 15. 27), and for sins of the congregation on the Day of Atonement, when one goat was sacrificed, and (according to Jewish tradition) another (Azazet), dyed with its fellow's blood, was driven forward and flung over a precipice, called Zuk, as a symbol of pardoned sin (cf. R. V. Lev. 16. 8). The he goat is used as a symbol of strength and also of impurity. Goats' hair was used for weaving into cloth, and the skin for bottles and swimming bladders.

- Goat (wild) (Deut. 14. 5; Ps. 104. 18) ... Heb. Akko, Yd'êl: Gk. öpvţ.

 This animal is the Capra ibex (the Beden or Jaela), common in Arabia
 Petræa and in the neighbourhood of the Dead Sea, at En-gedi ('fountain of
 the kid'). Its flesh is excellent venison, and was probably that brought
 by Esau to Isaac.
- Greyhound (Prov. 30. 31) . . . Heb. Zarzîr Mothnaim : Gk. ἀλέκτωρ. R.V. Marg. 'war-horse.'

The word 'greyhound' is only once used in our Bible, as an example of

what 'goes well, and is comely in going.' The translation is very questionable. The Hebrew words translated 'greyhound' are also rendered 'horse,' and 'girt in the loins,' in A.V. Marg. Greyhounds are represented on Assyrian monuments, and some naturalists trace their origin to an Asiatic home. They were used in Assyria and Babylonia, with the hawk, for hunting the gazelle. The LXX translation in the above passage is 'cock,' but this bird was unknown in Palestine in those times.

Hare (Lev. 11. 6) . . . Heb. Arnébeth: Gk. χοιρογρύλλιος.

The Hebrew word is translated 'hare,' which is forbidden for food, being apparently though not really ruminant. Turks, Armenians, and Somali Arabs now abstain from it. So also Laplanders and Chinese. Its use was forbidden on religious grounds to the ancient Britons (Cass. B. G. v. 12). Two kinds are found in Palestine: 1. Lepus Syriacus, in the north, resembling our own, but short-eared; represented on Assyrian sculptures. A tract also was called Aranabanu, 'hare country.' 2. Lepus Ægyptiacus, in the south, as small as a rabbit, with very long ears. The LNX renders the word 'hedgehog,' which see.

Hart, Hind (Deut. 12. 15, 22) . . . Heb. Ayyâl: Gk. ἔλαφος.

The 'hart' (fem. hind) is mentioned with the 'roebuck' (R. V. 'gazelle'), as food allowed by Mosaic law, and as substantial daily provision at Solomon's table. It is used as a symbol of the tribe of Naphtali (Gen. 49. 21). It gives the name to the valley of Ajalon (Ayyalon, 'place of stags'); and its peculiar traits are used as similes, e.g. panting after cooling water (Ps. 42. 1), leaping nimbly (Is. 35.6); its elegant form (S. of S. 2.9), swiftness of foot (2 Sam. 2. 18), tender love (Prov. 5. 19), fear of thunder (Ps. 29.9); concealment of young (Job 39. 1). It is thought to have been the red-deer (Cervus elaphus), now extinct in Palestine, or else the fallow-deer.

*Hedgehog (Lev. 11. 6) . . . Heb. Arnébeth: Gk. χοιρογρύλλιος.

This is the LXX rendering in Lev. 11. 6 for arnébeth (hare). See also Bittern, p. 307. Both hedgehog and porcupine are very common in Palestine,—a large species of the former in the north, a smaller in Judæa. The porcupine abounds near the Dead Sea. Both are known in Egypt and Assyria. See Hare.

Horse (Nah. 3. 2, 3; Deut. 17. 16) . . . Heb. Sás: Gk. ἵππος.

The kings of Israel were forbidden to multiply horses, because connected with the worship of the sun. They were not used as beasts of burden, but only for chase and war (for riding, and in chariots), and formed the strength of Assyrian and Egyptian armies. The horse was a native of Armenia and Media, whence it came to Palestine.

*HYÆNA (I Sam. 13. 18; Is. 13. 21; Jer. 12. 9) . . . Heb. Tsĕbûa or Tsĕbûa (pl. Tsĕbûim), [Ôach, pl. Ôchim].

The word does not occur in the A. V.; but the hvæna is, and always has

been, common in all parts of Syria and Mesopotamia. There are passages where some suppose it is meant: e.g. Is. 13. 21, ôchim, 'doleful creatures,' classed with ziim ('wild beasts of the desert'), expresses the howl of hyænas; Jer. 12. 9, tsabûa ('speckled bird,' A. V.), is rendered by many 'hyæna;' the valley of Zeboim is still called by Arabs Shukh ed-Dubba, 'the gorge or ravine of the hyæna,' the exact equivalent of the Hebrew. Hyænas are associated with 'lions,' as predatory carnivora, in Assyrian records.

 J_{ACKAL} (I_S. 13. 22; S. of S. 2. 15; Lam. 5. 18) . . . Heb. (1) Shûal, (2) γγῦm: Gk. (1) ἀλώπηξ, (2) ἐχῦνοι.

The jackal (Canis aureus) is very common in Palestine. Two words occur in the Hebrew, viz. shital, universally rendered 'fox,' though often meaning 'jackal;' and fryim (pl.), 'wild beasts of the islands,' which certainly seems to refer to jackals; so also tannim (pl.), 'dragons,' which occurs thirteen times, is used as a synonym of tryim: the root of both is a word meaning 'howl.' Jackals 'howl in the desert,' herd in packs (tryim and tannim are always plural), and are fond of grapes. The Arabic for shital is shakal; and jackals are very abundant throughout Syria. See Fox.

- Leopard (Jer. 5. 6; Hab. 1. 8) . . . Heb. Nāmēr: Gk. πάρδαλιs.

 Many cities and localities in Palestine bear in their names (Nimrah) a
 token of the prevalence of leopards in their vicinity, e.g. Beth-nimrah
 and the Nimrim in Moab. Nāmēr means 'spotted.' On a broken
 Assyrian obelisk Tiglath-pileser I is recorded to have hunted and killed
 leopards in the country of the Hittites (i. e. S. of Palestine). The leopard
 is still common there; the Cheetah (Cynailurus jubatus) also haunts Mount
 Tabor, the Galilæan hills, Gilead, &c. In Scripture, illustrations are
 drawn from its 'spots,' its 'watching for prey,' its 'activity,' &c.
- Lion (Num. 24. 9; Jer. 49. 19) . . . Heb. (1) Arî, Aryeh: Gk. λέων.
 (Amos 3. 4; Ps. 17. 12; Job 4. 10) . . . Heb. (2) Kephîr: Gk. σκύμνος δράκων: 'young lion.'
- (Job 4. 11) . . . Heb. (3) Láyish: Gk. μυρμηκολέων ' old lion.'
 (Deut. 33. 20) . . . Heb. (4) Lábi: Gk. λέων: R. V. 'lioness.'
- (Job 4. 10)... Heb. (5) Sháchal: Gk. λέανα: 'fierce lion.'

 Five words occur in Hebrew: (1) General term; (2) 'fierce;' (3) 'strong;'
 (4) 'roaring;' (5) Poetical. The whole five occur in Job 4. 10, 11. The oldest name is 'laish,' whence comes the name of the city Laish. In no passage is any mention made of hunting it, except in Job, though Ezekiel refers to its being taken in a net or pit (Ezek. 19. 2–9); but on Assyrian monuments lion-hunting is a very favourite subject. Tiglath-pileser slew a hundred and twenty. Besides mention of its depredations, the lion was the symbol of 'strength,' of the 'tribe of Judah,' and of 'Christ' (Rev. 5. 5).
- Mole (Lev. 11. 30) . . . Heb. (1) Tinshémeth: Gk. ἀσπάλαξ: R.V. 'chameleon' (see p. 317).

- Mole (continued) (Is. 2. 20)... Heb. (2) Chaphor-peroth: Gk. µaraioi.

 Two words are rendered 'mole' in our Bible; the former is mentioned among unclean animals, but is thought by some to be a kird of lizard; the latter is from the root chaphar, to 'burrow,' reduplicated, and so probably is the mole-like rodent, the mole-rat (Spalax typhlus). No other mention occurs of either of these animals. No true mole (Talpa, belonging to the Insectivora) has yet been found in Palestine; but the mole-rat is found in many places. It is silvery grey, without tail or eyes, and about ten inches long; it feeds on bulbs and roots, and lives in companies underground.
- Mouse (Lev. 11. 29; I Sam. 6. 4, 5)... Heb. 'Akhbar: Gk. μῦς.

 The 'akhbar is mentioned as an unclean animal, and its name is generic of any small rodent. The ravages of the field-mouse were part of the plagues inflicted on Philistia during the detention of the ark. In Palestine are found the rat, mouse, porcupine-mouse, dormouse, and jerboa (springing like a kangaroo, and living in sandy districts). The hamster is an article of food in Northern Syria, and is probably the 'akhbar, an 'abominable thing eaten,' condemned by Isaiah.
- Mule (2 Sam. 13. 29) . . . Heb. Péred: Gk. ἡμίονος.

 Three Hebrew words (péred, rekesh, yêmîm) are translated 'mule' in our A. V.; of which the first only is correct, the second ought to be 'the horse or ass,' and the third (yêmîm) is doubtful. The latter occurs only once (Gen. 36. 24), and is thought by some to indicate a discovery by a herdsman of the crossing of breeds of cattle; but the Vulgate renders his discovery 'warm springs' of water. The mule was not used by the Hebrews before David's time, when with the horse it supplanted the ass as the royal beast. Mules of a superior breed are represented on Assyrian monuments.
- Ox (Gen. 12. 16) . . . Heb. (1) Bâkâr: Gk. μόσχος.
- --- (Ps. 22. 12) . . . Heb. (2) Abîrîm : Gk. ταῦροι πίονες.
 - (Deut. 22. 10) . . . Heb. (3) Shôr: Gk. μόσχος.

'Ox' is the generic term for the bovine race. There are several names by which oxen are distinguished in the Bible, marking difference of age or sex: e.g. bâkâr, collective name for 'ploughing cattle;' eglath bâkâr, 'heifer;' par ben bâkâr, 'young bullock;' egel (m.), eglah (f.), 'a calf;' abîrîm, 'strong ones, i.e. 'bulls;' shôr (Chald. tôr, Ezra 6.9), 'one head of cattle.'

They were pastured 'in the open,' there being no fences, hence many of the enactments; but they could not have been extensively used for food, since there is little grazing land. They are now rare in central districts from Lebanon to Hebron, and nowhere pastured, except in Dothan, Shechem, and Hamath. They are small, shaggy, short-legged, both longand short-horned. They were used for sacrifices, ploughing, treading out corn, drawing waggons (Num. 7. 3). See Unicorn, and Cattle.

^{*}PORCUPINE. See HEDGEHOG.

Pygarg (Deut. 14. 5): Gk. πύγαργος.
Probably a kind of gazelle.

Ram (Gen. 15. 9) . . . Heb. Ayil: Gk. κριός.

This animal was the offering of Abraham in place of his son. It was the prescribed sacrifice for trespass-offering, for the new moon, and the Day of Atonement; the fat of its broad tail was part of the peace-offering to Jehovah. Among the Egyptians it represented the omnipotence of the Deity. Its dyed skins were highly esteemed (Exod. 25. 5). See Sheep.

Roe, Roebuck (Deut. 12. 15) . . . Heb. Τςἔδι: Gk. δορκάς.

The Gazelle (Gazella dorcas). Still abundant in Syria. See Deer.

Eheep (Gen. 4. 2) . . . Heb. Tsôn: Gk. πρόβατα.

Ovis laticaudatus, a variety of the broad-tailed sheep, with white body, head and neck black or dark brown, wool thick. Sheep-keeping was one of the earliest industries, particularly among the Hebrews, even when offensive to their neighbours (Gen. 46. 34). It is used as a symbol of God's pastoral care for man, both in the Old and the New Testament. It is still one of the industries of Palestine, and the 'ewe lamb' is the pet animal of the peasant of Jerusalem. See Ram.

Swine (Lev. 11. 7; Matt. 7. 6) . . . Heb. Châzîr: Gk. vs.

The Hebrews and Phœnicians abhorred swine, and the Mosaic Law classed them with unclean animals, their flesh when badly cooked being productive of trichinosis, a disease caused by the development in man of *Trichina spiralis*, parasitic in the muscles of the pig. In Gospel times swine were kept, and probably eaten, around, if not in, Palestine.

Unicorn (Job 39. 9-12) . . . Heb. Rěčm: Gk. μονοκέρως: R. V. 'wildox; 'marg. 'ox-antelope.'

___ (Num. 23. 22) . . . Gk. άδροί.

The LXX translation has passed into our A. V., but is erroneous, as the mention of two horns on one reem (Deut. 33. 17) proves. There Joseph is compared to a reem, his two horns being Ephraim and Manassch. It was a very strong, wild ox, untameable, having two tall horns, with which it gored: it is distinct from oxen and bulls, and is used figuratively for 'prince' or 'chieftain' (Is. 34. 7). The description of it tallies with Cresar's account of the Hercynian Urus, which ranged from the Rhine to China, from Siberia to S. Persia. It is sculptured on Assyrian monuments, and the kings of Assyria hunted rimu in Lebanon and Palestine.

The rimu (Assyr.), or rim (Hebr.), is the Urus or Aurochs (Bos primigenus), a species of wild ox, often confused with the European bison (Bison Europeaus), from which it is quite distinct. It has strong, thick, long, curved horns, and a hump on its back.

Weasel (Lev. 11. 29) ... Heb. Chôled: Gk. γαλη̂.

This word occurs only once, among 'unclean creeping things.' The

Hebrew is allied to the Arabic khuld, 'mole-rat;' and its root being chalad, 'to dig,' it seems to express the habits of that animal rather than those of the weasel. In some Rabbinical writers chuldat is the 'mole,' in others the 'polecat;' but the description of the habits of the chôled in the Talmud is more applicable to the weasel. Weasels and polecats are common in Palestine. See Mole.

Wolf (Gen. 49. 27; Ezek. 22. 27) . . . Heb. Ζέθ : Gk. λύκος.

The Canis lupus of Syria is larger and of lighter colour than the European species. It still infests the hill country of Benjamin, the ravines of Galilee and Lebanon, and the hills of Bashan and Gilead. It was the symbol of Benjamin (Gen. 49. 27); and its ferocity and night-prowling habits, its frequent attacks on sheep and lambs, are often noticed in the Old and New Testaments. See Ezek. 22. 27; Hab. 1. 8; Jer. 5. 6; Matt. 7. 15; Luke 10. 3; John 10. 12.

XLVIII. BIRDS FOUND IN PALESTINE,

WITH REFERENCES TO THOSE NAMED IN SCRIPTURE.

N.B.-V. L.=Van Lennep; H.=Houghton; T.=Tristram,

There are about 350 kinds of birds to be found in Palestine. The following are some of the most interesting. The Specimens are those which have been found by recent explorers.

Bat. See Animals, p. 299.

Bee-eater . . . (Specimen, *Merops apiaster*, found at Anti-Libanus.)

A common summer migrant. Other sorts occur.

Bittern (Is. 14. 23; 34. 11; Zeph. 2. 14) . . . Heb. Kippôd: Gk. ἐχίνος. (Specimens, Botaurus stellaris. T.; Ardeola minuta, bought at Jerusalem.)

This animal is mentioned with the 'cormorant,' and therefore by some supposed to be a bird. It is evidently a token of desolation, and the context seems to demand the idea of some marsh-loving bird, fond of waste and solitary places; whence the animal is thought to be the common bittern (Botaurus stellaris, so called from the bellowing noise made by the male bird in spring-time). Many commentators follow the LXX and Vulgate, and translate it 'hedgehog,' or 'porcupine' (so R. V.); but these do not inhabit marshy ground, or 'perch and sing on the knops of pillars.' Two species of bittern, the Botaurus stellaris and Ardeola minuta, inhabit Palestine.

Blackbird . . . (Specimen, Merula.)
Resident, and not uncommon.

Blackeap... (Specimen, Silvia atricapilla, found at Jericho.)
Very common in Palestine. All our British warblers, and a good many other sorts besides, occur in the Holy Land.

Blue Jay. See Jay.

Bulbul... (Specimen, Ixus xanthopygius, found at Beit Atab.)

Peculiar to Syria, and very common in the Jordan Valley. The nightingale is so called, as also a titmouse. V. L.

Chat... (Specimens, Saxicola libanotica, Pratincola rubicola, found at Bethlehem; Dromolæa leucopygia, found at Ain Feshkah.)

About fifteen species of chat are found in Palestine. They belong to the genera Saxicola, Pratincola, and are characteristic objects in this dry country.

Cock (Mark 14. 30) . . . Gk. ἀλέκτωρ.

Cormorant (Lev. 11. 17) . . . Heb. Shálák: Gk. καταράκτης. (Specimen, Phalacrocorax carbo.)

—— (Is. 34. II)... Heb. Kâath: Gk. πελεκᾶs: R. V. 'pelican.'
Probably kâath is the 'pelican' (see marginal reading, A. V.): but the common cormorant frequents the coast, comes up the Kishon, and is found on the Sea of Galilee and on the Jordan; and this is probably the shâlâk. T.

Corn-Bunting . . . (Specimen, Emberiza miliaria, found at Ain Fasail.)

Common. Six other sorts of bunting. One of these, *Emberiza cæsia*, occurs frequently, and takes the place of our yellow-hammer.

Crane (Is. 38. 14) ... Heb. Âgûr: Gk. χελιδών: A.V. 'crane;' R.V. 'swallow.' (Specimen, Grus cinerea. T.)

Some think the 'crane' should be 'stork,' which see. Others agree with A.V. Cranes flock to the wilderness of Beersheba in winter. T.

Crow (Prov. 30.17) ... Heb. 'Oreb: Gk. κόραξ: A.V. and R.V. 'ravens.' (Specimen, Corvus umbrinus.)

Crows are very common, but the term includes the whole tribe of crows, e. g. ravens, rooks, jackdaws, &c., all of which are very numerous. T.

Cuckoo (Lev. 11. 16) ... Heb. Shachaph: Gk. λάρος. (Specimens, Cuculus canorus, found in the Jordan Valley; Oxylophus glandarius, found at Ain Fasail.)

Besides our cuckoo, another species, the great spotted cuckoo, visits Palestine in summer. Some translate *shachaph* 'sea-gull' (as the LXX). The R.V. has 'seamew.'

Dove (Is. 38. 14) . . . Heb. Yônah : Gk. περιστερά. See Pigeon.

Ducks

Several species of wild duck, as the gadwell, teal, pintail, garganey, shoveller, widgeon, and pochard, are found, chiefly in winter, and in the Jordan Valley.

- Dunlin . . . (Specimen, Tringa cinclus.)
- Eagle (Deut. 32. 11) . . . Heb. Nésher: Gk. derós. (Specimens, Circætus Gallicus; Gyps fulvus. T. Found at Yebua.)

Feeds on reptiles. The Arabic *nissir*, i.e. griffon, or great vulture. Found in Palestine and Egypt.

- Gier (Lev. 11. 18) . . . Heb. Racham: Gk. πορφυρίων: R.V. 'vulture.' (Specimen, Neophron percnopterus.)

The 'Egyptian vulture' or 'Pharaon's hen,' common in Asia and all parts of Africa; migratory from Palestine in the winter.

Fowl, Fatted (I Kings 4. 23) ... Heb. Barburîm, Abusîm.

'Fatted fowl,' probably geese, which abound all over Palestine, as likewise domestic fowls. The native country of the latter is Asia, and they were not imported into Palestine till after the Captivity. V. L.

Glede (Deut. 14. 13) ... Heb. Râah: Gk. γύψ. (Specimen, Buteo ferox.)

Probably the 'buzzard,' of which there are three kinds in Palestine, the most common being the large red species, resembling a small eagle. T.

- Goldfinch . . . (Specimen, Carduelis elegans, found at Bethlehem.)

 Very common everywhere at all seasons.
- Grakle... (Specimen, Amydrus Tristramii, found at Mar-Saba.)

 Common in the neighbourhood of the Dead Sea, the Jordan Valley, and
 Sinaitic peninsula. Very abundant on Mount Hor.
- Grouse . . . (Specimen, *Pterocles Senegallus*, found in the Desert.)

 See Sand-Grouse.
- Harrier . . . (Specimens, Circus æruginosus, found at the Dead Sea; C. cineraceus, found at Jericho.)

· Harriers and buzzards are very numerous, and of several sorts.

Hawk (Job 39. 26) . . . Heb. Nétz: Gk. ίέραξ. (Specimen, Accipiter nisus, found at Jericho.)

Nêtz is generic, including the whole kestrel tribe. T. Birds of prey are the most conspicuous birds resident in Palestine, as well in species as in individuals. Next to them come the chats.

— Night (Lev. 11. 16) . . . Heb. Tachmâs: Gk. γλαῦξ. (Specimen, Caprimulgus (?).

Doubtful; perhaps the nightjar. Some say, a kind of owl. See Nightjar.

- Hen (Luke 13. 34). See Fowl.
- Heron (Lev. 11. 19) ... Heb. Anάphah: Gk. χαραδριώς. (Specimens, Ardeola comata; Ardea cinerea. T. Found in Jordan Valley.)
 White, blue, and brown herons are found; also the 'buff-backed' (often called the 'ibis'), especially about the Waters of Merom. H.

Hoopoe. See Lapwing.

Jay.

The Syrian jay, Garrulus atricapillus, is very common in the olive groves throughout the country. The blue jay is still found in Palestine. V.L.

Kestrel ... Heb. Nêtz. (Specimens, Tinnunculus alaudarius, found at Beit Atab; T. Cenchris, found at Ramleh.)

Abounds in all Southern Palestine. T.

Kingfisher . . . (Specimens, Alcedo ispida; Ceryle rudis; Alcyon Smyrnensis, found at Jericho.)

Three species of kingfisher are indigenous, and all may be met with about the Jordan Valley.

Kite (Lev. 11. 14) . . . Heb. Ayyah: Gk. λκτίνος. (Specimen, Milvus regalis.)

Ayyah is a generic term for 'keen-sighted' birds; the red kite is very common in winter, as the black kite is in summer. Kites, hawks, and falcons of several sorts abound.

Lapwing (Lev. 11.19) . . . Heb. Dûkîphath: Gk. ἔποψ: R.V. 'hoopoe.' Doubtless the hoopoe, since the Arabic term is the same; in size similar to the thrush, but crested.

Lark... (Specimens, Galerida cristata, found at Jaffa; Otocoris penicillata, found at Anti-Libanus.)

More abundant in species and individuals than in England. T. True larks, desert larks, short-toed larks, Calandra larks, and horned larks of various sorts, occur in suitable districts.

Magpie.

One of the most valuable scavengers of Syria, relieving cattle of flies and vermin.

Nightingale.

Summer visitant to Palestine.

Nightjar... (Specimen, Caprimulgus Europæus, found at Beit Atab.)

Three kinds of nightjar occur. One of these is believed to be peculiar to the Jordan Valley.

Nuthatch . . . (Specimen, Sitta Syriaca, found at Anti-Libanus.)

The Syrian and the common nuthatch are both resident in the Lebanon district.

Osprey (Lev. 11. 13) ... Heb. Ο επίγγάλ: Gk. άλιαίετος. (Specimen, Pandion haliaëtos.)

A fish-eating eagle, never plentiful, on account of the scarcity of its food; but the term includes also the 'short-toed' eagle, by far the most common in Palestine.

- Ossifrage (Lev. 11. 13) . . . Heb. *Péres* : Gk. γύψ : R. V. 'gier eagle.' (Specimen, *Gypaëtus barbatus*.)
 - The Lämmer-geier, most magnificent of the vulture species; found sparingly in most rocky ravines. Both the Hebrew and English names mean 'bone-breaker.' T.
- Ostrich (Lam. 4. 3) . . . Heb. Υα'ἄπαh: Gk. στρουθίον. (Specimen, Struthio camelus.)

Has occurred recently in eastern Moab as a straggler from Arabia. No doubt formerly more abundant.

- Owl (Is. 34. 13) . . . Heb. Bath-haya'ănah: Gk. στρουθός.
 Many agree with the LXX in regarding this as an ostrich.
- Great (Lev. 11. 17)... Heb. Yanshooph: Gk. ἴβεις. (Specimen, Bubo Ascalaphus, found at Jericho.)
- —— (Is. 34. 15) . . . Heb. Κίρφος: Gk. ἐχίνος: R.V. 'arrowsnake.'
- Little (Lev. 11. 17) . . . Heb. Kôs: Gk. νυκτικόραξ. (Specimen, Athene meridionalis, found at Bethlehem.)
- of Desert (Ps. 102. 6) . . . Heb. Kôs: Gk. νυκτικόραξ.
- —— Screech (Is. 34. 14) . . . Heb. Lîlîth: Gk. ὀνοκένταυρος: A.V. Marg. and R.V. 'night monster.' (Specimen, Otus vulgaris, found at Jericho.)
 - Kippôz and lilith are both found at Jericho. The former can scarcely be the 'ibis,' which could not live among the ruins of Petra; but kôs is called by the Arabs 'mother of ruins.' Kôs (a cup) is by some translated 'pelican,' from its pouch. T. Some translate kippôz 'arrowsnake' (as see R.V.). The identification of the above is conjectural. The Egyptian eagle owl, and the Southern little owl, are abundant, and may be the 'great' and 'little' owls referred to.
- Partridge (Jer. 17. 11; 1 Sam. 26. 20) . . . Heb. Κοτλ: Gk. πέρδιξ. (Specimens, Caccabis Gracus; Ammoperdix Heyii, found at Jericho.)

The Chukor partridge in the north, and Hey's partridge in the south, from the Dead Sea throughout Sinai, are both abundant. The latter has been identified with that of I Sam. 26. 20, unto which David compared himself. $K \hat{\sigma} r^2$ probably includes sand-grouse.

Peacock (I Kings 10. 22) . . . Heb. Tucciyyim (plural): Gk. ταώς. (Specimen, Pavo cristatus.)

Not native; imported by Solomon from Malabar Coast, or Ceylon; extinct. The name is not Hebrew, but Tamil, *tokeï*, and the peacock is still called by it in Ceylon.

Pelican (Ps. 102. 6) . . . Heb. Kâath: Gk. πελεκᾶs.

Spends the winter in Palestine; migrates in the summer to Russia. Two

varieties occur.

- Pigeon (Ps. 68. 13; Matt. 3. 16)... Heb. Yônah: Gk. περιστερά.
 Called 'dove' in A.V. and R.V. There are four species of pigeon, and three of the turtledove in Palestine. The latter are chiefly to be found in the thickets of the Ghor, south of the Dead Sea. Several sorts occur in winter in flocks by the seashore. A few breed by the Jordan.
- (Gen. 15. 9) . . . Heb. Gôzâl : Gk. περιστερά.
- Plover . . . (Specimen, Charadrius hiaticula, found at Jaffa.)
- Quail (Ex. 16. 13) . . . Heb. Shěláv: Gk. ὀρτυγομήτρα. (Specimen, Coturnix vulgaris.)

Like a small partridge. Quails breed in numbers in Palestine. They arrive in vast flocks by night in March. A few pairs remain throughout the winter. Their flesh is a delicacy.

- Raven (Prov. 30. 17) . . . Heb. 'Oreb : Gk. κόραξ.
- Redstart ... (Specimens, Ruticilla phanicura, found in the Jordan Valley; Ruticilla Tithys, found at Bludan.)

Four species of redstart (*Ruticilla*) have been obtained. The common redstart abbunds in summer, the black redstart in winter.

Robin . . . (Specimens, Erythæus rubicula; Ruticilla Suecica, found at Jericho; Coracias garrula, found at Gaza.)
Winter migrant to Palestine.

Sand-Grouse.

Four or five sorts of sand-grouse are found, chiefly in the desert district around and south of Palestine. True grouse do not occur.

Sandpiper . . . (Specimen, *Tringoides hypoleucos*, found at Solomon's Pools.)

Sandpipers, redshanks, curlews, and other waders occur along the coast in winter, and occasionally appear inland.

- Shrike . . . (Specimens, Lanius lathora, found at Jericho; Lanius auriculatus; Lanius nubicus, found in the Jordan Valley.)
 Five species of shrike are found in Palestine. Of these, the pallid shrike, Lanius lathora, is the most common.
- Sparrow (Ps. 102. 7)... Heb. Τεἰρρος: Gk. στρουθίον. (Specimens, Passer salicarius, found at Ain Fasail; Fringilla patronia, found at Jericho.)

Four sorts of sparrow are found. One (the marsh sparrow) is very abundant at the south end of the Dead Sea. Another is peculiar to that district.

The word occurs forty times in the Bible; and is always, with two exceptions, translated 'bird,' or 'fowl.' Sparrows swarm in the Plain of Gennesaret, and are trapped and sold for very little; but they are very sparse and solitary in Judæa. H. See Thrush.

- Starling . . . (Specimen, *Sturnus vulgaris*, found at Jericho.)

 An abundant winter visitant.
- Stork (Jer. 8. 7) . . . Heb. *Chăsîdâh* : Gk. dơiða. (Specimen, *Ciconia alba*. T.)

Both the black and the white stork occur, the latter chiefly in winter, the former a passing migrant to its breeding quarters farther north. Both are said to breed, but sparingly, in Palestine.

- Sun-bird... (Specimen, *Cinnyris osea*, found at Jericho.)

 Peculiar to the Jordan Valley and the Sinaitic peninsula.
- Swallow (Prov. 26. 2; Ps. 84. 3) . . . Heb. Dĕrôr: Gk. στρουθός. (Specimen, Hirundo rustica, found in the Jordan Valley.) Swallows and martins of different sorts are very abundant. Our British species arrive to breed in Palestine as they do with us.
- (Is. 38. 14)... Heb. Âgûr: Gk. χελιδών: R. V. 'crane.'
 'Swallow' (A.V.) is thought to be a mistranslation for 'crane,' and sûs in the same passage is the 'swift.' Several species in Syria; some frequent rivers, some crags. They save the country from plagues of flies. The common swallow abounds in the Mosque of Omar. V. L.
- Swan (Lev. 11. 18)... Heb. Tinshémeth: Gk. κύκνος: R. V. Marg. 'stork.'

The mute swan and the whooper swan both occur occasionally in winter.

Swift (Is. 38. 14)... Heb. Sîs, Sûs: Gk. περιστερά: R.V. 'swallow.' (Specimens, Cypsellus apis; C. affinis; C. melba, found in the Jordan Valley.)

Three sorts of swift breed in Palestine.

Thrush . . . (Specimens, *Petrocincta cyanus*, found at Mar-Saba; *Traterophus chalybeus*, found at Jericho. Peculiar to the Jordan Valley. P. E.)

The song thrush and the missel thrush, as well as the redwing and field-fare, have all been found in Palestine. The rock thrush (monticola), belonging to a different genus, is more common. One of these is supposed to be the 'sparrow that sitteth alone on the house-top.'

Tit, Great . . . (Specimen, *Parus major*, found at Beit Atab.) Common.

Turtledove (Gen. 15.9; Lev. 1. 14) ... Heb. Tôr, Yônah: Gk. τρυγών. (Specimens, Turtur auritus, found at Yebua; Turtur risorius, found at Jericho.)

Summer migrant to Palestine; very common and abundant. P.E. The

palm-dove and ring-dove are sedentary. See Pigeon.

Vulture (Lev. 11. 14) . . . Heb. Dââh: Gk. γύψ: R.V. 'kite:

— (Lev. 11. 18, R.V.) . . . Heb. Racham: Gk. derós.

Vultures are very plentiful, and are the chief scavengers for the removal of the dead bodies of animals. V. I. See Eagle.

Wagtail... (Specimens, *Motacilla alba*, found at Ramleh; *Motacilla sulphurea*, found at Jericho.)

Several species of wagtail, including our common British sorts, are found in Palestine, chiefly in winter.

Water-rail . . . (Specimen, Rallus aquaticus, found at Jericho.)
Found, where marshes occur, throughout Palestine.

XLIX. AQUATIC CREATURES OF THE BIBLE.

'THE Holy Land' is strictly an *inland* tract of mountain, plain, and valley. With the exception of Joppa, the Israelites had no possessions on the coast, the one part of which belonged to the Phœnicians, the other to the Philistines, whose chief god was Dagon, having the face and hands of a man, and the body of a fish (I Sam. 5. 4).

Its one river is the Jordan, too rapid, too muddy, too deep in its hot rocky bed for angling to be either pleasurable or profitable. The smaller streams (Kishon and Jabbok) were on the confines, and were, alternately, dry and rushing torrents. Of its three lakes, the largest (the Dead Sea) was probably entirely destitute of all life, animal and vegetable, so that the only fishing preserves were the Lake of Gennesaret and the pools of Heshbon (S. of S. 7. 4). The drag-net and the hook as implements for capturing fish are mentioned by Isaiah (19. 8), but in connexion with Egypt and the Egyptians.

Beyond mention of the fact of the creation of fish generally, the Mosaic division of their species into the clean and unclean, their incidental mention in our Lord's history as an article of food, and of the occupation of fishing as a parabolic illustration, fish enter but little into the phraseology of the Bible; and not a single species is named, if we except the whale. Josephus notices that the species found in the Jordan and Lake of Gennesaret are identical with those in the Nile. Recent explorers have confirmed that opinion, and found some that belong only to the African families. They are chiefly of

the bream, carp, and perch tribes, the shoals of which, coming up at night to the mouths of the warm springs of the two Bethsaidas, are most extraordinary, often thickly covering an acre of water. The Siluroids were held by Egyptians, as well as Hebrews, to be unfit for food, on sanitary grounds. The Table given on p. 316 will show the extent of the Palestine fisheries, and the species recently found.

N.B.—T. = Tristram; R. = Rolleston.

Jonah's Fish (Shark?), Jonah 1. 17 ... Heb. Dâg gâdôl: Gk. κῆτος.

The Hebrew only speaks of 'a great fish,' without particular specification; in Matt. 12. 40 that fish is translated 'whale' (κῆτος); but the Greek, like the Hebrew, is general, and strictly means only a 'sea-monster.' A whale has too contracted a throat to swallow a man; but sharks capable of doing so are not uncommon in the Mediterranean.

Tobit's Fish (Sheat-fish? Siluridæ) . . . Gk. λχθύς.

As Tobit's fish leaped out of the Tigris to attack a man (contrary to the habits of any known fish), it may have been a crocodile, or one of the Siluridæ. Bochart says that Galen and Dioscorides prescribed the gall of the sheat-fish as an eye-salve. T.

Onycha (Wing-shell, Strombus), Ex. 30. 34; Ecclus. 24. 15... Heb. Schecheleth: Gk. ővv. .

Twice referred to: once, as an ingredient of the holy perfume of the tabernacle; and once, in the Apocrypha, as emitting a delicious odour. The name 'onyx' means a 'claw' or 'nail;' and so the small shell on the foot of many molluses, with which the larger shell is closed, gets its name. From this smaller shell, or valve, one of the ingredients of the compound 'frankincense' was obtained. Many species of it are found in the Red Sea, and shells of the largest kind are familiar to us as old-fashioned chinney ornaments. R.

Pearls (Pearl oyster, Avicula Margaritifera), Job 28. 18... Heb. Gâbîsh: Gk. μαργαρίται: R.V. 'crystal.'

Only once named in the Old Testament, often in the New; always as a jewel. The pearl oyster is abundant in the Persian Gulf and Red Sea. Its shell ('mother of pearl') is still a commodity of general traffic in Palestine, being carved by the peasants into religious ornaments.

Purple [fish] (Purple fish, Murex brandaris; M. trunculus) . . . Heb. Argaman.

A valuable dye (which Lydia sold), traditionally said to come from a small vessel in the throat of a shell-fish. Tyrian purple (or fiery red) was of two kinds, one light (i.e. scarlet), the other dark (i.e. crimson); and probably, by admixture with other colours, various shades of purple, and even blue, may have been subsequently produced. The art of extracting it, known to the Phœnicians, has been lost. It was of such a costly nature as to be one of the peculiar insignia of royalty or official distinction.

Whale (some land-monster: Dragon, or Serpent?), Ex. 7. 9; Deut. 32. 33; Ps. 91. 13; Jer. 51. 34... Heb. Tannîn: Gk. κῆτος.

The Hebrew word means a 'monster' in animal life. In Gen. 1. 21, 'great whale' is generic of all monsters moving in the waters. Two species of the dolphin have been found in the Mediterranean, and another in the Red Sea; but true whales are also occasionally to be found in the former. R.

— (some sea-monster: Crocodilus?), Job 7. 12; Ps. 74. 13; Is. 27. 1; Ezek. 29. 3; 32. 2.

See Leviathan, p. 319.

FISHERIES OF PALESTINE, WITH THEIR PRODUCTS.

N.B.-T. = Tristram; H. = Honghton.

Waters.	English Name.	Ichthyological Species.	Remarks.
Gennesaret, L.	Bream	Chromis Nilo- ticus. H.	
	Sheat-fish.	Clarias macracanthus. T. Coracinus. T.	The Siluroids are unfit for food, and are the 'bad fish cast away' by the fishermen (Matt. 13. 47, 48).
		Hemichromis.	Found by Livingstone in S.E. Africa.
	Carp. Perch.		
	Dog-fish.	Labeo barbus canis. H.	
Jabbok, R	Barbel	Barbus longi- ceps.	The Jabbok swarms with fish, swimming in a continuous line, coming and going. T.
Jordan	Minnow. Barbel. Bream.	Cyprinodon Hammonis. H.	These all die on reaching the Dead Sea, where they are devoured by the birds waiting for them. (Cf. Ezek. 47. 10.)
Kishon, R	Blenny	Blennius lu- pulus.	Fewer fish in the streams flowing westward than in those flowing eastward.

L. REPTILES AND AMPHIBIA OF THE BIBLE.

In the Bible, reptiles are regarded as a connecting link between beasts and fishes. They are divided into the 'moving creatures' of the sea (Gen. 1. 20), among fish; and the 'creeping things' of the

land (Gen. 1. 24), after the Mammalia. Modern naturalists give us four orders of existing Reptilia, each of which is represented in Scripture; but they are not very clearly distinguished. The following list will present a general sketch of them, arranged alphabetically for facility of reference.

- N.B.—The Names printed in small capitals do not occur in the A.V., though the reptiles so called are now found, and are probably the same as those indicated by the Hebrew writers. H.=Rev. W. Houghton; T.=Canon Tristram; R.=Prof. Rolleston.
- Adder (Ps. 58. 4) ... Heb. (1) Péthen: Gk. ἀσπίς: Zoological Species, Cohra.
- (Gen. 49. 17) . . . Heb. (2) Shĕphîphôn: Gk. öφιs: Zool. S. Cerastes Hasselquistii: R. V. Marg. 'horned snake;' A. V. Marg. 'arrowsnake.'
- ---- (Ps. 140. 3) . . . Heb. (3) 'Achshûb: Gk. βασιλίσκος: Zool. S. Vipera Euphratica.
- (Prov. 23. 32; Job 20. 14-16) . . . Heb. (4) Tziph'ôni: Gk. ἀσπίς: Zool. S. Daboia xanthina.
 - Adder' is the translation in the A. V. of four Hebrew words, viz. péthen, shëphîphôn (once), 'achshûb (once), and tziph'oni (once). Of these the first is generic, and the remaining three all denote a venomous serpent. The second (horned snake) is well known in the sandy deserts of Arabin, Egypt, the Sahara, &c.; it is about a foot long, pale brown, with black irregular spots, and two horns above its eyes. It lies in ambush, occasionally biting the heels of horses, and is often found in the wilderness of Judæa. It is thought to have been the instrument of Cleopatra's death. Mentioned five times in the Bible. Poisonous; dwelling in holes; distends its neck, and stands erect; some are proof against snake-charmers. It is the sacred and royal emblem on Egyptian monuments; the symbol of the protecting divinity.
- Asp (Is. 11. 8) . . . Heb. Péthen: Gk. ἀσπίς: Zool. S. Egyptian cobra (Naja haje).

Rare in Palestine, but found in southern deserts.

Chameleon (Lev. 11. 30) ... Heb. (1) Côäch: Gk. χαμαιλέων: Zool. S. Psammosaurus scincus. T.; Hydrosaurus Niloticus. T.: R.V. 'land-crocodile.'

The côūch, rendered 'chameleon,' is thought to be the monitor lizard, which is highly prized as a destroyer of crocodiles' eggs. Of the two kinds, the Psammosaurus is common in Egypt, the Sinaitic peninsula, and Judæa, and is about five feet long; the Hydrosaurus, resembling it, is common also in Egypt, where it was reverenced, and is figured on Egyptian sculptures. T.

- Chameleon (continued) (Lev. 11. 30) ... Heb. (2) Tinshémeth: Gk. ἀσπάλαξ: Zool. S. Chameleo vulgaris. T.: R.V. 'chameleon.' Tinshémeth, translated 'mole,' is, from its derivation, supposed to be the chameleon, a kind of lizard, living in trees and feeding on insects; very common in Palestine and Egypt. T.
- Cockatrice (Is. 14. 29; 59. 5) ... Heb. Tseph'a, Tsiph'ôni: Gk. doπis: Zool. S. Daboia xanthina: R. V. 'basilisk;' marg. 'adder.' Mentioned five times (once translated 'adder,' Prov. 23. 32); but, from Is. 59. 5, would seem to be more deadly than the péthen. See Serpent, No. 7.
- *CROCODILE (Lev. 11. 29) ... Gk. κροκόδειλος: R. V. 'great lizard.'

 The word translated 'tortoise' (which see) is rendered in the LXX 'land crocodile.' See DABBA.

The crocodile is probably the animal called Leviathan, which see.

*DABBA (Lev. 11. 29) . . . Heb. Tzáb: Gk. κροκόδειλος χερσαίος: Zool. S. Uromastix spinipes.

The Arabic *dhab*, thought by some to be the *tzâb* (tortoise of A. V.), a large species of lizard, common in the sands of Arabia, well known in Judæa; burrowing in sand, and living in holes of rocks; feeding on beetles. T.

Dragon (Is. 34. 13; Ezek. 29. 3) . . . Heb. Tan, Tannîn.

In the passages where 'dragon' is used as the symbol of Egypt, the 'crocodile' is meant. Tan (always fl.) is classed with wild beasts and fowls, and inhabits 'desert places;' it 'wails,' 'cries,' and 'snuffs up the wind;' hence thought to be the JACKAL, which see, p. 304.

Tannin is a water-monster, with feet; or a huge land reptile, as that 'serpent' into which Moses' rod was changed. In the former sense it is

synonymous with 'leviathan.'

Frog (Ex. 8. 2; Rev. 16. 13) . . . Heb. Τzĕphardêa: Gk. βάτραχος: Zool. S. Rana esculenta; Hyla arborea. [Belongs to Zoological Class ΑΜΡΗΙΒΙΑ.]

The Hebrew word is of Arabic extraction, and only occurs in the Old Testament in connexion with the Egyptian plague. The frog was adored as a female deity in Egypt, and was the symbol of regeneration. In the Book of Revelation frogs represent 'uncleanness.' The R. esculenta, the edible frog, is common in Egypt, and the Hyla, or tree-frog, in Palestine.

*GECKO (Lev. 11. 30) . . . Heb. Anâkah: Gk. μυγάλη: Zool. S. Ptyo-dactylus gecko: R.V. 'gecko.'

Anakah (translated 'ferret' in A. V.), from its classification among 'creeping things,' is more probably the 'gecko,' a lizard uttering a mournful noise

(the meaning of anakah). It is found in all parts of Palestine and Egypt, frequenting rocks, ruins, and houses. In common with other reptiles it is regarded with disgust. T.

Leviathan (Ps. 74. 14; Job 41. 1) . . . Heb. Livyâthân; Gk. δράκων; Zool. S. Crocodilus vulgaris; R. V. Marg. 'crocodile.'

The word occurs five times, and in every case but one (Ps. 104. 26) denotes the 'crocodile;' though some think that, in Is. 27. 1, it refers to the great python, often seen on Egyptian monuments. T. There is a full description of it in Job. It is not now found in Palestine, but has been captured recently in the river Zerka, which flows through the plain of Sharon.

Lizard (Lev. 11. 30) . . . Heb. Lĕtâah: Gk. χαλαβώτης: Zool. S. generic term (?).

The word only occurs once, but there is no question as to its meaning. Lizards abound everywhere, and the species are very numerous. There are those of the land, the water, and sandy desert. Every district has its kinds; but they swarm in the desert places, while some frequent cultivated plains, and others the forests of Tabor and Gilead. Perhaps letûah is the generic term of the whole lizard tribe. T.

- Serpent (Ps. 58. 4; Prov. 30. 19) ... Heb. (1) Nâchâsh: Gk. ὄφις: Zool. S. generic term.
- (Ex. 7. 9, 10) . . . Heb. (2) Tannîn : Gk. δράκων.
- (Ps. 58. 4) . . . Heb. (3) Péthen: Gk. ἀσπίς: Zool. S. Cobra Ægyptiaca.
- (Gen. 49. 17) . . . Heb. (4) Shĕphîphôn: Gk. öφıs: Zool. S. Cerastes Hasselquistii.
- (Job 20. 16) . . . Heb. (5) Epheh: Gk. ἀσπίς: Zool. S. Echis arenicola.
- —— (Ps. 140. 3) . . . Heb. (6) Achshûb: Gk. βασιλίσκος: Zool. S. Vipera Euphratica, or Vipera ammodytes.
- (Prov. 23. 32; Is. 11. 8)... Heb. (7) Tzeph'a: Gk. ἀσπίς: Zool.
 S. Daboia xanthina (7). T.: R. V. 'adder' or 'basilisk.'

Seven Hebrew words are used for various kinds of serpents, translated somewhat indiscriminately:—(1) Generic term, denoting no particular species. (2) Generally rendered 'dragon,' sometimes 'serpent,' sometimes 'whale' (Job 7.12, &c.); seems to denote any sea or land monster, therefore not to be limited to any species. (3) Deaf adder, or poisonous asp, which see. (4) Poisonous adder of sandy deserts. (5) Thrice mentioned (see Viper). (6) Found only in one passage, 'adders' poison.'

(7) Five times mentioned; translated in A.V. by 'adder' and 'cockatrice,'

the latter fabulous, supposed to be hatched by a cock from serpents' eggs, and so represented as a dragon with a cock's head; called also 'basilisk,' or crested serpent. It may be the large yellow-streaked serpent, not uncommon in Palestine; dangerous from its size and nightly prowlings. T.

Serpents were generally regarded by the ancients as symbols of the spirit of evil. More than thirty species have been lately found in Palestine; but only nine are poisonous, viz. the cobra, six species of vipers, the Daboia xanthina, and Echis arenicola.

- Serpent, Fiery (Num. 21. 6-8) . . . Heb. Sắrấph: Gk. ὄφις θανατῶν: Zool. S. Daboia xanthina (?). Τ.
- Fiery Flying (Is. 14. 29) . . . Gk. ἀσπίς, ἄφις πετάμενος : Zool. S. Daboia xanthina (?). Τ.

'Fiery' or 'deadly' serpents were probably so called from the burning fever caused by their bites. The 'fiery flying serpent' is distinct from this; but 'flying' is poetic imagery, not in accordance with natural phenomena.

For the habits and peculiarities of serpents referred to in Scripture, see Tristram's 'Natural History of the Bible' and Wood's 'Bible Animals.'

Snake. See Serpent.

odour. T. See DABBA.

*Toad . . . Zool. S. Bufo viridis. [Belongs to Zoological Class AM-PHIBIA.]

The green toad is very common in all parts of Palestine. T.

- Tortoise (Lev. 11. 29) . . . Heb. Tzâb: Gk. κροκόδειλος χερσαῖος: Zool. S. (1) Testudo ibera, (2) Testudo Kleinmanni, (3) Emys Caspica: R.V. 'great lizard.'
 - (1) The land tortoise is found everywhere, creeping over hills and plains in summer; burrowing under leaves at the foot of trees, or in rocky holes, in winter. It is the food of several birds of prey, and is eaten by the natives.
 (2) A larger kind is found on Mount Carmel. (3) Water species are very numerous in all streams and marshes, especially about the Waters of Merom. It feeds on fish, frogs, young birds, &c., and has a very offensive
- Viper (Job 20. 16; Is. 30. 6; 59. 5)... Heb. Eph'eh: Gk. ἔχιδνα: Zool. S. Echis arenicola. T. (Sand-Viper).

A poisonous serpent, of small species, about one foot long; found in sandy districts and under stones by the Dead Sea; quick in movement. The viper which fastened on Paul's hand (Acts 28. 3) was the *Vipera aspis*, common in the Mediterranean Isles. T.

LI. INSECTS AND OTHER SMALLER ANIMALS OF THE BIBLE.

UNDER this head are classed all those smaller creatures not included in the preceding lists. They are arranged rather for facility of reference than scientifically, and being in alphabetical order, any one of them can be found by the reader at a glance.

N.B.—The Names of Insects printed in small capitals, to which an asterisk (*) is prefixed, are not used in A.V. H.=Houghton; T.=Tristram; W.=Westwood.

Ant (Prov. 6. 6-8; 30. 25) . . . Heb. Němálah: Gk. μύρμηξ: Zool. S. Formica, or Myrmica.

Ants are abundant in Palestine; and though they feed on flesh, insects, and saccharine matter from trees, they store up corn, chaff, seeds, &c., which are, however, probably used as building materials and not as food. They surpass most insects in instinct and industry. T.

Bee (Ps. 118. 12; 1 Sam. 14. 25)... Heb. Děbôrah: Gk. μέλισσα: Zool. S. Apis mellifica, Apis Ligustica.

There are in abundance the hive bees of England, and yet more those of S. Europe, and the wild bees; the allusions in Scripture are mainly to the last, which attack plunderers with great fury (Deut. 1. 44). Their abundance is certified by the term descriptive of Palestine, 'flowing with milk and honey,' for which its climate and aromatic flora are peculiarly adapted. They are most numerous in the wilderness of Judæa (Matt. 3. 4). Honey was one of the delicacies sent by Jacob to Egypt, and a commodity supplied by the merchants of Judah to the market at Tyre. T. Bees are also found in Assyria (Is. 7. 18).

Various species of humble bees and mason bees are very numerous.

Beetle (Lev. 11. 21, 22) . . . Heb. *Chargôl*: Gk. ὀφιομάχη: R.V. 'cricket;' marg. 'a kind of locust or grasshopper.'

Only once found in the Old Testament, among winged reptiles allowed for food. It is evidently, from the connexion, some kind of 'locust,' and not a 'beetle,' since the latter has not 'legs above its feet to leap withal.' More than 400 species of beetles have been found in Palestine, the climate being peculiarly suited to them. T.

— (Hab. 2. 11) . . . Heb. Châphîs: Gk. κάνθαρος.

In Hab. 2. 11, Bochart renders *Chaphis* by 'the scarabæus,' or sacred beetle of Egypt, with which the Jews were familiar; it was an emblem of eternity and resurrection. (*See* Hope, in *Trans*. Entomol. Soc., ii. 173.) Though the LXX and Vulgate favour this interpretation, Gesenius and others agree with the A.V., and translate it 'beam.' So R.V.

Caterpillar.

See Locust, Gazām. It is doubtful whether the Jews knew that butter-flies came from caterpillars. R.

*COCHINEAL (Is. 1. 18) . . . Heb. Tôla': Gk. κόκκινος: Zool. S. Coccus ilicis.

Tôla' is almost always translated 'crimson' or 'scarlet' in A.V. It is literally the 'crimson worm' (Arab. Kermez), but the latter word is omitted, because in the texts the colour, not the insect, is denoted. The cochineal belongs to the Homopterous family Coccidæ: the species referred to (Coccus ilicis) attaches itself to the Syrian holm-oak. The male is winged, the female wingless; and it is from the latter alone that the dye is gained. It is dark red, of the size of the kernel of a cherry, but when dried, smaller than a wheat grain. It is very abundant in Palestine, though supplanted as a dye by the imported Mexican species, which feeds on the prickly pear. T.

Flea (1 Sam. 24. 14; 26. 20) . . . Heb. Par'ôsh: Gk. ψύλλος: Zool. S. Pulex irritans.

Only twice mentioned, as an illustration of the most insignificant of creatures. Fleas swarm in the very sand of Egypt, and in the dust of all parts of Palestine,—the greatest pests of man and beast.

- Fly (Ex. 8. 21; Ps. 78. 45) . . . Heb. (1) Arôb, or Oreb: Gk. κυνόμυια: Zool. S. Musca, or Culex.
 - (1) Arbb only occurs of the plague of flies in Egypt. It is disputed whether the common house-fly or mosquito is meant; both are great pests in Egypt now, as also are the gad-fly and horse-fly. The common fly carries the poison of ophthalmia from man to man, thus spreading its infection. It is probably here generic, including in the 'plague of swarms' flies, sand-flies, gnats, mosquitoes, &c. H. By some authors, Kirby (Bridgewater Treatise, ii. 357), Michaelis, Rosenmüller, Geddes, &c., the Oreb has been supposed to be a cockroach, Blatta sp. (See Hope, op. cit., ii. 180.) W. The word means 'swarms' or 'divers sorts.'
- (Eccles. 10. 1) . . . Heb. (2) Zebûb: Gk. μνία.
 - (2) Zebúb, only twice mentioned; once as frequenting the rivers of Egypt; again, as corrupting the apothecary's ointment;—the former a gad-fly tormenting horses on the banks of the Nile and Jordan, so pestiferous as to be deprecated by appeals to a special god, Baal-zebub (of Ekron), whom the Jews derisively called 'lord of the dunghill' (Baal-zebel). Probably the poisonous Testse, described by Livingstone, is meant. W. The other would be the common fly, whose swarms would corrupt any unguent or savoury compote in a few minutes.
- (Is. 7. 18) . . . Zool. S. Hippohosca, or Estrus. H.

*GADFLY.

Probably the Zebûb of Eccles. 10. 1. See Fly.

Gnat (Matt. 23. 24) . . . Gk. κώνωψ: Zool. S. Culex.

The word is only found in the New Testament, where the proper rendering is 'strain out the gnat,' as in R.V.; a metaphor derived from the custom of straining wine before drinking, to avoid breach of ceremonial law (see Lev. 11. 20, 23, 41, 42). Gnats and mosquitoes are among the most prevalent pests of Egypt and Palestine, frequenting all marshy ground. H.

Grasshopper (Judg. 6. 5, R. V. 'locusts;' Lev. 11. 22) . . . Heb. Arbeh, Châgâb: Gk. ἀκρίς.

A creeping thing, with 'legs above its feet to leap withal,' but used as an illustration of diminutive size; therefore probably the smallest of the locust tribe. It is translated 'locust' in 2 Chron. 7. 13. (See Locust.) There are many brilliantly-coloured species of this small insect. T.

Hornet (Ex. 23. 28) . . . Heb. Tzir'ah: Gk. σφηκία: Zool. S. Vespa Crabro.

Hornets were abundant in Palestine, as is indicated by the name of the valley of Zoreah = 'the place of hornets' (Josh. 15. 33). The Bible phraseology betokens the dread with which they were regarded; but it is conjectured that God's promise to drive out the Canaanites before Israel was metaphorical of a panic, or of preceding plagues generally, since no mention occurs in the Pentateuch of any such visitation of hornets. Four species (resembling ours, but larger) have been found in Palestine. H.

Horseleech (Prov. 30. 15) . . . Heb. 'Alûkah ; LXX.: Zool. S. Hæmopis sanguisuga. H. ; Hirudo medicinalis. T.: R.V. Marg. 'vampire.' [The Leeches belong to the Sub-Kingdom Vermes, including all true worms.]

The 'alûkah is only once mentioned, and is thought by some to be the vampire-bat, its root meaning 'to suck;' but the Arabs call a leech 'alak, and so the LXX and Vulgate translate it. The horseleech is found in Palestine, but the medicinal leech is much more abundant.

Lice (Ex. 8. 16) . . . Heb. Kinnîm: Gk. σκνῖφες: R. V. Marg. 'sand-flies or fleas.'

Lice are only mentioned in the record of the Egyptian plague, and the Hebrew name is thought to be of Egyptian origin. Some contend that 'gnats' or 'mosquitoes' are meant; but the latter spring from water, not from dust. Parasitic insects abound in the East, and through the summer the Mohammedan men keep their heads shorn to avoid them.

Locust (Ex. 10. 4-6; Lev. 11. 22) . . . Heb. (1) Arbeh: Gk. βροῦχος: Zool. S. Œdipoda migratoria. T.; Locusta peregrina.

The 'locust' includes the insects called in our version by the different

- names 'Beetle,' 'Cankerworm,' 'Caterpillar,' 'Grasshopper,' 'Locust,' 'Bald locust,' 'Palmerworm' (which see). The Rabbis say there were 800 species; but only about forty have yet been identified in Palestine. Its name, habits, ravages, appearance, &c. are constantly mentioned in Scripture. The locusts swarm, and their ravages are great; but in all stages of growth they are largely eaten by natives, and are a palatable food. Nine Hebrew words are used to express the locust species:—(1) General word ('multiplier'), used of the Egyptian plague, of the edible insect, and as the food of the Baptist. In four passages it is rendered 'grasshopper;' but it always seems to be migratory (1 Kings 8. 37, &c.).
- Locust (continued) (Bald) (Lev. 11. 22) . . . Heb. (2) Sal'am : Gk. ἀττάκηs : Zool. S. Truxalis. T.
 - (2) Only mentioned once (probably a Chaldee word, meaning 'devourer'); having a smooth head, and frequenting rocks. It answers to *Truxalis*, which is common in Palestine. T.
- (Lev. 11. 22)... Heb. (3) Chargôl: Gk. ὀφιομάχη: R.V. 'cricket.'
 (3) Only occurs once as an edible, clean animal. Rendered 'beetle'
 (A. V.), which see. This may possibly be identical with the Cossus of the Romans. W.
- (Lev. 11. 22) . . . Heb. (4) Châgâb: Gk. акрія.
 - (4) Generally translated 'grasshopper' (which see), but once 'locust.' From a comparison of texts we gather that it was the smallest of destructive leaping locusts, doubtless a grasshopper. H.
- (Joel 1. 4)... Heb. (5) Gâzâm: Gk. κάμπη: Zool. S. a Lepidopterous larva. H.; Œdipoda migratoria. H.
 - (5) The 'palmerworm' of A. V., consuming what the locusts left, especially the fig trees, vines, and olive trees. The LXX and other old versions translate it 'caterpillar' generally, which modern naturalists confirm, including the larvæ of locusts before developing wings, the larvæ of butterflies and moths, &c. H. Or, any larva destroying buds of plants. W.
- (Joel 1. 4; Nah. 3. 15; Ps. 105. 34; Jer. 51. 14, 27) . . . Heb. (6) *Yélek*: Gk. βροῦχος.
 - (6) The 'cankerworm' of A. V., in five passages; but rendered 'caterpillar' in three. The name means 'the licker' of the grass; hence it seems to denote the larva of the locust, which is most destructive of all, only appearing after the winged locust has left, consuming all that remains, then assuming wings and flying away (Nah. 3. 15).
- (Deut. 28. 42) . . . Heb. (7) Tzělátzal: Gk. ἐρυσίβη.
 - (7) Occurs only once; means the 'tinkler' (see Cymbals, p. 331), applied to the locust from the noise made by its wings; probably only a

synonym. T. Evidently, from the name, identical with the Tsaltsalya, or Zimb, of Bruce. W.

- Locust (continued) (Is. 33.4; Amos 7.1)... Heb. (8) Gέθ: Gk. ἀκρίς.
 (8) Once translated 'locust,' and twice 'grasshoppers' (marg. 'green worms'); but no indication is given of any particular species, or whether the larva or full-grown insect is meant, though 'green worm' would suggest the former. T.
- (Ps. 78. 46) . . . Heb. (9) Châsîl: Gk. ἐρυσίβη.
 (9) Translated 'caterpillar' in all passages, and always included with the locust, in Solomon's dedication prayer and elsewhere, as a Divine plague. The Hebrew means 'consumer,' and is probably the locust in the larva state, and not a distinct species. T.
- Manna... Zool. S. Coccus manniparus. Ehrenb.

 A species of Coccus, closely allied to the cochineal, is found in Sinai, upon the Tamarix mannifera, which it punctures with its proboscis, causing it to discharge a gummy saccharine secretion, which quickly hardens and drops from the trees, when it is collected by the natives, who superstitiously regard it as the real manna of the Israelites. W. See Manna, p. 288.
- *Mosquito. See Gnat, and Lice.
- Moth (Is. 50. 9; Job 13. 28; 27. 18) . . . Heb. Âsh: Gk. σής: Zool. S. Tinea.

The references to it in Scripture allude to the destruction of clothes by its larvæ, and it is cited as a mark of the perishable nature of temporal things, and the folly of the prevalent Eastern custom of hoarding costly raiment. In the text, 'buildeth his house as a moth' (Job 27. 18), reference is made to some case-building or leaf-rolling larva. The moth is the only one of the order *Lepidoptera* mentioned in Scripture; but 280 species of this order have been found, though the climate and the absence of wood are unfavourable to butterflies, moths, &c. T.

Scorpion (Deut. 8. 15; Luke 10. 19) . . . Heb. Akráb: Gk. σκορπίος:
Zool. S. numerous. [The Scorpions belong to the Arthropod Class Arachnida, which also includes the Spiders.]

Scorpions are named as part of the terrors of the wilderness of Sinai (where they are still abundant, and the species numerous); also as symbols of desolation, and as Divine scourges. More than ten distinct species have been found in Palestine. They swarm in many parts, and their sting is painful and dangerous. T.

Snail (Lev. 11. 30) . . . Heb. (1) Chômet: Gk. σαύρα: Zool. S. generic.
[The Snails belong to the Sub-Kingdom Mollusca.]

Two Hebrew words are translated 'snail' in the A.V. Each occurs only once. (1) Chômet, among unclean creeping things, is translated in ancient

versions by some kind of *lizard*, probably a sand-lizard, of which there are many species in the Sinaitic peninsula and Judæan wilderness, many of which have no visible feet, and so were distinguished by Moses from the other lizards. T.

Snail (continued) (Ps. 58. 8) . . . Heb. (2) Shablûl: Gk. κηρός: Zool. S. generic.

(2) Shabilil is evidently a snail that wastes away; the allusion being to the popular error that the slime emitted in its track gradually consumed it, or to the fact of its dying under the influence of salt, or appearing to dry up when subjected to a dry hot atmosphere, which makes it a fit illustration of the wicked blighted by God's curse. More than 200 species of land and fresh-water molluscs have been found in Palestine, many being peculiar to it. (See Tristram's 'Fauna and Flora of Palestine.')

Spider (Is. 59. 5) ... Heb. (I) Accâbîsh: Gk. ἀράχνη.

(Prov. 30. 28)... Heb. (2) Semanith. [The Spider is not an insect, but belongs to the Class Arachnida, equal in classificatory importance to the Insecta.]

Two Hebrew words are translated 'spider' (A.V.). (I) In reference to its web, as a metaphor of what is fragile, flimsy, and temporary, and a warning to the wicked of the weakness of their contrivances. (2) Occurs only once of the 'spider' (A.V.) 'taking hold with her hands;' but by some it is thought the 'gecko' is meant (which see, p. 318). The action is applicable to both. T. More than 700 species of spiders are found in Great Britain, and quite as many in Palestine. T.

Worm (Is. 51. 8) . . . Heb. (1) Sås: Gk. σήs.

— (Ex. 16, 20; Job 25, 6; Is. 14, 11) . . . Heb. (2) Rimmah: Gk. σαπρία, σῆψις.

— (Job 25. 6; Is. 14. 11)... Heb. (3) Tôlêah: Gk. σκώληξ. Three words are translated 'worm' in A.V. (1) Occurs only once, in connexion with the 'moth,' of which it is evidently the grub. See Moth. (2) and (3) are used many times, and are apparently synonymous; generally of the maggots or grubs of insects, rather than the earth-worm. Rinmah seems to mean the larvæ of insects, especially such as feed on putrid matter, e. g. dead or diseased bodies, &c. Tôlêah rather denotes the caterpillar, eating the vines and destroying the gourd (Jonah 4. 7); but it is also used of the larvæ of the meat-fly, feeding on dead bodies of the slain (Is. 66. 24), where it is the symbol of eternal punishment. It is doubtful what worm is meant by σκώληξ (Acts 12. 23), the special scourge of Herod Agrippa, as also of Herod the Great and Antiochus Epiphanes. Probably 'serpents' are meant in Mic. 7. 17. The R.V. has 'crawling things.'

Worm (continued) (Earth) . . . Zool. S. Lumbricus. T. [This is a true worm belonging to the Sub-Kingdom Vermes: in most other cases the larvæ of insects are probably signified.]

Several species of earth-worms abound in Palestine, furnishing food for birds. T.

- --- (Canker). See Locust, Yélek.
- (Palmer). See Locust, Gâzâm.
- (Crimson). See Cochineal.

LII. MUSIC AND MUSICAL INSTRUMENTS OF THE BIBLE.

Vocal Music occupies an important place in Scripture, both in religious worship (I Chron. 6. 32), public rejoicings (I Sam. 18. 6), and social festivities (Gen. 31. 27; Is. 5. 1; 24. 9). It is mentioned among the earliest expressions of joy (Ex. 15. 21), and was accompanied by dancing (2 Sam. 6. 16), and clapping of hands, especially in the 'chorus' (Ps. 47. 1). For worship David chose a body of singers (I Chron. 16. 41); Jehoshaphat appointed a band of singers to praise God in front of his army (2 Chron. 20. 21). After the Captivity we find an equal number of male and female voices (Ezra 2. 65), who sang alternately. They formed a distinguished class, had a separate maintenance (Neh. 11. 23), had cities assigned to them (Neh. 7. 73), and chambers for those in attendance at the Temple (Ezek. 40. 44). From the dedication of some Psalms there would seem to have been a written musical notation, but no certain record of it is extant.

Musical Instruments are among the earliest recorded human inventions (Gen. 4. 21). In Scripture their use seems to be confined to religious worship and social celebrations, except that the sound of the trumpet served as a battle-call. The earliest kinds were a tabret, a stringed instrument (incipient harp), cymbals, and pipe. From these germs all others are developments. As the Hebrew names were obscure, or unintelligible to the translators of our Bible, one general term expressing a well-known instrument often does duty for several kinds of the same type; while the same Hebrew generic word is sometimes translated by different English specific ones, and in other cases the translation is erroneous. The following list will exhibit all the names that occur, either in the English or Hebrew text.

(i) STRINGED INSTRUMENTS.

Harp (Gen. 4. 21; 31. 27; 1 Sam. 16. 23; Job 21. 12; 30. 31; Ps. 137. 2; Is. 5. 12) . . . Heb. (1) Kinnόr: Gk. κινύρα.

(1) Kinnôr. The most ancient kind, of Syrian origin. A triangular lyre, formed of two flat pieces of wood, whose ends were united with eight or nine animal strings stretched across them. It was held under the left arm, and played with the fingers or with a plectrum.

(1 Sam. 10. 5; Neh. 12. 27; Ps. 33. 2; 57. 8; 71. 22; 81. 2; 92. 3; 150. 3; Is. 5. 12) . . . Heb. (2) Nébel: Gk. ψαλτήριον, κιθάρα.

(2) Nibel. A later improvement, of Phanician origin, having three wooden sides (one curved), and ten strings. It is usually translated 'psaltery' (as in Ps. 57.8; 81.2, A.V. and R.V.); but is rendered 'lute' (loc. cit. P. B.), and 'viol' (Is. 5. 12; Amos 5. 23; 6.5). As it is commonly coupled with some other instrument, it is thought to have supplied the bass.

— (Ps. 33. 2; 144. 9) . . . Heb. (3) 'Asôr: Gk. δεκάχορδον.

(3) 'Asôr. A smaller instrument, of Assyrian origin, only mentioned in conjunction with nébel, and accordingly thought to have supplied the treble. Translated 'instrument of ten strings.'

— (Dan. 3. 5, 7) . . . Chald. (4) Kaithrôs: Gk. κίθαρις.

(4) Kaithrôs. A later invention, of Greek origin (Eng. cithern, guitar), imported into the East. It was a lyre, with four strings.

Lute. See Harp, Nébel.

Psaltery (1 Chron. 13. 8; 15. 16; 25. 1; 2 Chron. 5. 12; 29. 25; 2 Sam. 6. 5)... Heb. (1) Nébel: Gk. νάβλα.

In Psalms, Kings, and Chronicles 'psaltery' is the general translation of

nébel (see Harp, Nébel).

— (Dan. 3. 5, 7)... Chald. (2) Psantêrîn: Gk. ψαλτήριον. Psantêrîn (Eng. sawtry) is erroneously rendered 'psaltery,' from a verbal similarity. It should be 'dulcimer,' being an instrument formed of strings tightly stretched, by fixed pins and turning screws, over a rectangular sounding-board or box; and was played by hammers struck with the hand against the strings. It is not of the harp genus, but is the germ of the piano.

Sackbut (Dan. 3. 5, 7, &c.) . . . Chald. Sabběca: Gk. σαμβύκη.

A kind of harp, of Oriental origin, known to the Greeks as σάμβυξ (sambux); either very small but of high pitch, or, more probably, very large, with many strings, and of full rich tone. It is wrongly translated 'sackbut' instead of 'harp.'

Viol (Is. 14. 11; Amos 5. 23; 6. 5; Is. 5. 12, R.V. 'lute') . . . Heb. Nébel: Gk. ψαλτήριον.

See Harp, Nebel.

(ii) WIND INSTRUMENTS.

- Cornet (Dan. 3. 5, 7, 10, 15) . . . Heb. (1) Kéren: Gk. σάλπιγξ. See Trumpet, Kéren.
- (1 Chron. 15. 28; 2 Chron. 15. 14; Ps. 98. 6; Hos. 5. 8)... Heb. (2) Shôphâr: Gk. σωφέρ, σάλπιγξ, κερατίνη. See Trumpet, Shôphâr.
- (2 Sam. 6. 5) . . . Heb. (3) Měna'an'im: Gk. αὐλοί: R.V. 'castanets;' marg. 'sistra.'

Mëna'an'im only occurs in this passage, and in conjunction with 'cymbals,' though translated 'cornets' in the A.V., and 'pipes' in the LXX. The Hebrew word is supposed to be derived from a root meaning 'to sway to and fro,' or 'vibrate;' hence it is thought that the Vulgate rendering, sistra, is more correct, and that it was a rattle (very common in the East), consisting of an oval hoop with a handle, having cross-bars of metal rods, on which loose rings were threaded, jingling when shaken, like the plates of a timbrel.

Dulcimer (Dan. 3. 5, 10, 15) . . . Chald. Sumphônyah: Gk. συμφωνία: R. V. Marg. 'bagpipe.'

It is only mentioned in this chapter, and wrongly rendered 'dulcimer.' From a comparison of its name with almost identical forms in Greek and Italian, it would seem to have been a kind of bagpipe, the use of which was known, from remote antiquity, in Persia, Egypt, and Phœnicia. It would have been better translated 'bagpipe,' and the passage read thus: harp (sabběca), dulcimer (psantêrîn), bagpipe (sumphônyah).

- Flute (Dan. 3. 5, 7, 10, 15) ... Chald. Mashrôkitha: Gk. σῦριγξ.

 It only occurs here, and its exact nature is doubtful. It is variously described as a 'double flute,' set of 'Pan-pipes,' and an 'organ.'
- Organ (Gen. 4. 21; Job 21. 12; 30. 31; Ps. 150. 4)... Heb. Ugáb: Gk. ψαλτήριον, ψαλμός, δργανον: R.V. 'pipe.'

The ugáb of Gen. 4.21 can hardly be the same instrument as that of Ps. 150.4. The former was probably a set of reeds or 'Pan-pipes,' blown obliquely with the mouth; the latter a set of pipes inserted in a wind-box, and blown from it perpendicularly, either by bellows or by mouth. Such an instrument was known to the Egyptians, as was also the use of bellows.

Pipe (I Kings 1.40; Is. 5. 12; 30.29)... Heb. (I) Châlîl: Gk. aìhós.

(I) The most ancient form of this genus. An 'oboe,' made of reed, and played from a mouth-piece at one end; used for festival processions (Is. 30.29), national demonstrations (I Kings 1.40), holiday dances (Luke 7. 32), and funeral dirges (Matt. 9.23). Some think the last were played on a 'double pipe.' It is rendered 'instruments of music' in Amos 6.5.

- Fipe (continued) (Ex. 15. 20; Ps. 30. 11; 150. 4; Jer. 31. 4, 13) . . . Heb. (2) Μάchôl: Gk. χοροί, χαρά.
 - (2) This is thought to have been a small flute, used with the tabret for 'dancing' (by which word it is generally translated in the LXX and A.V.).
 - (Pss. 53 and 88, tit.) . . . Heb. (3) Machălath : Gk. μαελέθ.
 - (3) This title of two Psalms is thought to refer to the instruments accompanying the song, as it seems to have the same root as the two previous words. Gesenius translates it 'lute.'
- Trumpet (Lev. 23.24; Josh. 6.4)... Heb. (1) Kéren: Gk. κέρας, σάλπιγξ.

 (1) Kéren. The primitive trumpet, formed of a ram's horn; though the Hebrew, jobel-kéren, may mean 'jubilee-trumpet' (see R.V. Marg. Josh. 6.4). The word is Chaldaic. In Dan. 3 it is translated 'cornet;' but the word seldom occurs, and only of a horn.
- (Exod. 19. 16; Josh. 6. 4; Judg. 3. 27; 7. 16; I Sam. 13. 3; Ps. 47. 5; 81. 3; 98. 6; Joel 2. I) . . . Heb. (2) Shôphâr: Gk. κερατίνη, σάλπιγξ.
 - (2) Shôphâr. A very long horn, turned up at the extremity. The national trumpet for rallying the people, and rousing political or religious enthusiasm. It was the token that God was on their side; and it was probably only blown by one divinely commissioned. In 1 Chron. 15. 28, &c. it is rendered 'cornet,' as also in Ps. 98. 6, where in the version of the Book of Common Prayer it is rendered 'shawm.' See Cornet, Měna'an'im.
- (Numb. 10. 2; 2 Kings 11. 14; 1 Chron. 15. 28; 2 Chron. 5. 12; Ps. 98. 6; Hos. 5. 8)... Heb. (3) Chắtzôtzĕrah: Gk. σάλπιγξ. (3) Chắtzôtzĕrah. A straight trumpet of silver, terminating in a bell-mouth, made by God's directions to Moses, to call an assembly or proclaim the march. It was rather a sacred than a martial trumpet; and was blown to herald the approach of a king. It was used by official heralds, who were often followed by a band of Shôphârs (Ps. 98. 6). One hundred and twenty priests blew trumpets from the Temple height, to proclaim the induction of the ark into the Holy Place (2 Chron. 5. 12) at Solomon's dedication.

Shawm (Ps. 98. 7, Prayer-book Version).

The A.V. (Ps. 98. 6) has 'cornet.' See Trumpet, Shôphâr.

(iii) Instruments of Percussion.

Bells (Zech. 14. 20) . . . Heb. Mětzillőth: Gk. χαλινός: A. V. Marg. 'bridles.'

The LXX translates the Hebrew by a word meaning 'bridle.' The Hebrew word has such an evident affinity to the two following words (translated 'cymbals'), that it would seem to refer to metal cups suspended to bridles, either for ornament, or for tinkling purposes.

- Cymbals (1 Chron. 15. 16, 19, 28; 16. 5, 42; 25. 6; 2 Chron. 5. 13; 29. 25; Ezra 3. 10; Neh. 12. 27)... Heb. (1) Metziltaim: Gk. κύμβαλα.
- (2 Sam. 6. 5; Ps. 150. 5) . . . Heb. (2) Tziltzĕlim: Gk. κύμβαλα. These words (1) and (2) do not mark different species; but the latter is generic, since it is used (Ps. 150. 5) with two differential adjectives, marking two species, e.g. (1) 'loud,' (2) 'high-sounding:' the former probably shaped like a soup-plate, with wide flat rim, and played by being strapped to the hands, and clashed together; the latter, conical, cup-like, with thin edge, played by bringing down the one sharply on the other while held stationary, eliciting a high-pitched note. Cymbals are mentioned as accessories to music in sacred dances. David appointed Asaph chief of the cymbalists.
- --- (1 Sam. 18.6) ... Heb. (3) Shâlîshîm: Gk. κύμβαλα: R.V. Marg. 'triangles or three-stringed instruments.'
 - (3) The word only occurs once, and is translated 'instruments of music,' or 'three-stringed instruments.' They were probably 'triangles,' 'sistra,' or 'rattles' with only three metal rods run through a bow with a handle, a very common Eastern instrument. See Cornet, Měna'an'im, p. 329.
- Tabret (a), Timbrel (b); (a) (Gen. 31. 27; I Sam. 10. 5; 18. 6; Is. 5. 12; 24. 8; 30. 32; Jer. 31. 4; Ezek. 28. 13); (b) (Ex. 15. 20; Judg. 11. 34; 2 Sam. 6. 5; Job 21. 12; Ps. 81. 2; 149. 3; 150. 4)... Heb. Τôρh: Gk. τύμπανον (ψαλτήριον, Job 21. 12).

The same Hebrew word (sing. and pl.) represents 'tabret' and 'timbrel;' therefore only one instrument is meant, viz. a simple tambourine, used with the cymbals, as an accompaniment to dancing and singing. There is no proof of cymbals or bells being attached to Jewish tabrets, and so constituting them 'timbrels.'

LIII. JEWISH WEIGHTS, MONEY, MEASURES, & TIME.

(i) Weights.

The invention of coining, that is to say of the practice of stamping pieces of gold and silver for purposes of currency, dates from about B.C. 700. This innovation, which to a great extent superseded the use of the balance, originated in Lydia. From Asia Minor it spread into Greece, but it had not penetrated into Syria before the Babylonian conquest of Judah, cir. B.C. 600. After the return from the Captivity, B.C. 536, there is still no evidence that the Jews possessed any native currency until the time of Simon Maccabæus, who freed them from foreign rule, B.C. 141. Wherever mention is made of money in the

Old Testament before this date, either bullion money or the coinage of the Persians or Syrians is to be understood. The precious metals had, however, always been used from the earliest times in the shape of bars, ingots, or rings, which were weighed in the balance according to a system of weight which the Jews had adopted with modifications from the Phœnicians and Assyrians. The principal weights in use for numerous objects, especially the metals, were the following:-

				Grs. Troy.	esi	imai	ed	n va at ra an oi	ther	silver more to	being than
						£	5.	d.		Dols.	ents.
Gerah (1 shekel)				II-2	==			1.6	=		3.2
Rebah (4 shekel)				56	=	0	0	8	=	0	16
Bekah (shekel)				112	=	0	I	4	==	0	32
SHEKEL .				224	=	0	2	8	===	0	64
Manch or Mina (50	shek	els)		11,239	==	6	13	4	=	32	00
(1 lb. 11 oz. 8 dwt.	7 grs	s.)									
Kikkar or Talent (6	74,392	==	400	0	0	=	1,920	00
(117 lbs. 19 dwt. 1	o grs	-)									

It must be borne in mind that these equivalents give no idea of the purchasing power of money, which must have greatly varied at different times, but was always considerably higher than it is now.

In addition to the above, there was a special Talent and Maneh used only for gold, based upon a gold shekel of 253 grs. The gold shekel was tariffed at 15 silver shekels of 224 grs., and was consequently worth about f.2, or 9 dollars, 60 cents.

Of the above-mentioned denominations the shekel, signifying 'weight,' is the principal unit, of which the rest are fractions or multiples. The word Gerah means a grain or bean; Rebah='quarter;' Bekah='half;' Maneh (LXX 'mna,' Vulgate 'mina,' A.V. 'pound') ='part;' Kikkar='circle,' 'globe,' or 'disk.'

Hebrew names of weights are not found in the New Testament, though the Greek µvâ (Luke xix. 13) is doubtless identical with the

Hebrew maneh.

(ii) Coins.

The earliest struck coins, as distinguished from the more ancient bullion money, mentioned in the Bible, are the Adarkon and Darkemon, A.V. 'drams' (Ezra 8. 27; Neh. 7. 72), which are doubtless the Persian gold darics first issued in the reign of Darius Hystaspes, B.C. 521-485. The darics were the standard gold currency down to the time of Alexander the Great, and they circulated throughout the East. The obverse of the coin bears an impress of the Persian monarch kneeling, holding a bow in the left hand and a spear in the right.

The daric weighed 130 grs., equivalent to about £1 2s., or 5 dollars,

28 cents.

After the Macedonian conquest and the subsequent partition of Alexander's empire, the Jews, while tributary to the Ptolemies and Seleucidæ, made use of the coins of Egypt and the Phænician ports, tetradrachms, didrachms and drachms (2 Macc. 4. 19), equivalent to

the shekel, ½ shekel, and ¼ shekel 1.

The earliest native Jewish coins are shekels and half-shekels of silver and $\frac{1}{6}$ shekels of bronze, attributed to Simon Maccabæus, to whom special authority was granted by Antiochus VII (Sidetes), B.C. 141, to coin money with his own stamp: 'I give thee leave to coin money for thy country with thine own stamp' (I Macc. 15. 6). The shekel, which was of the ancient Jewish weight, 224 grs., has on the obverse a cup or chalice with the inscription שקל ישראל (shekel of Israel) in the old Hebrew characters, and the Hebrew numerals 1–5 referring to the official years of Simon's rule, corresponding to B.C. 141–137. On the reverse is a triple lily, or according to some the budding rod of Aaron (Numbers 17. 8) with the legend ירושלם קרשה (Holy Jerusalem).

The succeeding princes of the Maccabæan or Asmonæan family down to B.C. 37 struck only small bronze coins with Hebrew or bilingual (Hebrew and Greek) inscriptions (Head, *Hist. Num.*

p. 682).

The Idumæan or Herodian princes, B.C. 37-A.D. 100? (Herod the Great and his successors), also coined bronze money bearing their names in the Greek character, e.g. $\text{BAZI} \land \text{E} \Omega \Sigma \text{ HP}\Omega \Delta \text{OY}$, &c. The bronze coin of Herod Agrippa I, A.D. 37-44, has on the obverse the inscription $\text{BACI} \land \text{E} \omega \text{C} \text{ AFPIMA}$ around an umbrella; and on the reverse the date L S (year 6) and three ears of corn.

The large bronze coin of Agrippa II, A.D. 48-100, bears on the obverse the head of the Emperor Vespasian, and on the reverse the

standing figure of Fortune holding a cornucopia.

Meantime the Roman Procurators of Judæa, who from B.C. 6 governed the country during the almost nominal reigns of the later Idumæan kings, also struck bronze coins with Greek inscriptions. These do not bear the names of the Procurators, but only those of

¹ For illustrations of these coins see Head, *Historia Numorum*, pp. 640, 675, 714.

the Emperors and the years of their reigns. Those of Tiberius with

the date 18 were struck in the year of the Crucifixion.

The silver coins current throughout this period were Greek tetradrachms of Antioch, &c., and Roman denarii. The denarius of Tiberius weighed 60 grs., equivalent to $8\frac{1}{2}d$., or 17 cents. The denarius (A. V. penny) was the usual day's wages of a field labourer. The thirty pieces of silver, the price of our Lord's betrayal, were probably not denarii but tetradrachms of Antioch, thirty of which would be equivalent to about £3 3s. 9d., or 15 dollars, 30 cents, the tetradrachm being at that time tariffed at three denarii.

The following are the names and approximate values of the principal

coins current in Palestine in New Testament times:-

SILVER.

Stater. (A.V. Piece of money, Matt. 17. 27)=a tetradrachm of Antioch, weight 236-220 grs., equivalent to a Jewish shekel, but officially tariffed at only 3 Roman denarii = 2s. $1\frac{1}{2}d$., or 51 cents.

Argurion. (A.V. Piece of silver, Matt. 26. 15.) Another name for the

same coin.

Didrachmon. (A.V. *Tribute money*, Matt. 17. 24)=two drachms of Antioch, about 112 grs., equivalent to a Jewish half-shekel, about 11. 4d., or 32 cents.

Drachmē. (A.V. *Piece of silver*, Luke 15. 8)=a drachm of Antioch, equivalent to a Roman denarius (q, v).

Denarius or Denarion. (A.V. *Penny*, Matt. 18. 28, &c.) The Roman Imperial denarius, 60 grs. $=8\frac{1}{2}d$., or 17 cents.

BRONZE.

Assarion. (A.V. Farthing, Matt. 10. 29)=the Roman As or $\frac{1}{10}$ of the denarius (originally $\frac{1}{10}$), about a halfpenny=1 cent.

Kodrantes. (A.V. Farthing, Matt. 5. 26)=1 As, about half a farthing

= 1 cent.

Lepton. (A.V. *Mite*, Mark 12. 42.) The smallest Jewish bronze coin, equivalent to half the kodrantes, or about a quarter-farthing $= \frac{1}{8}$ cent.

During the Revolt of the Jews, A.D. 66-70, the issue of Jewish silver money was revived, and shekels and \(\frac{1}{4}\) shekels of silver were once more struck in the names of Eleazar and Simon.

On the Conquest of Jerusalem, A.D. 70, the Roman Emperors Vespasian and Titus struck coins in Rome and Judæa bearing the inscriptions IVDAEA CAPTA, IVDAEA DEVICTA, and IOYAAIAE EAAWKYIAE (Judæa conquered).

Once more during the second Revolt under Simon Barcochab, A.D.

132-135, the Jews struck native shekels and ‡ shekels bearing the Hebrew inscription לחרות ישראל (the Deliverance of Israel).

The series of the coins of Jerusalem closes with those of the Roman Colony Ælia Capitolina after the rebuilding of the city by Hadrian, A.D. 136, when the new temple of Jupiter Capitolinus replaced that of Jehovah.

Though there is uncertainty about some of the values given above, yet they throw light on not a few important passages. Thus:—

JOSEPH was sold by his brethren for 20 pieces of silver (Gen. 37. 28), i. e. £2 13s. 4d. of English money, or 12 dollars, 80 cents.

NAAMAN'S offering to Elisha (2 Kings 5. 5) of 6,000 pieces (shekels) of gold was equivalent to something like £12,000, or 57,600 dollars.

The Temple-tax at Jerusalem was a didrachmon (Matt. 17. 24) = about 1s. 4d., or 32 cents. Our Lord told St. Peter that in the fish's mouth he would find a stater (Matt. 17. 27) = a Jewish shekel, or 2s. 8d., or 64 cents, which would thus pay for the Apostle and his Master.

The DEBTOR, who had been forgiven 10,000 talents (Matt. 18. 24), i.e. £4,000,000, refused to forgive his fellow-servant (Matt. 18. 28) 100 pence or denarii = £3 10s. 10d., or 17 dollars.

In the parable of the householder hiring labourers into his vineyard, he is represented as agreeing with them for a penny a day (Matt. 20. 2). This at first sight is misleading. But the penny really denotes the denarius = 8½d., or 17 ccnts, the ordinary day's wages of a field labourer.

JUDAS sold our Lord for 30 pieces of silver (Matt. 26. 15), i. e. £3 3s. 9d., or 15 dollars, 30 cents, the value of a slave, if killed by a beast.

(iii) Measures.

In spite of all that has been written on the scales of measurement used by the Jews, the subject is still involved in much obscurity. The following Tables are those given in Queipo's Systèmes métriques et monétaires des anciens peuples. Paris, 1859:—

Long Measure (Primitive).

Motres

Span (Zereth)	000	 	 0.320	=	12-59	inches
2 Spans = 1 Cub	it	 	 0.640	-	25.19	.,,

This is supposed to have been the cubit which Jacob brought into Egypt. The Jews, however, also made use of the Egyptian royal, and so-called 'Olympic' cubits, which they adopted during their captivity in Egypt.

At a later period after their return from Babylon another cubit was introduced which perhaps came originally from Asia Minor. This is known as the common or 'vulgar' cubit, the 'legal' cubit of the Talmudists.

Long Measure (of the Talmudists).

			Mètres.			
Digit or Finger-breadth	 		0.023	=	0.91 inches	
4 Digits = 1 Palm	 		C-092	=	3.64 ,,	
3 Palms = 1 Span (Zereth)						
2 Spans = 1 Cubit	 		0.555	= -	21.85 ,,	
6 Cubits = I Reed	 	•••	3.330	=	10-92 feet	

Liquid Measure (earlier).

								Litres.				
Log								0.408	==	0.718	pint	
12 Logs												ns
6 Hins	=	I Bath	ı					29.376	=	6.465	22	
10 Baths	=	I Cor	or l	Home	r	•••	•••	293.760	=	64.655	29	

Liquid Measure (later).

				Litres.			
Log				 0.297	===	0.523 pint	
12 Logs	= I Hin		• • •	 3.570	-	3-142 quar	ts
6 Hins	= 1 Bath			 21-420	=	4.714 gallo	ns
10 Baths	= I Cor or	Homer		 214-200	=	47.144 "	

Dry Measure (carlier).

Litre	es.	
Log 0.40	8 =	0.718 pint
4 Logs = 1 Cab 1.63	2 =	1.436 quarts
7-2 Logs = 1 Omer 2-93	37 -	2.586 ,,
24 Logs or 6 Cabs = 1 Seah 9.79)2 =	2.155 gallons
10 Omers = 3 Seahs = 1 Ephah 29-3;	76 ==	3.232 pecks
10 Ephahs = 1 Cor or Homer 293-76	io =	8.081 bushels

Dry Measure (later).

T			Litres.		
Log	• • • •		0.207		0.523 pint
4 Logs = 1 Cab	• • •		1.190	===	1.047 quarts
7.2 Logs = 1 Omer	• • •	•••	2.142	===	1.885 ,,
24 Logs or 6 Cabs = 1 Seah					1.571 gallons
10 Omers or 3 Seahs = 1 Ephah			21.420		2.357 pecks
10 Ephahs = 1 Cor or Homer	•••	2	214-200	=	5.893 bushels

The above equivalents of the Hebrew measures must only be accepted as approximately correct. In the absence of sufficient data we are dependent for the most part upon the doubtful statements of late writers.

N. B.—The foregoing Tables will explain many texts in the Eible. Take, for instance, Isaiah 5. 10: 'For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah' (R.V.). This curse upon the covetous man was, that 10 acres of vines should produce only 7 gallons of wine, i.e. one acre should yield less than 3 quarts; and that 32 pecks of seed should only bring forth a crop of 3 pecks, or, in other words, that the harvest should produce a quantity equal to one-tenth only of the seed sown. A homer must be carefully distinguished from an omer.

(iv) Time.

The Natural Day was from sun-rise to sun-set.

The Natural Night was from sun-set to sun-rise.

The Civil Day was from sun-set one evening to sun-set the next; for, 'the Evening and the Morning were the first day.'

NIGHT (Ancient).

First Watch (Lam. 2. 19) till midnight. Middle Watch (Judg. 7. 19) till 3 a.m. Morning Watch (Exod. 14. 24) till 6 a.m.

NIGHT (New Testament).

First Watch, evening = 6 to 9 p.m. Second Watch, midnight = 9 to 12 p.m. Third Watch, cock-crow = 12 to 3 a.m. Fourth Watch, morning = 3 to 6 a.m.

DAY (Ancient).

Morning till about 10 a.m. Heat of day till about 2 p.m. Cool of day till about 6 p.m.

DAY (New Testament).

Third hour = 6 to 9 a.m.

Sixth hour = 9 to 12 midday.

Ninth hour = 12 to 3 p.m.

Twelfth hour = 3 to 6 p.m.

LIV. THE JEWISH CALENDAR.

Year	r.	Month.	English Month (nearly).	Festivals.	Seasons and Froductions.
Sacred. I.	Civil.	ABIB, or NISAN. (Green ears.) Days 30. Exod. 12. 2.	April.	14. The Passover (Ex. 12. 1-51; 13. 3-10). 16. Firstfruits of Barley harvest presented (Lev. 23. 10-12).	Floods (Josh. 3. 15). Bar- ley ripe at Jericho. Wheat partly in the ear.
ıı.	8.	ZIF. (Blossom.) Days 29. I Kings 6. I.	May.	14. Second Passover, for those who could not keep the first (Num. 9. 10, 11).	Wheat Tipens.
ш.	9.	SIVAN. Days 30. Esther 8. 9.	June.	6. Pentecost, or Feast of Weeks. Firstfruits of Wheat harvest (Lev. 23. 17, 20), and Firstfruits of all the ground (Exod. 23. 19; Deut	No rain from April to Sept. (1 Sam. 12. 17).
· iv.	10.	THAMMUZ. Days 29. Zech. 8. 19.	July.	26. 2, 10).	Heat increases.
v.	11.	AB. Days 30. Ezra 7. 9.	Aug.		The streams dry up. Heat intense. Vintage (Lev. 26. 5).
VI.	12.	ELUL. Days 29. Neh. 6. 15.	Sept.		Heat still intense (2 Kings 4. 18-20). Grape harvest general (Num. 13. 23).
VII.	1.	TISRI, or ETHANIM. Days 30. I Kings 8. 2. 2 Chron. 5. 3.		I. Feast of Trumpets (Num. 29. 1). io. Day of Atonement (Lev. 16). 15. Feast of Tabernacles (Lev. 23. 34). Firstfruits of Wine and Oil (Deut. 16. 13)	Former or early rains begin (Joel 2.23). Ploughing and sowing begin.
VIII.	2.	Bul. (Rain.) Days 29. 1 Kings 6. 38.	Nov.		Vintage in N. Palestine.
IX.	3.	1	Dec.	25. Feast of Dedication (1 Macc. 4. 52-59 John 10. 22, 23).	; On the mountains.
х.	4.	TEBETH. Days 29. Esther 2. 16.	Jan.		Coldest month. Hail snow (Josh. 10. 11).
XI.	5.	SHEBAT. Days 30. Zech. 1. 7.	Feb.		Weather gradually be comes warmer.
xu.	6.	ADAR. Days 29. Esther 3. 7 Esther 9. 27		14, 15, Feast of Purin (Esth. 8, 7; 9, 21-24	Thunder and hail from quent. Almond tree blossoms.

PART VI.

INDICES.

LV. LIST OF OBSOLETE OR AMBIGUOUS WORDS IN THE ENGLISH AUTHORISED VERSION.

N.B.—Several of these words occur in other passages besides those to which references are given.

Word.	Passage.	Explanation.
Abide Abjects Abomination Abuse Adamant, or Diamond Addicted themselves Adjure Admiration Ado Adventure Adversary Advertise Advise thyself Advisement Affect Affections Affections Afore Agone Albeit All to brake	Acts 20. 23 Ps. 35. 15 Prov. 12. 22 Judg. 19. 25 Ezek. 3. 9 I Cor. 16. 15 Matt. 26. 63 Rev. 17. 6 Mark 5. 39 Deut. 28. 56 Matt. 5. 25 Num. 24. 14; Ruth 4. 4 I Chr. 21. 12 I Chr. 12. 19 Gal. 4. 17 Rom. 12. 10 Gal. 5. 24 Rom. 9. 23 I Sam. 30. 13 Ezek. 13. 7 Judg. 9. 53	

Word.	Passage.	Explanation.
Allaga	Acts 17. 3	to show, prove, bring evidence.
Allege	Luke 11. 48	to approve of. (Old French; from
Alms	Acts 33; 10. 2	(of sing. num.) a charitable gift.
Aloof	Ps. 38. 11	afar off, at a distance.
Amazement	r Pet. 3. 6	confusion, fear, bewilderment.
Ambassage	Luke 14. 32	embassy, message
Ambushment	2 Chr. 13. 13	ambuscade, men lying in wait.
	Rom. 16. 27, &c.	so be it; in N.T. translated 'verily.'
	Deut. 22. 19	to punish by a fine, to fine.
Amerce	Ps. 84. I	lovely.
Amiable	Is. 3. 14, &c	elders (sub. plur.).
Ancients	Gen. 44. 30;	if. (A peculiar use of the word.)
And	Num. 5. 30	, (Personal)
	Matt. 24. 48	if. (Literally, if-if; see above.)
And if	Isaiah 19.8	a fishing-rod, with line and hook.
Angle		a plant cultivated for its aromatic
Anise	Matt. 23. 23	seeds.
A	Matt. 13. 20	i. e. in one (instant), immediately.
Anon	Acts 25. 8	in any way.
Any thing		dressed.
Apparelled		plainly, openly.
Apparently	Num. 12. 8	the eye-ball.
Apple of the eye	Deut. 32. 10	armed, equipped, provided.
Appointed	Judg. 18. 11	'The passage throughout has refer-
Apprehend	Phil. 3. 12	The passage infoughout has received
		ence to the Grecian games; appre-
		hend in the first part of the sentence
		meaning to lay hold of the goal,
		and so receive the prize; in the
		second part, meaning to take hold
		of by the hand and introduce to
		the course, as was customary.
		(Wright, Bible Word-Book.)
A	(I) Acts 2. 22;	(1) to prove, attest; (2) to test, try.
Approve	(2) Rom. 2. 18	
	Gen. 6. 14; Ex.	covered chest, coffer. (Lat. arca.)
Ark	2. 3, 5; 37. I	Also used of Noah's vessel, and
	2. 3, 5, 01. 1	of the 'ark of the covenant,' or
		box in which the tables of the
		law, &c. were kept.
	m. c	
Array	1 Tim. 2. 9	clothing, dress.
Array, to	Matt. 6. 29	to dress, or clothe.
Artillery	I Sam. 20. 40	bow and arrows.
Ask at	Dan. 2. 10	to enquire of.
Assay	Acts 9. 26	to essay, attempt.
Assure	1 John 3. 19	to convince, persuade.
the same of the sa	Gen. 8. 1	to subside.
Asswage	1 Cress 0	astounded. (Old form of 'astonished.')

Word.	Passage.	Explanation.
At one, set	. Acts 7. 26	(would have) reconciled (them). Hence the verb 'atone' (to re-
Attom dans	779	concile), and 'at-one-ment.'
Attendance		attention.
Attent		attentive.
Attired	. Lev. 16. 4	
Audience	. Acts 13. 16	
Avoid	. I Sam. 18. II	1
Avouched		
Away with		
Backbiter	Rom. 1. 30	a slanderer.
Backside		
Bank	0 Carry 00	the back part, rear.
Banquet	Eath =	a mound, for besieging a city.
	ESUI. 1. 1	in the Hebrew, 'to drink;' 'ban-
		quet' formerly meaning only dessert.'
Barbarian	I Cor. 14. II	
Barbarous	A ata OO .	a foreigner, not a Greek.
Barbed	Tob 41 -	foreign.
Base	1 7 Con 1 -0	furnished with projecting points.
Baser sort	A oto 35 -	lowly, humble.
	Acts 17.5	lower orders (without any idea of
Battle	I Chr. 19. 9	wickedness).
Beam (see Mote)	1 Mott to	a body of troops.
Because	Matt DO an	a piece of wood.
Beeves	Lev. 22. 21	in order that.
Beggarly	17-1 /	plur. of 'beef;' used of oxen.
Behalf	1 - D. 4 1 . C	worthless.
Recom	T- 14	account.
Bestead	Te & ar	a broom.
Dantam	15. 8. 21	beset (with difficulties).
Destow	(1) Luke 12. 17;	(1) stow away; (2) give away.
Betimes	(2) I Cor. 13. 3	
Damma	Gen. 26. 31, &c. Matt. 26. 73	early.
Damme	a Mana 1 -	to reveal, expose, accuse.
Dia	2 Macc. 4. 1	an informer.
Dima	Matt. 22. 9	to invite; 'bidden' = invited.
Dind	Job 26. 8; Acts 9. 14	to imprison, or confine closely.
Blains	Ry Q o	pustulas annaliana 1 d
Blasted		pustules, swellings, boils.
Blasting	T) + 00 .	blighted.
Blaze abroad	Manie T	blight.
Dallad	Fr 9 27	to blazon, proclaim everywhere.
	Ex. 9. 31	bearing pods, or round seed-vessels; 'podded for seed.'
Bondmaid	Gal. 4. 22	a female slave.
Bondman	Gen. 43. 18	a slave.
Bonnet		a man's head-dress.

Word.	Passage.	Explanation.
n	Job 15. 26	large studs, projecting ornaments.
Bosses	Deut. 28. 27	eruption of the skin, a boil.
Botch	Zech. 1. 8	valley.
Bottom	Phil. 1. 8, &c	compassionate feelings.
Bowels		copper, copper money (Matt. 10.9).
Brass	Deut. 8. 9	finely.
Bravely	Judith 10. 4	finery, showy dress.
Bravery	Is. 3. 18	to pound, or bruise.
Bray	Prov. 27. 22	creeks, harbours.
Breaches	Judg. 5. 17	easily broken, brittle.
Brickle	Wisd. 15. 13	easily broken, briting.
Brigandine	Jer. 46. 4	a light coat of scale-armour.
Broided	1 Tim. 2. 9	braided, plaited.
Broidered	Ezek. 16. 10	embroidered.
Bruit	Jur. 10. 22	report, rumour. (Fr. bruit, noise.)
Buckler	Tob 15. 26	a small round shilld.
Buffet	Matt. 26. 67	to strike, beat with the hands.
Bulwark	Deut. 20. 20	a fortification.
Bunch	Is. 30. 6	a (camel's) hump.
	1 Cor. 4. 4	with reference to, against.
	Matt. 13. 21; Luke	immediately. Hence, 'not by an
By and by	21. 0	by' = not at once.
Byword	2 Chron. 7. 20	a proverb.
Cabin	Jer. 37. 16	a cell, dark cellar.
-	Exod. 30. 23	a (sweet Arabian) reed.
Calamus	Ezek. 27. 9, 27	men who stop the seams of ships with tow.
~ .	2 Tim. 2. 17	cancer. (An old spelling.)
Canker		corroded, rusted.
Cankered	James 5. 3	a kind of caterpillar.
Cankerworm	Joel 1. 4	at kind of caterprisar.
Careful	Dan. 3. 16	very anxious.
Carefulness	1 Cor. 7. 32	great anxiety.
Careless	Judg. 18. 7	free from care.
Carriage	I Sam. 17. 22;	that which is carried; baggage.
	Acts 21. 15	
Cast	(1) Luke 1. 29; (2) Jer. 38. 11	(1) considered; (2) cast-off.
Cast about	Jer. 41. 14	turned round, came back again.
	I Cor. 9. 27	an outcast.
	(1) Is. 3. 18;	(I) a net for the hair; (2) the men
Caul	(2) Hos. 13. 8	brane that surrounds the heart.
Chafed	2 Sam. 17.8	heated, exasperated, angry.
Challenge	Ex. 22. 9	to claim.
Chambering	Rom. 13. 13	wanton living, sensuality.
Champaign	Deut. 11. 30	plain, level country.
Chapiter	Ex. 36. 38	capital of a pillar or column.
Chapman	2 Chr. 9. 14	a merchant, a dealer.
		cracked, through heat and drough
Chapt	1 304. 22. 4	1

		1
Charged	. I Tim. 5. 16	1 1
Charger		burdened, put to expense.
OH01801	, , , , , , , , , , , , , , , , , , , ,	a large dish. (So called from carry-
Charges, be at	6. 25 Acts 21. 24	ing a charge or burden.) to discharge the cost, or pay ex-
CT		penses.
Charity	. 1 Cor. 13	love in the widest sense.
Check		reproof, rebuke.
Cheek teeth	loel 1.6	molar teeth.
Cheer, of good	Mat. 9. 2	joyful, happy.
Chode	. Gen. 31. 36	did chide, disputed.
Choler	Dan. 8. 7; 11. 11	anger.
Ciel	2 Chron. 3. 5:	to panel, wainscot.
Cithern	Jer. 22. 14, &c. 1 Macc. 4. 54	o stringed in the
	1. 04	a stringed instrument; the word has
		now become 'guitar.' (Lat. cith-
Clave	(I) Gen. 22. 3;	ara.)
	(2) Ruth. 1. 14	(1) did split; (2) did cling.
Clean	osh. 3. 17	entirely, completely.
Clear	Gen. 24. 8	innocent.
Cleave	Gen. 2. 24; Rom.	adhere, remain faithful (to).
Close	12. 9 Luke 9. 36	
Closet	Mark 6 30	secret, unrevealed.
Clothed upon	Matt. 6. 6	a private room, bed-room.
Claritad	2 Cor. 5. 2, 4	clothed additionally.
C11	Josh. 9. 5	patched.
Clouts	Jer. 38. 11	rags, pieces of cloth.
Coast	Matt. 8. 34, &c.	a border, region, country.
Cockatrice	Is. 11. 8	a kind of serpent, the basilisk
Cocker	Ecclus. 30. 9	to spoil, or pamper, a child
Cockle	Job 31. 40	a weed found among corn.
Collops	Job 15. 27	slices, or flakes, of meat or fat.
Colony	Acts 16. 12	a foreign town, to whose inhabi-
		tants were accorded the same
		privileges as the citizens of Rome
		itself enjoyed. (Lat. colonia.)
Colour	Acts 27. 30	pretext, pretence.
Come by	Acts 27. 16	
Comfort	Tuda 10 -	to get possession of.
Commend	(1) Rom. 3. 5;	to support, strengthen.
	(2) Acts 14. 23	(1) to bring commendation upon, enhance; (2) to commit to one's
Common	(-)	charge.
Common	(I) Acts 2. 44;	(1) shared in by all men alike;
	(2) Acts 10. 14	(2) profane, unclean to a Tew
Commune with	Luke 6. II	(because used by all).
Communicate	17.10	to converse with, consult with.
Communication	7 1 01	to impart. conversation, talk.

Word.	Passage.	Explanation.
Communion	ı Cor. 10. 16	joint partaking, partaking in common
	Ps. 122. 3	firmly united, strongly built.
Compact	Matt. 23. 15	to go all over.
Compass	2 Kings 3. 9;	to make a circuit.
Compass, fetch a	Acts 28. 13	
Comprehend	Is. 40. 12; Rom. 13. 9	to comprise, include, contain; also, to overcome (John 1. 5).
Conceit	Rom. 12. 16	conceptions, notions, thoughts.
Concision	Phil. 3. 2	a meaningless or heathenish cutting; opposed to true circumcision.
Conclude	(1) Acts 21. 25;	(1) to decide; (2) to include, class
	(2) Rom. 11. 32	together.
Concupiscence	Rom. 7.8	evil desire, lust.
Confection	Ex. 30. 35	compound of various spices.
Confound	Jer. 1. 17	to put to confusion, destroy.
	Is. 24. 10	ruin, destruction.
	I Cor. 8. 7; Heb.	consciousness, knowledge.
Conscience	10. 2	
Consist	Col. 1. 17	subsist, remain unchanged.
Consort, to	Acts 17. 4	associate with.
Constantly	Acts 12. 15	without varying, confidently,
Contain	1 Cor. 7. 9	to remain continent, restrain them- selves.
Contrite	Ps. 51. 17	ground to powder; hence, humbled, sorrowful. (Lat. contritus.)
Convenient	Acts 24. 25; Rom. 1. 28; Eph. 5. 4	becoming, fitting, suitable.
Conversation	(1) Phil. 3. 20;	(1) citizenship; (2) behaviour
Conversation	(2) I Pet. 1. 15; (3) Heb. 13. 5	(3) disposition.
Character	Is. 6, 10	to be converted.
Convert	(I) Job 32. 12;	(1) to refute; (2) to convict.
Convince	(2) John 8. 46	(1)10
Cony, Coney	Lev. 11. 5	a rabbit.
Corn	John 12. 24	a grain.
Cotes	2 Chr. 32. 28	huts, sheds (for sheep, &c.).
Coucheth	Deut. 33. 13	lies, lies flat.
Count	Ex. 12. 4	(used as a sub.) a reckoning, accoun
Countervail	Esther 7. 4	to compensate for.
Course, by	I Cor. 14. 27	in due order.
Cousin	Luke 1. 36, 58	a kinsman or kinswoman.
The same of the sa	I Sam. 25. 20	shelter, hiding-place.
	I Kings 14. 3	crisp cakes or biscuits.
	1	occupation, trade.
Craft	1 4 1 40 -	a skilled workman.
Craftsman	1 37 1 17	to ask for.
Craye	1 / \ D 1	(1) created thing; (2) the creation
Creature	(2) 8. 19, &c.	(")

Word.	Passage.	Explanation.
Crisping pins	Is. 3. 22	irons for crimping
Cruse	I Kings 14. 3; 2 Kings 2. 20	irons for crimping or curling hair. small cup or vessel for holding
Cumber	Luke 10.40; 13.7	liquids.
Cunning		encumber, occupy unprofitably. (1) skill, knowledge; (2) knowing, skilful; (3) wrought with peculiar skill.*
Curious	(1) Ex. 28. 8;	(1) carefully or artfully wrought:
Custom	(2) Acts 19. 19 Matt. 9. 9	(2) magical. a tribute, tax, toll.
Damn	Mark 16. 16	to judge condem-
Damnable	a Dat 9 -	to judge, condemn. destructive.
Damnation, or	Rom. 3. 8, &c.	These words were
Condemnation	3, 000	These words were used as equivalent terms when the A.V. was issued;
	1	sometimes with a graver, some-
		times with a lighter meaning. In
		I Cor. 11. 29, the reference is to
		self-judgment.
Danger, in	Matt. 5, 22	liable (to); i.e. liable to be con-
		demned.
Daysman	Job 9. 33	umpire, arbitrator.
Deal	(1) Gen. 24, 49; (2) Isa. 58. 7	(1) to act; (2) to distribute.
Deal, a	Ex. 29. 40	a part or portion.
Dear	Acts 20. 24	precious, of value.
Debate	Is. 58. 4	strife, contention.
Debtor	Rom. 1. 14	one who is under an obligation.
Decently	I Cor. 14. 40	in a becoming manner.
Declare	Gen. 41. 24	to make clear or manifest.
Decline	Ex. 23. 2	to turn aside.
Deem	Acts 27. 27	to conclude, judge, conjecture.
Defenced	Is. 36. 1	tenced, defended by fortifications
Degree	1 Tim. 3. 13	rank, station, position.
Dehort	I Macc. 9. 9	to dissuade. [fully]
Delicately	I Sam. 15. 32	daintily, effeminately (R.V. cheer-
Deliciously	Rev. 18. 7	luxuriously.
Delightsome	Mal. 3. 12	delightful.
Deputy	Acts 13. 7, &c	proconsul, governor of a province.
Describe	Josh. 18. 4, 6	to mark out.
Desired	Judg. 1, 23	to spy out, reconnoitre.
	2 Chron. 21. 20	regretted. (From Lat. desiderare.)
Despite Despitefully	Heb. 10. 29	contempt, contumely.
T	Matt. 5. 44	spitefully, maliciously.
This	Acts 2. 23	determined upon, fixed.
This was a second	I Pet. 2. 4, 7 Gal. 3. 15, 17	to disapprove of, reject.
D:		to annul entirely.
Discover	15. 22. 8	to uncover, lay bare.

Word.	Passage.	Explanation.
Dimenition	Acts 7. 53	appointment.
Disposition	Dan. 5. 16	to solve.
Dissolve	2 Cor. 8. I	to make to know.
Do to wit	Luke 2. 46	a teacher.
Doctor		to fear, be afraid of.
Doubt	Ecclus. 9. 13	
Draught	Matt. 15. 17	a privy.
Draught house	2 Kings 10. 27]	to trim, till.
Dress	Gen. 2. 15	a leader, commander, chief.
Duke	Gen. 36. 15	a leader, commander, care
Dure	Matt. 13. 21	to last, endure.
Ear, to	Deut. 21. 4; 1	to plough, till the ground. (Chaucer has 'to ere;' from A.S. erian, to
1	Sam. 8. 12; Is.	
	30. 24	plough.)
Earing	Gen. 45. 6; Ex.	ploughing.
201122	34. 21	
Earnest	2 Cor. 1. 22; 5. 5;	a pledge, security.
	Eph. 1. 14	to build; also, to build up.
Edify	Acts 9. 31	rudiments, beginnings.
Elements	Gal. 4. 9	a disease now called the piles.
Emerods	I Sam. 5.6	
Eminent	Ezek. 16. 24	high, lofty.
Emulations	Gal. 5. 20	jealousies.
Endamage	Ezra 4.13	to injure, damage.
Endue	Gen. 30. 20	to endow, furnish with.
Enlarge	Ps. 4.1	to set at liberty.
Ensample	1 Cor. 10. 11	example.
	Num. 2. 2	flag, banner.
	I Pet. 3. II	to pursue diligently.
Ensue	Matt. 22. 6	to treat, deal with.
Entreat	Ezek. 18. 25	just, right.
Equal	I Pet. 3. 11	to avoid, shun.
Eschew	Mark 6. 21	states, ranks, men of rank.
Estates		
Evangelists	Acts 21.8; Eph.	
	4. 11; 2 Tim.	the Gospel, or Evangel, of our
The second of the State of the	4.5	Lord Jesus Christ.' (Wright.)
		Lord Jesus Christ. (Wilgits)
Evidently	Acts 10. 3	clearly, plainly, visibly.
Evilfavoured-	Deut. 17. 1	ugliness, deformity.
ness	Matt. 25, 27	money-changer, banker.
Exchanger	- Dat O -	made familiar.
Exercised	1 4 4- 70	'The original meaning of the word
Exorcists	Acts 10.13	exorcise was to adjure, as in Matt.
		26.63. Hence exorcists were those
		who pretended to cast out devils by
		commanding them in the Divine
		Commanding them in the Division
	Several Address of	Name to come forth.' (Wright.)

Word.	Passage.	Explanation.
Expect	Hob 10 10	
777	. Heb. 10. 13	to await, wait.
Errogonzica		exact, very.
Eyeservice	Eph. 6. 6; Col. 3.	service performed only when under
		supervision.
Fain		glad; also, gladly (Luke 15. 16).
Fan		a winnowing-fan.
Fanners		winnowers.
Fast		close, near.
Fat		vessel for liquor; same as 'vat.'
Fauchien		a curved sword.
Fear	. Gen. 31. 42	an object of fear.
Fearful		timid, afraid.
Felloes	I Kings 7. 33	the pieces making up the rim of a
Fervent	70.0	wheel.
Titan a		burning.
Fine		to refine (gold, &c.).
Fitches		vetches: small kind of pea.
Flagon		a large bottle or flask.
Floor		threshing-floor.
Flux	Acts 28.8	an issue; 'bloody f.' = dysentery.
Frame	Judg. 12. 6	to contrive, manage.
Fray	1 70	to scare, frighten away.
Fret	T 10	to corrode, to eat away, as a moth
	0,10	(or an ulcer) does.
Frontlets	Ex. 13. 16	head-bands over the forehead.
Froward	Deut. 32. 20	perverse, self-willed.
Fuller	Mal. 3. 2; Mark	a bleacher of cloth.
Washington to	9.3	Dictional of Cloth.
Furniture	Gen. 31. 34	equipment, harness.
Gainsay	T-1 01	
C - 11 4	Luke 21. 15	to speak against, i.e. contradict.
	Is. 33. 21	splendid.
Garden house	2 Kings 9. 27	a summer-house.
Garner	Matt. 3. 12	a granary, barn.
Gender	2 Tim. 2. 23	to produce, engender.
Generation	Matt. 3. 7	oifspring, brood.
Ghost	Matt. 27. 50	spirit; 'yield up the ghost' = to die
Gin	Amos 3.5	a trap or snare.
Give place	Gal. 2. 5	to give way, yield (to).
Hister	Luke 9. 29	to shine, sparkle, glitter.
Go about	John 7. 20	to endeavour, try.
do beyond	I Thes. 4. 6	to overreach, cheat.
do to	Gen. 11. 3	come now!
Joodman	Matt. 20. 11	master of the house.
lovernor	T	
reaves	- O TH. C	helmsman, steersman.
risled	1 0 01	armour for the legs.
	Gen. 31, 10	of a grey colour, or mixed with grey.

IVord.	Passage.	Explanation.
	Ps. 59. 15	to grumble, murmur.
Grudge Guilty of	Matt. 26. 66	worthy of.
Habergeon	Job 41. 26	a coat of mail or the neck and breast.
Haft Hale	Judg. 3. 22 Luke 12. 58; Acts 8. 3	handle of a knife, or dagger, to drag forcibly, as an arrested person; to hand.
Halt (sub.) Halt (v.) Hardly	Luke 14. 21 Ps. 38. 17 Matt. 19. 23	lame, crippled. to limp, go lamely (hence, hesitate). with difficulty.
Hardness	2 Tim. 2. 3 1 Kings 22. 34	hardship. body-armour of a soldier. armed, covered with armour.
Harnessed Heady	Ex. 13. 18 2 Tim. 3. 4	headstrong, wilful. 'saving health' = salvation.
Health Heavy	Ps. 67. 2 I Kings 14.6	sad.
Hell	(Hab. 2. 5 Acts 2. 27 Matt. 10. 28	Hades, place of departed spirits. Gehenna, place of torment.
Helve	Deut. 19. 5 Acts 12.10;1 Cor. 15. 38, &c.	handle of an axe. Used for neut. 'its,' which occurs once only in A.V. (see Lev. 25. 5), where edit. of 1611 has 'it.'
Hoise	Acts 27. 40	to hoist; 'hoised' = hoisted. to consider, esteem, account.
Hold	Ex. 20. 7 Rom. 12. 17	honourable, comely.
Honesty	I Tim. 2. 2 Dan. 3. 21	honourable conduct. trousers and stockings in one piece.
Hough	Josh. 11. 6, 9; 2 Sam. 8. 4	to cut the hamstrings or 'hocks' of animals.
Howbeit Hungred, an	Judg. 4. 17 Matt. 12. 1	nevertheless. very hungry.
Husbandman	Gen. 9. 20	a farmer.
Ill favoured	Gen. 41. 3 Heb. 10. 32	ill-looking. i. e. enlightened (R.V.).
Implead Importable	Acts 19. 38	insufferable, insupportable.
Impotent	Acts 4. 9 2 Tim. 3. 3	powerless, strengthless. intemperate, unrestrained.
Incontinent Indifferent	Ecclus. 42. 5	fair, impartial. to dictate for writing, compose.
Indite Informed	Ps. 45. 1 Dan. 9. 22	instructed, taught.
Injurious Inquisition	Dent. 19. 18	insolent, outrageous, search, examination.
Instant	1	urgent, importunate. with urgent importunity.

	1	
Word.	Passage.	Explanation.
Intend	. Ps. 21. 11	
Inward		to meditate, plan, plot. intimate, close.
Jacinth	Rev. 9. 17	
Jangling, vain	Trime 1	a precious stone, the hyacinth.
Jeopard, to	Inda 5 ve	babbling, vain talking.
Jewry	Tohn 7 - 9.	to hazard or risk, jeopardise.
	Joint 7.1, &c	'Judæa properly so called; the part
		of Palestine occupied by the tribes
		of Judah and Benjamin after the
Jot, or tittle	Matt. 5. 18	Captivity.' (Wright.) 'Jot' is 'jod,' the smallest Hebrew
	Matt. 5. 10	Jot is jou, the smallest Hebrew
	1	letter (i, or iota, in Gk.); hence, a
Јоу	Ps. 21. r	very small quantity or portion.
Justify	Deut. 25, 1	to acquit.
		to acquit.
Kerchief	Ezek. 13. 18, 21	a cloth worn over the head.
Kind	Gen. 1. 11	'after his k.' = according to its nature.
Kine	Gen. 41. 2; 1 Sam.	the old plural of 'cow;' 'milch
	6. 7	kine' = milking-cows.
Knop	Ex. 25. 33	the bud of a flower, a carved imi-
		tation of one; now spelt 'knob.'
Lack	35 1 70	
Tatabat	Mark 10. 21	to be deficient in; as sub., want.
Lond	Mark 1. 7	a thong, lace.
Laver	Rom. 15. 11 Exod. 38. 8	to praise.
Lawyer	Matt 99 am	a vessel for washing in, cistern.
Lay at	Tob 11 -6	an expounder of the Mosaic Law.
Leasing	Ps. 4. 2; 5. 6	to strike at. lying, falsehood.
Lees	Is. 25. 6	dregs, sediment.
Let	2 Thess. 2. 7	to hinder, prevent.
Lewd	(1) Acts 17. 5;	(1) ignorant, unlearned; (2) vicious.
	(2) Ezek. 16. 27	(1) Shoraut, anicarned; (2) vicious.
Lewdness	Acts 18. 14	wickedness.
Libertine	Acts 6. 9	the child of a freed slave.
Lien	Gen. 26. 10	lain (pp. of 'lie').
Lighten	Luke 2, 32	to enlighten, illuminate.
Lightly	Mark 9. 39	easily, carelessly.
Lightness Ligure	2 Cor. 1. 17	fickleness, levity.
Tibo	Ex. 28. 19; 39. 12	an (unknown) precious stone.
шке	(1) Dent. 23. 16; (2) 1 Chr. 28. 4	(1) to please; (2) to approve of.
Liking		hadily condition to the like
		bodily condition; 'worse liking'= less plump.
List	John 3. 8	to please, choose, like.
Lively		full of life, life-giving.
	T 7 0	hut.

Word.	Passage.	Explanation.
Loft	Acts 20. 9	an upper room.
Look	Is. 5. 2	to expect.
Look in the face	2 Kings 14. 8, 11	to meet in battle.
Lucre	I Tim. 3. 3	profit; 'filthy lucre' = base gain.
-	Ex. 15.9; 2 Tim.	desire, wish, pleasure.
Lust		desire, wish, preasure.
Lusty	4. 3 Judg. 3. 29	vigorous, strong.
Magnifical	1 Chron. 22. 5	magnificent.
Makest thou	Judg. 18. 3	dost thou.
Man of war	Luke 23. 11	a soldier, warrior.
Mandrake	Gen. 30. 14	a plant, supposed to ensure concep- tion; mandragora.
Manner, with the	Numb. 5. 13	'taken with the manner' = caught in
		the very act.
Mansions	John 14. 2	abiding-places.
Marish	T 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	marsh, swampy ground.
	-	fuel for fire.
74.07		
		heavy hammer; (hence, mall-et).
Maw	Deut. 18. 3	the stomach of animals.
Meat	Gen. 1. 29, 30	food of any kind. 'It is remarkable
100		that in the "meat offering" there
		was nothing but flour and oil.'
. 4		(Wright.) The R.V. adopts 'meal
2429		offering 'uniformly.
Meet	Matt. 3. 8	suitable, fit.
Merchantman .	Matt. 13. 45	merchant.
Mess	Gen. 43. 34	a dish of food.
Mete	Matt. 7. 2	to measure.
Meteyard	Lev. 19. 35	a measuring-rod.
Milch	Gen. 32. 15	giving milk (as cows).
Mincing	Is. 3. 16	walking with very short steps.
Mind	(1) Phil. 3. 19;	(1) to care for, attend to; (2) to
	(2) Acts 20. 13	intend.
Minded	Ruth 1. 18	disposed, determined.
Minish	Ex. 5. 19	to diminish, lessen.
Minister (sub.) .	Luke 4. 20	servant, attendant.
Minister (v.)	2 Cor. 9. 10	to supply.
Mite	Mark 12. 42	a very small coin, half-a-farthing.
More part	Acts 19. 32	greater part, the majority.
Mortify	Ro.8.13; Col.3.5	to kill (metaphorically), to subdue.
Mote (see Beam)	Matt. 7. 3	a minute particle, as of dust.
Motions	73 #	emotions, passions, workings.
Muffler		a covering for the lower part of the
		face.
Munition	Nah. 2, 1	fortress, fortifications.
Murrain	Ex. 9. 3	cattle-plague.
	Luke 3. 15	

Word.	Passage.	Explanation.
Naughty	Jer. 24. 2	had worthless 2.6
Necromancer	1)ont 10	
	Dear. 10. 11	
Needs	Gen. 17. 13	for purposes of divination.
Neesing	1 lob 41 + 9	
Nephew	I Tim 5	old form of 'sneezing.'
Nether	Ev 10 7	a grandson.
Nethermost		lower. (Compare be-neath.)
Mitmo	I Kings 6. 6	lowest of all.
Noise abroad	Prov. 25. 20	natron, carbonate of soda.
Maiaam	Luke 1. 65	to spread a report everywhere.
Mothine	Ps. 91. 3	noxious, hurtful.
Nothing	James 1. 6	not at all.
Novice	I Tim. 3.6	one newly admitted into the Chris-
-		tian body.
Nurture	Eph. 6. 4	education, training, discipline.
01.		s, tracipine.
Obeisance	Gen. 37. 7	an outward act of homage.
Oblation	Lev. 7. 38	an offering (in sacrifice).
Observe	Mark 6. 20	to treat with respect.
Occupier	Ezek, 27. 27	a trader.
Occupy	Luke 10 ra	to trade.
Occurrent	T Kings 5	
Of		chance, occurrence.
	(2) Acts 13. 29;	used in various senses: (1) instead
	(3) I Cor. 15.47	of 'by;' (2) for 'concerning;'
Offence	Rom O aa	(3) Out OI, OF Trom.
Offend	Matt 10 a	that against which one stumbles.
Open	Acto 17 a	to cause to stumble, make to sin
Ondoin	7 Finas 10	to explain clearly.
	I Kings 12. 32, 33	to appoint, order, arrange.
A	Acts 23. 15	before ever, before at all
Omalan	Lev. 11. 13	bearded vulture: lit. 'bone-breaker'
Ouches	Ex. 28. 11	settings of gold or silver for precious
Outooinas	T .	Stones; (121. Sockets)
Outgoings	Josh. 17. 9, 18;	utmost limits or boundaries.
0-47	Ps. 65. 8	
Outlandish	Neh. 13. 26	foreign.
Overcharged	Luke 21. 34	overburdened.
Overpass	Jer. 5. 28	pass over, take no notice of.
Data		TO MOLICE OF
Pain	Rev. 12. 2	to strive in pain.
Painful	Ps. 73. 16	laborious, difficult.
Painfulness	2 Cor. 11, 27	unsparing toil.
Palmerworm	Joel 1. 4	a caterpillar.
Parcel	Gen. 33. 10	a piece, portion.
Particularly		in detail one has an
Pass	Frank 00	in detail, one by one.
Passage		to surpass, exceed.
Pastor		a ford; also, a pass (1 Sam. 14. 4).
44 A - E - X - A	Jer. 20. 1	a shepherd.

Word.	Passage.	Explanation.
Peeled	Ezek. 29. 18	stripped of the skin.
Peep	Is. 8. 19	to chirp, utter low sounds.
Peradventure	Gen. 31. 31	perhaps.
	Ps. 7. 1	to pursue.
	Matt. 23. 5	charms, or amulets worn on the fore-
Phylacteries	mate. 20. 5	head or arm, and inscribed with
· , ·		certain texts. (See 'Gloss. of Ant."
70.111	Can 20 at 28	to strip off the bark, to peel.
Pill	Gen. 30. 37, 38	small patch of ground, plot.
Plat	2 Kings 9. 26	a dish.
Platter	Matt. 23. 26	
Play	2 Sam. 2. 14	to fence, fight with swords.
Poll	2 Sam. 14. 26	to cut the hair of the head.
Port	Neh. 2. 13	a gate.
Post	2 Chr. 30. 6	a messenger, letter-carrier.
Potsherd	Ps. 22. 15	a fragment of broken pottery.
Power	2 Chr. 32. 9	an army, host.
Presently	Matt. 26. 53	immediately.
Pressfat	Hag. 2. 16	the vat of a winepress.
Prevent	1 Thess. 4. 15	to go before, anticipate, precede.
Pricks	Acts 9. 5	goads (for driving cattle).
Profess	Matt. 7. 23	to declare openly.
Proper	Heb. 11. 23	comely, fair.
Prophesy	(1) 1 Cor. 11. 5;	(1) to expound, explain; (2) to
riophos,	(2) Matt. 26. 68	speak out, tell aloud. [Ant.'
Prophet	Acts 13. I	preacher, or divine. (See Gloss. o
Prophet Proselyte	Matt. 23. 15	a convert; esp. to Judaism.
	John 6. 6	to test, try, put to the proof.
T)	2 Cor. 9. 2	to stimulate, incite.
		a stringed instrument to sing to.
Psaltery	Dan. 3. 5	a farmer of public revenue; esp
Publican	Matt. 9. 10; Luke	a native collector of the tribut
	5. 27	
	n	imposed by the Romans.
Pulse	Dan. 1. 12	leguminous plants, beans, peas, &c
Purchase	1 Tim. 3. 13	to gain, win, acquire.
Purge	Heb. 1. 3	to purify, clear away.
Pygarg	Deut. 14. 5	a kind of antelope.
Quaternion	Acts 12. 4	a party (or guard) of four men.
Quick	Acts 10. 42	alive. Also, lively (Heb. 4. 12).
Quicken	Rom. 8. 11	to revive, make alive.
Quit	0 70	to acquit oneself, behave.
Range	Prov. 28. 15	to roam in search of prey.
TO	/w/ Tam 11 ave	(1) chimney racks; (2) ranks
Hanges	(2) 2 Kings 11.8	soldiers.
Base	TO TON -	to lay level with the ground.
	Tuke 11 20	greediness, rapacity.
Ravening		
Ravin (sub.)	Nah. 2. 12	plunder.

Word.	Passage.	Explanation.
Ravin (v.)	Gen. 49. 27	to seize upon prey.
Reason	Acts 24. 25	to discourse, talk,
Receipt of cus-	Matt. 9. 9; Mark	'place of toll' (Revised Version).
tom	2. 14; Luke 5.	
Recompense	Heb. 10. 30	to repay, requite.
Refuse	Ps. 118. 22	to reject.
Reins	Ps. 7. 9; Job 16.	the kidneys (spoken of as if the seat of joy, pain, &c.).
Religious	James 1. 26	making an outward profession of religion.
Rent	Jer. 4. 30	old form of 'to rend,' to tear.
Reprove	Toh 6 ar	to disprove, prove to be wrong.
Rereward	Is. 52. 12; 58. 8.	rear-guard (lit. rear-ward).
Residue	Ex. 10. 5	the rest, the remainder.
Reward	2 Tim. 4. 14	to requite, repay.
Ringstraked	Gen. 30. 35	streaked with rings.
Riotous	Prov. 23, 20	dissolute, wanton.
Road	I Sam. 27. 10	a raid, inroad.
Room	Luke 14.8; 1 Cor.	a place; esp. at table.
	14. 16	a pract, og. at table.
Save	1 Kings 3. 18	except.
Savour	Matt. 16. 23	to relish; met. to understand.
Scall	Lev. 13. 30	an eruption on the head or face.
Scant	Mic. 6. 10	deficient, scanty.
Scarceness	Deut. 8. 9	scarcity.
Scrabble	1 Sam. 21. 13	to scratch, scrawl, make marks.
Scrip	1 Sam. 17. 40	a small bag or wallet, made of a 'scrap' of stuff (Skeat).
Sear	I Tim. 4. 2	to scorch (as with a hot iron).
Season	Gen. 40. 4	a time, a while.
Secure	Judg. 8. 11	without care.
Seethe	Ex. 16. 23	to boil; perf. 'sod,' part. 'sodden.'
Sentence	Acts 15. 19	opinion, decision.
Servitor	2 Kings 4. 43	a servant or attendant.
Set	Matt. 5. 1	seated; also, appointed (Acts 12. 21).
Set by	I Sam. 18. 30	valued, esteemed.
Set on	Acts 18. 10	to attack.
Set to his seal	John 3. 33	(has) attached his seal to, attested.
Settle	Ezek. 43. 14	a bench, seat.
Severally	1 Cor. 12. 11	separately, individually.
Shamefaced- ness	1 Tim. 2. 9	(better 'shamefastness,' as in R.V.); modesty.
Sherd	Is. 30. 14	a fragment, shred, broken piece.
Shipmaster	Jonah 1. 6	captain of a ship.
Shipmen	Acts 27. 27	sailors.
Shoelatchet	Gen. 14. 23	lace of a shoe, strap, fastening.

Word.	Passage.	Explanation.
То	Matt. 3. 9	used with the sense of 'for.'
To brake	Judg. 9. 53	broke in pieces. See All to brake.
Tongues	Acts 10. 46	various (strange) languages.
Tormentor	Matt. 18. 34	a torturer, executioner.
Touching	Matt. 18. 19	concerning; 'as touching' = with regard to.
Translation	Heb. 11. 5	removal; from translate, to transfer.
Travail	Is. 53.11; Jer. 30.6	labour, pain; also, trouble.
Trespass	1 Kings 8. 31	to transgress, sin.
Trow	Luke 17.9	to think, imagine, suppose.
Tutor	Gal. 4. 2	a guardian.
Twain	Is. 6. 2	two.
Undergird	Acts 27. 17	to pass ropes tightly round the hull of a ship, so as to keep the timbers from starting in a gale.
Undersetters	1 Kings 7. 30, 34	pedestals, supports.
Undertake	Is. 38. 14	to be surety for.
Unequal	Ezek. 18. 25, 29	uniust.
Unicorn	Numb. 23. 22	lit. 'a one-horned animal;' but here, the bison.
Unjust	Luke 16.8	dishonest.
Unsavoury	2 Sam. 22. 27	without savour (i. e. wisdom); foolish.
Untoward	Acts 2. 40	obstinate, perverse.
Unwittingly	Josh. 20. 3	unconsciously, unintentionally.
Utter	Ezek. 42, 1	outer. 'Uttermost' = last (Matt. 5. 26).
,,	Lev. 5. 1	to disclose, make known.
Vagabond	Acts 19. 13	fugitive, wandering.
Venison	Gen. 25. 28	flesh of hunted animals.
Very	John 7. 26	true, real, actual.
Vex	Matt. 15. 22	to harass, torment.
Virtue	Mark 5. 30	efficacy, might.
Void	Gen. 1. 2	empty.
Ward	Gen. 40. 3	prison (lit. guard).
Ware	Acts 14.6	aware.
Watch	(1) Lam. 2. 19;	'Before the Captivity the night was
	(2) Judg. 7.19; (3) Ex. 14. 24; (4) Matt. 14.25	divided into three parts or watches the first watch occurs in (1); the middle watch (2); and the morning watch (3). These probably varied
		in length according to the time o year. In (4) a fourth watch is mentioned, having been introduced among the Jews by the Romans. (Wright.)

Word.	Passage.	Explanation.
Wax	Luke 1. 80	to grow, or become.
Way	Acts 19. 9, 23	the Christian life and doctrine.
Wealth	Ps. 112. 3	prosperity, welfare (cf. 1 Cor. 10. 24).
Weening	2 Macc. 5. 21	imagining.
Whit	1 Sam. 3. 18; 2 Cor. 11. 5	a bit; atom. 'Every whit' = wholly; 'not a whit' = not at all.
Will worship	Col. 2. 23	a worship of one's own choosing.
Wimple	Is. 3. 22	veil or covering for the throat or neck.
Winebibber	Matt. 11. 19	an immoderate wine-drinker,
	1.	drunkard.
Winefat	Mark 12. 1	wine-vat.
Wink at	Acts 17. 30	to close the eyes to.
***	* 40	mode, manner, way (A.S. wise).
CHARGE A	20 1 21	knew (A.S. wiste).
	0 0	to know (A.S. witan).
WWW.		young twig of a willow or osier.
	Judg. 16. 7	
Withal	(1) i Kings 19. 1;	(1) besides, likewise; (2) with.
777743	(2) Job 2. 8	1
Without	2 Cor. 10. 13, 15.	beyond.
Wittingly	Gen. 48. 14	intentionally, knowingly.
Witty	Prov. 8. 12	skilful, clever.
Woe worth the	Ezek. 30. 2	evil be to the day; let the day be accursed.
Wont	Matt. 27. 15	accustomed.
Worship	Luke 14. 10	honour, reverence.
Wot	Gen. 21. 26	to know. Also, 'we wot,' Ex. 32.
		1; 'wot ye not,' Rom. 11. 2; 'wotteth not,' Gen. 39. 8.
Wreathen	Ex. 28. 14	twisted; used in connexion with
Wrest	Ex. 23. 2	to pervert.
Wrought	Matt. 20, 12	worked.
Yearn	Gen. 43. 30; 1 Kings 3. 26	to long for earnestly or anxiously, to be moved with tenderness, grief, or pity.
Yokefellow	Phil. 4. 3	a fellow-worker, 'companion in labour.'

LVI. GLOSSARY OF ANTIQUITIES, CUSTOMS, ETC.

Adoption. St. Paul in his use of the word (Rom. 8. 15; Gal. 4. 5) probably has reference to the Roman custom, whereby an adopted child stood to his foster-parents in precisely the same relation as a child born of the marriage. Adoption in this full sense was unknown among the Jews.

Alpha (A). The first letter of the Greek alphabet, of which Omega (long O) is the last. Alpha and Omega are used to signify 'the first and the last' (Rev. 1. 8, 11).

Altar. An erection usually of stones or of a single stone, but sometimes of metal, on which certain victims or parts of victims were burnt, and their blood sprinkled. The first mentioned was that built by Noah (Gen. 8. 20). God commanded the Hebrew altars to be made of earth or of unhewn stones, and without steps. The worshippers of Baal built their altars on hill-tops, hence 'altars on high places' were an abomination to the Lord. In the Temple at Jerusalem the brazen altar of burnt sacrifice was outside the Holy Place, in the court in front of it. The golden altar of incense stood inside.

Amen. A Hebrew word meaning literally firm, sure, faithful (Rev. 3. 14). Hence it came to be used as an adverb of confirmation, placed either at the beginning of a statement, to give emphasis, and translated verily (in St. John frequently repeated verily, verily); or at the end of prayer, &c., a sort of spoken signature, by which the speaker or hearer (I Cor. 14. 16) attests and adopts as his own what has been said. See Psalm 41. 13; 72. 19; 89. 52; 106. 48.

Anathema. 'Anathema' is a Greek word denoting a thing or person devoted to God, and hence, as animals so devoted were put to death, doomed to destruction, accursed. In I Cor. 16, 22 it is not to be joined in one expression with Maran-atha (which see.)

Angel is the Greek word for a 'messenger,' and is used generally of the 'ministering spirits' sent out as messengers of God; less frequently of men so sent. The 'angels of the churches' in Revelation (2. 1, &c.) may be a designation of their Bishops, but more probably the phrase points to a heavenly representative of each Church, in some sort the embodiment of its spirit and responsible for its life. The expression 'Angel of the Lord' seems to vary in meaning, sometimes signifying the manifested presence of the Lord Jehovah.

Apostle is from the Greek, meaning 'one who is sent forth, a delegate.' The word is used specially of 'the twelve,' also of St. Paul. All the apostles had 'seen the Lord,' and this was an essential qualification of apostleship in a strict technical sense (Acts 1. 21-26; 1 Cor. 9. 1, 2). Under this limitation the term was freely applied to prominent teachers in the early Christian Church, notably to Barnabas. In two passages Paul places 'apostles' first among the various orders of the Church's ministry (1 Cor. 12. 28; Eph. 4. 11). The word is once applied to Christ himself (Heb. 3. 1).

Ark. The word means a covered chest, or box. Three important arks are mentioned, viz. :-

1. Noah's ark (Heb. Têbhâh).

2. That in which the infant Moses was hidden by his mother (Heb. Tebhah). It was made of the papyrus of the Nile, covered over with pitch, to render it water-tight. It is not an uncommon thing at this day to see an Egyptian mother twist papyrus stalks into such a wicker cradle, smear it with pitch, cover it with a lid of wicker-work, place her infant in it, and swim across the Nile, pushing the ark with its infant passenger in front of her. The Hebrew word Tebhah is connected with the Egyptian word teb, a box, reed-boat, or sarcophagus. One tradition asserts that the papyrus plant, which was sacred to the goddess Isis, preserved the person who carried it, and that boats made of the stalks of the plant preserved those in them from the attacks of crocodiles

and other noxious beasts.

3. The Ark of the Covenant (Heb. Arôn). This sacred object was a chest made of acacia wood overlaid with gold, the lid of which constituted the 'mercy-seat' (Exod. 25. 17), or place of propitiation, over which two cherubim extended their wings. Within it were put the two tables of stone, on which the Decalogue was engraven. It was 21 cubits long, 11 broad, and 11 deep. Around its upper edge was a cornice of gold, and it was carried in front of the people on their march by the Levites, who bore it by means of two poles of shittim wood covered with gold, which were passed through two rings on each side of the ark. In it were also placed, by Divine command, an omer of manna and Aaron's rod which budded. The Egyptians had a sacred ark in connexion with some of their mystic rites. The Egyptian ark or chest which contained the dead body in the funeral procession was treated with the greatest reverence, because the pious dead were identified with the gods Osiris, Seker and Ptah. The ark was made in the form of a shrine, and was ornamented on the outside with figures of the genii of the dead, and with inscriptions referring to them. Arks were usually mounted on runners.

Armour. The arms mentioned in the Bible may be divided into two classes, (a) offensive, and (b) defensive.

(a) Offensive. (i) THE SWORD (Heb. Cherebh), neither very heavy nor very long, was carried in a sheath (1 Sam. 17. 51), slung by a girdle (1 Sam. 25. 13), and resting on the thigh (Ps. 45. 3). (ii) Of the SPEAR there were several kinds:-(1) Chanith, a spear of the largest size, worn by Goliath (1 Sam. 17. 7, 45), and great warriors (2 Sam. 2. 23; 23. 18), such as King Saul, being held in the hand (I Sam. 22.6), and placed at his head as he slept when on an expedition (1 Sam. 26. 7), capable of inflicting a fatal wound even with the butt end (2 Sam. 2, 23). (2) A weapon lighter than the preceding, called the Cidon, or javelin (Josh. 8. 14-27), carried, when not in action, on the back of the warrior, between the shoulders (I Sam. 17. 6, R.V.). (3) Another kind was the Romach (Num. 25. 7), a sort of lance (1 Kings 18. 28, R.V.), and (4) Shelach, 'a dart' (2 Chron. 23. 10). (iii) The Bow (Kesheth) and arrows in use either for the

chase (Gen. 21. 20) or war (48. 22), and found in the hands not only of common soldiers, but captains of high rank, as Jehu (2 Kings 9. 24). (iv) The SLING

(Kela') with which David slew Goliath (1 Sam. 17. 40).

(b) Of defensive armour we find (i) The BREASTPLATE (Heb. Shiryôn) = the θώρας of the Greeks and the lorica of the Romans, first mentioned in the description of the arms of Goliath (I Sam. 17. 5), covering the most vulnerable parts of the body. (ii) The HELMET (Côbâ), mentioned also in I Sam. 17. 5. (iii) The GREAVES (Mitzchah) occur only in I Sam. 17. 6. (iv) Of the SHIELD there were two kinds:—(1) The Tzinnah, a large shield covering the whole body (Ps. 5. 12); (2) The Mogén, a buckler or target of smaller dimensions, used in hand-to-hand encounters (2 Chron. 12. 9, 10).

St. Paul refers to the ancient armour (1) in 1 Thess. 5. 8, (2) in 2 Cor. 6. 7, (3) in Rom. 13. 12, and (4), when chained himself to the soldier of the guard, gives in Eph. 6. 10–17 a full description of the Christian panoply, enumerating five pieces of defensive armour, the girdle, breastplate, sandals,

shield, helmet, and one of offensive warfare, the sword.

The Babylonians were skilled in engraving and sculpture as early as B. C. 3500, and the bronze statues, &c. found at Tell Lo by De Sarzec indicate that they had reached a high pitch of perfection in these arts some hundreds of years earlier. In Egypt, during the reign of the kings of the IVth dynasty, about B.C. 3800, the most beautiful and life-like statues of kings, priests, scribes, and others were made, which for proportion and artistic conception were hardly equalled, certainly not surpassed, by any made by the Egyptians during the most flourishing periods of their later history. When the great revival of art took place, about B.C. 600, the artists and sculptors endeavoured to reproduce the characteristics of statues, tomb-paintings, and the like, which belong to the period of the IV-VIth dynasty. A rigid interpretation of the Second Commandment excluded the Hebrews from much culture of these arts, though they excelled in music and poetry. Yet the brazen serpent, the golden cherubim over the mercy seat, and the twelve brazen oxen on which the molten sea rested in Solomon's Temple were made with divine sanction. The artistic gift was recognised as from God (Ex. 35.30-36.1). Mural paintings and woodpanelling in the decoration of houses; ivory carving on the royal thrones, and for the embellishment of palaces; chasing and embossing of pillars, candelabra, and other ornaments in metal, for adornment of the Temple and houses; embroidery in needlework, the interweaving of patterns and figures in tissue of wool, linen, and silk, for which Damascus was famous; and skill in dyeing, as Tyrian purple, &c., are other evidences of the cultivation of art among the Hebrews and their neighbours.

Ascent. This word is used of a viaduct built by Solomon to connect his palace with the Temple on Moriab. For 'ascent of Akrabbim,' see Num. 34. 4; Josh. 15. 3; Judg. 1. 36; and for 'ascent of Ziz,' see 2 Chron. 20. 16 (marg.).

Asherah. See Idolatry.

Ashtaroth were figures of the Pabylonian goddess Ishtar, the Astarte or Aphro-

dite of the Greeks. The Assyrian kings of the later empire made Ishtar of Nineveh their tutelary goddess, and she was supposed to go forth with them to battle and to give them victory. An Ishtar of Arbela is also mentioned in the inscriptions.

Assyria was the name given to that part of Mesopotamia which lies to the north of Babylon. It formed originally a portion of the Babylonian Empire, and was ruled by a patesi or viceroy sent thither from Babylonia. About the year 1750 B.C. the country declared itself independent, and although it was for some time obliged to wage long wars with Babylonia, it eventually succeeded in maintaining its separate existence. About B.C. 1400 Assyria was strong enough to be able to make offensive and defensive alliances with Babylonia. The city of Ashur, the modern Kal'at-Sherkât, was rebuilt by Shalmaneser I, about B.C. 1300. In later times the capital of the Assyrian Empire was fixed at Ninevch, a town on the left or east bank of the Tigris, opposite which is built the modern town of Môsul.

Atonement, Day of. This fast was observed on the 10th of the month Tisri, as the great day of national humiliation, and expiation of the sins both of the priests and the people. The ritual is prescribed in Lev. 16; 23. 26-32; Num. 29. 7-11. On this day (i) the High Priest, arrayed, not in his gorgeous robes, but in the white linen garments common to himself and the rest of his order, brought a bullock as a sin-offering and a ram as a burnt-offering for himself and the priests. (ii) He then brought to the door of the tabernacle two he-goats as a sin-offering, and a ram for a burnt-offering for the people. (iii) Having presented them before the Lord, he cast two lots upon them, one inscribed for Jehovah, the other for Azazel (or dismissal, Lev. 16. 8, R.V.). (iv) Then he slew the bullock at the brazen altar, and having censed the Mercy Seat of the Ark in the Holy of Holies, sprinkled the blood seven times before it, and made atonement for himself and his own order. (v) He next slew the goat on which the lot for Jehovah had fallen, and sprinkled its blood as a sinoffering for the people as he had done that of the bullock, and, as he returned, sprinkled the blood of both victims on the Golden Altar of Incense. (vi) Then coming forth he laid both his hands on the goat upon which the lot for Azazel had fallen (A. V. 'the scapegoat'), and having solemnly confessed over it the sins of the people, sent it away 'by the hand of a fit man' into the wilderness, 'unto a land not inhabited,' to be there let loose, laden with its typical burden of the sins of the people. The key to the expressive imagery of this great day of expiation is given in Heb. 9, 10.

Avenger. 'Whoso sheddeth man's blood, by man shall his blood be shed,' was, and still is, the universal law of the Semitic race, and its execution primarily devolved (with other duties, Lev. 25) upon the nearest kinsman of the deceased, but extended also to the whole tribe. It overruled every other obligation, even that of hospitality; hence perhaps Jael's murder of Sisra was, according to the views prevalent in that age, justifiable, if not obligatory. The Hebrew code restricted this law by providing 'Cities of Refuge,' to which the manslayer might flee in cases of 'manslaughter.' (Num. 35. 10-15.)

Baalism was the worship of the powers of generation practised by the Canaanite race. Their creed was, that out of a self-existent chaotic deep sprang spontaneously the heavenly bodies and the earth; that, from the procreative power of the sun, acting upon the fertile womb of the earth, all visible matter was produced: hence, the significance of the abandonment of Ahab and his subjects to the sole influence of this worship of Nature, which resulted in the almost entire destruction of animal and vegetable life. The word 'Baal' means Master, Owner, Possessor.

Babylon is the Greek form of the name Bab-ilu, which the early Semites gave to the great city which was built upon both sides of the river Euphrates, on and near the spot where the modern town of Hillah stands. Bab-ilu means the 'gate of god,' and is the translation of the earlier Accadian name of the city KA-DINGIRRA-KI. The date of the founding of the city cannot, as yet, be fixed, but it is certain that as early as B.C. 3800 a king named Naram.-Sin ruled over that district. The antiquities excavated during the last few years at Borsippa, Abu-Habbah, Gungumah and other places, prove the very great antiquity of the site of the city of Babylon; in later days the whole country round about took its name from the city, and was called Babylonia.

Band of soldiers. This was the Roman cohort, the tenth part of a legion. It consisted nominally of six hundred men under the command of six centurions. A 'century' really contained about sixty men. The 'Italian band' was composed of soldiers from Italy; but the 'Augustan band' (Acts 27. 1) consisted perhaps of native recruits, whose headquarters were Cæsarea Augusta (so called in honour of the Emperor Augustus, in whose reign it was rebuilt), which was the headquarters of the military organisation in Palestine.

Baptism. A symbolic rite, practised by John the Baptist and adopted by the Christian Church with the sanction of our Lord, signifying repentance from sin and the entrance upon a new life of holiness. The word means immersion or submersion, and this no doubt was the original mode of baptism. Hence the force of the metaphorical use of the word (Mark 10. 38; Luke 12. 50) of an overwhelming by sorrow. The rite has its connexion with the purificatory use of water in the Jewish Church. But the word baptism (Gk. $\beta \delta \pi \tau \iota \sigma \mu a$) is not used of the Mosaic washings; these are indeed described by a cognate word (Gk. $\beta \delta \pi \tau \iota \sigma \mu a$), Mark 7. 4; Heb. 6. 2; 9. 10; but the very use of the two similar words seems intended to mark off the Christian rite of Baptism as separate and unique.

Barns. The ancient granaries of Palestine were caves in the limestone rock, entered by an aperture in the ground, carefully concealed by a stone covered with turf or brushwood, to hide the grain from Arab depredators (Judg. 6. 11). Such subterranean caves may still be seen in use on the hill of Jezreel. The barns which existed in Palestine in the time of our Saviour (Luke 12. 18) were solid edifices. In the villages in Mesopotamia to this day the natives dig large holes in the ground which they fill with grain, and cover over with earth; the traveller rides over scores of them unsuspectingly. In the district to the northeast of Syria the corn is kept in large rectangular chambers at each end of the

rooms in which the family lives, and the outsides are made to resemble the other walls of the rooms. In Egypt the barn or granary was built in the form of a quadrangle, having a door for entrance in one corner. Along two or more sides were rows of square bins, each with a sliding shutter for taking out the grain. In the roof of each bin was a hole for pouring in the grain. Above each shutter was inscribed the name of the grain inside the bin. The tops of the bins were reached by a flight of steps. A fine model of such a granary is exhibited in the Fourth Egyptian Room of the British Museum.

Basket. Baskets were of various kinds and sizes:—1. The Kóφινοs, Cophinus, reticule, or hand-basket, usually carried on the arm (cf. Juvenal, Sat. iii. l. 14). It was this basket which each Apostle filled with the superfluous fragments after the feeding of the five thousand (Matt. 14. 20; Mark 6. 43; John 6. 13). 2. A light, open, wicker basket, used for carrying food upon the head. Pharaoh's chief baker carried upon his head several tiers of these, containing white bread and baked meats (Gen. 40. 17). Such are commonly represented on Egyptian monuments. 3. A market-basket, such as that in which the lad was hawking the barley loaves and fishes. 4. A larger kind $(\sigma u \nu \rho is)$, or storebasket, in which were gathered the fragments after the feeding of the four thousand (Matt. 15. 37; Mark 8. 8). 5. A larger and stronger kind $(\sigma a \rho \gamma i \nu \eta)$, used for hoisting supplies up to the battlements of a besieged city. It was in one of these that Paul was lowered down from the walls of Damascus (2 Cor. 11. 33).

Bath. Bathing was a luxury, and, indeed, a necessity, in the hot climates of the East: among the Hebrews it was practised also as a religious rite for the removal of ceremonial pollution (Lev. 15. 16-28), as also after mourning, which always implied defilement (Ruth 3. 3; 2 Sam. 12. 20). The high priest bathed at his inauguration (Lev. 8. 6), and on the Day of Atonement before each solemn act of propitiation (Lev. 16. 4, 24).

Bed. The word bed, wherever used in the Bible, must be understood to refer only to the mattress on which people slept. It was much thinner than anything we know under that name, and rather resembled a very thick quilt, which was rolled up and taken away during the day, and only spread at night. It was one of these little mattresses which our Lord bade the palsied man roll up and carry to his home (Matt. 9. 6; Mark 2. 9). It is the custom for the natives of Syria and adjacent countries to sleep on mattresses, spread upon the floor, and covered by a thick counterpane; but the poorest classes lie upon the bare ground, their covering being the thick woollen abba worn by day. Bedsteads are still generally unknown.

Beelzebub, or, more correctly, Beelzebul. In the N. T. apparently a contemptuous designation of Satan. The origin of the word is uncertain. It may possibly be from the Hebrew zebūl, a dwelling, Satan being called Lord of the house, i.e. of evil spirits: hence the point of Matt. 10. 25. But more usually it is referred to the name of the god of Ekron, Baalzebub, Lord of flies (2 Kings 1). It is supposed that this name was applied in derision by the Jews to Satan, and further that the change of the final letter, while not

quite reproducing, was sufficient to suggest the Hebrew zebel, dung, so that the word means 'lord of dung, or filth.' The R.V. in all passages keeps Beelzebub in the text with Beelzebul in margin.

Belshazzar is the Babylonian name Bêl-shar-usur, and means 'Bel protect the king!' (Daniel 5. 22; 7. 1).

Books. The ancient Babylonians are supposed to have been acquainted with a vegetable material for writing upon, but at a very early period they made use of clay. Annals of kings' reigns and historical documents were inscribed upon cylinders or cones, either hollow or solid; several of these cylinders exist having six, eight, or ten sides. Commercial documents were inscribed upon rectangular tablets of clay with convex sides. The tablets or books of the royal library at Nineveh, though possessing many characteristics of those of the Babylonian libraries, are different from almost all other tablets. Tablets were either baked or sun-dried. The Egyptians wrote their religious, medical, magical and other works upon papyrus with a reed and vegetable ink. The oldest mention of a book in Egypt is the treatise on Anatomy, which was written by Teta, a king of the first dynasty. Hebrew books were anciently written upon prepared skins of sheep, goats, &c. In the case of the Pentateuch the parchment was cut into strips which were sewn together, and was written upon only on one side. Each end was attached to a roller, with handles which were rolled inwards towards one another. The book commenced at the right end, and as each page, or rather column, was read, the reader rolled it round the roller in his right hand, at the same time unrolling a fresh column from that in his left. When the book was not in use, it was carefully put away in a metal cylinder.

Bottle. Various words are rendered in the A.V. of the O. T. by 'bottle.' In the New the only one so rendered is $d\sigma \kappa \delta s$ (Matt. 9. 17; Mark 2. 22) = the Latin atter, a skin-bottle. The larger bottles were made of the skin of a he-goat, the smaller of a kid's skin. When the animal was killed, they cut off its feet and its head, and they drew it in this manner out of the skin, without cutting it open. They afterwards dressed the inside of the skin with tannin, and having sewn up the apertures at the legs and tail, filled the skin with a decoction of bark and water until saturated. When used for wine, the skins were hung up in the houses, and so became smoked and shrivelled; hence the Psalmist's simile, 'like a bottle in the smoke' (Ps. 119. 83). They were mended by stitching on a patch, and covering it over with pitch. They are still extensively manufactured at Hebron, and are used by the vendors of water and wine at Jerusalem, who carry them strapped to their backs, and draw the liquid from a tap fixed in one of the hind legs.

Bracelet. Bracelets for the arms and anklets for the legs were commonly worn by Eastern married women of all ranks, and were regarded as an eligible mode of investing money, as they could not be taken for the debts of the husband. They were usually cable-like rings, with an opening through which the wrist could be slipped; but the higher classes were bracelets formed like broad bands, richly chased, jointed and closed by a pin passing through

sockets. The anklets were similar in form, but frequently adorned with little bells. Both are still common in the East, with scarcely any variation in the patterns; they are of gold, silver, brass, and coloured glass, the last being extensively manufactured at Hebron. Those worn by the Hebrews were never jewelled; but men seem to have used bracelets as well as women (2 Sam. 1. 10; Cant. 5. 14).

Bread was principally in the form of thin cakes, baked upon the hearth or in the oven; those eaten by the poor were made of barley-meal, with oil instead of butter. They were leavened or unleavened, and kneaded in a trough. Wheaten flour was common in Egypt, but a luxury in Palestine, and was one of the offerings in the Sanctuary. The Congregation were bound to offer fine flour for twelve cakes ('shewbread'), to be placed every Sabbath in two rows on the table of shewbread, which was to be eaten by the priests in the sacred precincts (Exod. 25. 30; Matt. 12. 4).

Brickmaking, as described in Exodus, may still be seen in Egypt. In the Fourth Egyptian Room of the British Museum are exhibited a number of bricks made of clay mixed with straw, sand, and broken pottery. Some are stamped with the names of Thothmes I, B.C. 1633; Thothmes III, B.C. 1600; Amenophis III, B.C. 1500; and Rameses II, B.C. 1333.

Babylonian bricks stamped with the names of kings dating as far back as B. C. 2500 have been found in the cemetery south of Babylon, and they vary in size from $22 \times 12 \times 3$ in., to $10 \times 6 \times 3$ in.; the bricks of Nebuchadnezzar II, mentioned in the Book of Daniel, measure $13 \times 13 \times 3$ in. Babylonian and Assyrian bricks are made of fine well-kneaded clay, and vary in colour from light yellow to brown. The bricks of Nebuchadnezzar are still so strong and good that the French engineers, who in 1889–90 repaired the great wall along the Hindiyyeh Canal, used many thousands of them for their work.

Burial of the dead was practised by the Hebrews from the earliest times, and three of their most ancient cemeteries still remain, viz. Machpelah, Shechem, and the Valley of Jehoshaphat. It is thought that cremation was only used for the bodies of persons who were denied religious burial; 'the burning for the dead' (2 Chron. 16. 14) was the vaporising of sweet perfumes, as a mark of especial honour, at the funeral of kings and other distinguished persons. Burial places were usually outside the city or village, and the dead were carried to the grave on biers, amid the wailing of their friends, especially of women. The days of mourning were in general thirty. Burial was refused to criminals; and the 'burial of an ass' was exposure to birds and beasts of prev. Some ancient tombs had heavy stone superstructures over them, as the Tomb of Hiram. Israelite tombs were usually in caves in the limestone rock, the hard stratum (missi) being left as a roof, and the softer (malaki), which is below, being cut into. Around Jerusalem are large caves, containing several chambers or vaults for bodies, somewhat resembling the Roman catacombs. It is the custom in the East for the burial to take place a few hours after death. The Babylonians and Assyrians are supposed to have burnt their dead. The

ancient Egyptians hewed tombs in the mountains and in the rocky ground; they also built Pyramids to hold the bodies of certain of their kings.

Butler, or Cup-bearer. A responsible officer in royal households (Gen. 40. 1-21; 41. 9). The king's life was in his hand, and he was held answerable for the purity of the liquor and its freedom from poison. Nehemiah faithfully discharged this duty to the Persian king (Neh. 1. 11).

Butter. The Hebrews were ignorant of the art of churning butter; but they made a kind of clotted cream by subjecting new milk to fermentation, which imparted to it a pleasant acid flavour somewhat resembling that of lemon cream. Even now churned butter is never used by native Syrians, but this clotted cream, called Leben, continues to be universally consumed. This was probably the 'butter in a lordly dish' which Jael brought to Sisera, when she had 'opened a bottle of milk' (Judg. 4. 19; 5. 25).

Camel's hair. Raiment of camel's hair (Matt. 8.4) was not a skin, but a coat of cloth, woven from the hair of the camel. Such is the ordinary outer garment of the Bedawîn of to-day. The present common dress of a shepherd on the hills of Judæa is a loose coat of camel's hair, in broad stripes of black and white, girt around the loins with a leathern belt. It has narrow sleeves, does not come below the knee, and seems to be almost his only garment.

Candle. Wherever the word occurs in the A. V. the R. V. more correctly substitutes lamp (with the single exception of Jer. 25. 10). The Jews and most other ancient nations used earthenware lamps, shaped like a butter-boat partially covered over, in which oil was burnt, the wick protruding through a lip or spout. It was set on a 'candlestick,' i. e. a lamp-stand. The woman seeking her lost piece of silver would have this candlestick in one hand and a short hand-broom in the other, as she stooped and swept the house (Luke 15. 8). The Jews frequently light their houses with seven-branched candlesticks in memory of the sacred lamp-stand within the sanctuary.

Chamber is the general term for any room in a house. It is only in the houses of kings and nobles that it means a 'bed-room,' since the majority of houses were only one story high. In some houses an 'upper room' is set apart for religious purposes, prayers are offered in it, circumcision and the rite of matrimony performed, the passover eaten, and the dead laid out. The window would be turned towards the Temple at Jerusalem. With the poor, the flat roof of the house served these purposes.

Cloth was woven, dyed, and fulled with soap, by the Hebrews, and was made from flax, silk, and wool. The sailcloth, made from the wool of Cilician sheep, was a great article of commerce in the Mediterranean, and was largely used as a covering for tents in Syria (Acts 18. 3).

Conduit. To remedy the deficiency in the supply of water at Jerusalem, Solomon dug reservoirs, which still remain, 2½ miles south-west of Bethlehem, in the hill country of Judæa, from whence he conducted the water to the pools on the west side of Jerusalem. A conduit, hewn out of the solid rock, 1,750 feet in length, unites the Pool of Siloam with the 'Virgin's Fountain:' an

ancient inscription has recently been discovered on the south end of it, giving an account of the way in which it was made. The date is uncertain, but it may be of the time of Hezekiah (2 Kings 20. 20).

Corban (Heb. Korbān, an offering). The word is used in the O. T. of anything offered or vowed to God. By a perverted tradition the word became a formula by which it was possible to retain in one's own possession what it was inconvenient to part with (Mark 7. 11).

Corn (treading out). In Syria and Asia Minor, at the present day, grain is trodden out of the ear. The unthreshed wheat is laid upon the ground in a circle, and a yoke of oxen driven round and round over it, dragging after them a heavy log of wood, on the under surface of which are inserted rows of thin flint stones, about two inches apart, and projecting half an inch from the surface. On this the driver stands, or sometimes sits in a chair.

Crown. Two words are so translated in the N. T. The more frequent is the Greek $\sigma\tau \epsilon \phi avos$, a garland, wreath, chaplet. It formed the prize at the Greek games, and was worn by feasters. Hence it became a symbol of victory or joy. This was the 'crown' of thorns placed in mockery on the Savioun's head. The other word $\delta\iota d\delta\eta\mu a$, diadem (so rendered in R. V.), occurs only in Revelation 12. 3; 13. 1; 19. 12. It was originally the Persian badge of royalty, a ribbon of blue and white worn round the turban: thus the word means a crown as the sign and symbol of kingship.

Crucifixion was unknown to the Jews, until introduced by the Romans, who only used it for the punishment of slaves and the lowest malefactors. But persons were hanged on a tree after they were slain as far back as the days of Joshua (8. 29), whilst in Egypt hanging was a very early penalty.

Dedication, Feast of. This feast was instituted to commemorate the cleansing of the Temple after its defilement by Antiochus Epiphanes (Dan. 11. 31). Its institution is recorded in I Macc. 4. 52-59. Established by Judas Maccabæus, it was kept on the 25th of the winter month Chisleu, December, and lasted eight days. It was celebrated nearly in the same manner as the Feast of Tabernacles—the offering of many sacrifices, the carrying of branches of trees, and other rejoicings. It is mentioned only once in the Canonical Scriptures, John 10. 22, under the name of τὰ ἐγκαίνια.

Devil. The word is a contracted form of Diabolus, the Greek διάβολος. This word properly means a malicious accuser, and is used in the Greek Testament and LXX as an equivalent of the Hebrew word Satan, which means an adversary. The connexion between the ideas of the two words is well shown in Job 1. In many passages of the N. T. the Hebrew word Satan is retained, while another designation is δ πονηρός, 'the evil one.' Satan's emissaries are spoken of in the N. T. not as devils, but as evil or unclean spirits and demons (Greek δαιμόνια). Their power seems to have been specially and painfully manifested in the time of Christ; but exorcism which was practised then was by no means confined to that period. Layard discovered bowls inscribed with forms of Jewish exorcism among the ruins of Babylon; instances of exorcism

are referred to by Josephus and other Jewish writers; they are also noticed in early Christian writings; and forms of exorcism are used in connexion with Baptism in many ancient churches, see e.g. the First Prayer Book of Edward VI.

Divination, Magic, Witchcraft, &c. From time immemorial the Eastern nations have used 'curious arts,' and have professed to hold communication with the spirit world through the medium of superstitious practices. Large numbers of magical formulæ, lists of lucky and unlucky days, incantations and such like have been found inscribed upon Babylonian and Assyrian tablets, and there is evidence to show that to some extent similar practices prevailed in Egypt. Pharaoh had his Magicians and Nebuchadnezzar had his Astrologers. There are various Hebrew words by which these traffickers in superstitious rites were described. They may be classified thus:—

(a) Diviners professed to see visions or to obtain information by gazing into a cup (Gen. 44. 5), by means of arrows, by the inspection of livers of victims, and by teraphim, a kind of image (Ezek. 21. 21). Compare the divination amongst the Midianites (Num. 22. 7) and the Philistines (I Sam. 6.2).

(b) Wizards, Witches or Sorcerers, literally knowing ones, thought-

readers (Lev. 19. 31; Deut. 18. 11).

(c) Necromancers (Deut. 18. 11), supposed to be possessed with familiar spirits, e.g. the witch of Endor, who was professedly a 'medium' between the living and the dead.

(d) Soothsayers, Monthly Prognosticators, and Observers of Times, were Astrologers, who would draw horoscopes and foretell events by examining the conjunctions and oppositions of the heavenly bodies (Is. 2.6; 47.13, &c.).

(e) Magicians or 'engravers' (Ex. 32. 4) were perhaps originally a literary caste. Compare the case of the magi or wise men who came from the East to worship Christ.

(f) Enchanters were serpent charmers, and another class were probably

conjurers, gifted with sleight of hand.

The Israelites were strictly forbidden to have anything to do with these various classes of superstition. Their practices savoured of heathenism and idolatry, and tended to divert men's minds from the true source of knowledge and power. No witch was to live amongst the people. Men were not to seek to wizards that peeped (R. V. chirp) and muttered, but to the Law and the Testimony (Is. 8. 19-21).

What were the secrets of these practices, or indeed of their later representatives in the Greek period (Acts 19. 19), the middle ages, or more modern times, none but the initiated could tell. Probably amongst their hidden arts there may be reckoned quickness of wit, the power of a strong will over a weak one, the possession of secret information, the strange gift called *clairvoyance*, the modern hypnotism or 'second sight,' the use of drugs and mechanical devices.

Egypt is the name given to the land watered by the Nile, and by its branches in the Delta, which extends from Alexandria and Port Said on the north to Aswan or Syene on the south; its length is about 800 miles, and its

average width about 30 miles. The Hebrews called the country Mizraim, and it is known that as early as B. C. 1500 the Assyrians gave it the same appellation. The common Egyptian name for the country is Kam, i. e. 'Black,' and it was so called because of the dark colour of its soil; other names are 'land of the olive,' 'land of the inundation,' 'land of the sycamore,' 'land of the eye of Horus' (i. e. the sun).

Embalming. The patriarch Jacob and his son Joseph were embalmed in Egypt (Genesis 50). The art of preserving the bodies of the dead was known to the Egyptians from the earliest period, but whether it was employed by the aboriginal inhabitants of the country is unknown. We have proof that as far back as the second dynasty, or more than four thousand years before Christ, the Egyptians had already formulated the art of elaborate sepulture, and that the hope for a life after death was firmly established in their minds. To preserve the body the Egyptians adopted three different processes. In the first or most costly the brain and intestines were extracted carefully, and having been cleansed in wine and covered with aromatic gums, were placed in jars. The body was filled with myrrh and cassia, and then sewn up. It was next laid in natron for seventy days, after which it was carefully washed and wrapped up and bandaged in strips of fine linen. The cost of embalming a body in this way was about £250. In the second method of embalming the brain was not removed at all, and the intestines were simply dissolved and removed in a fluid state. The body was then laid in natron, which, it is said, dissolved everything except the skin and bones. The cost by this process was £60. The third method was employed for the poor only. It consisted simply of cleaning the body by injecting some strong astringent and then salting it for seventy days. The cost of this process was very little. In good mummies the hair and nails are preserved, but the eyeballs have obsidian eyes inserted in them. The human body, preserved by gums, spices, bitumen, natron, and wax, is called MUMMY; this word is derived from the Arabic mûmîâ, 'bitumen,' and it is clear that the word mummy was first applied to that class of human bodies which had been preserved chiefly by the use of bitumen. The Arab historian 'Abd el-Latif mentions that he saw bitumen taken out of the skulls and stomachs of bodies which had been exhumed by the Arabs. The Egyptian word for making a mummy is qes, and means to 'wrap up in bandages.' In Genesis 50. 2 it is said that Joseph commanded his servants the physicians to embalm his father. In the Coptic version of this passage, the word translated 'physicians' is rendered refkôs, or 'mummy-bandagers.' The oldest mummies or portions of mummies known are those of Mycerinus, B. C. 3633, Unas, B. C. 3333, and Mentu-em-saf, B. C. 3100; the latest mummy known is probably that of Artemidorus (now preserved in the British Museum), which belongs to the fourth century of our era.

Esar-haddon, in Assyrian Ashur-akh-iddin, meaning 'Ashur gave a brother.'

Evil-Merodach is the Hebrew form of the Babylonian name Amil-Marduk, i.e. "Man of Marduk or Merodach."

Excommunication. A Jewish ecclesiastical penalty of varying degrees of severity, and founded rather on tradition than on definite Mosaic sanction. A prominent N. T. instance is in John 9. 34: see also Luke 6. 22. The right of a Christian community to deal with an offending brother and the memod of such dealing are set forth by our Lord in Matt. 18. 15-18. For the Apostolic practice see especially I Tim. 1. 20; I Cor. 5. II; 2 Cor. 2. In general the 'excommunication' consisted in the withdrawal of the other members of the church from fellowship with the offending member.

Exodus. There is in the Egyptian inscriptions no mention whatever of the Exodus of the children of Israel from Egypt. It has been known for some time past that, about B.C. 1500, Amenophis III married a Mesopotamian lady called Thi, and that she obtained great power in Egypt, and that her son, Amenophis IV, also called Khu-en-aten, succeeded his father Amenophis III. It is clear that as long as the descendants of these kings sat on the throne of Egypt, the Semites must have possessed great power in that country. When, however, the kings of the nineteenth dynasty were ruling over Egypt, and were making warlike expeditions into Western Asia, and against the kinsfolk of the Semites who had settled in Egypt, the influence which the Semites possessed declined rapidly, and the policy of 'Egypt for the Egyptians' must have been strictly adhered to. It would seem that the chief oppressor of the Israelites was Rameses II, and his long reign of sixty-seven years permitted a steady and consistent method of oppression to be carried out. It is generally accepted that the Exodus took place after his death.

Fasts. The only fast appointed by the Law was the Day of Atonement on the 10th of Tisri (Lev. 16), but during the Captivity four annual fasts were observed by the Jews:—(i) The fast of the fourth, fifth, seventh, and tenth months (Zech. 7. 3, 5; 8. 19). (ii) Fasts were sometimes proclaimed (a) publicly on occasions of national humiliation (1 Sam. 7. 6; 2 Chron. 20. 3; Joel 1. 14; 2. 15); (b) by cities and bodies of men on occasions in which they were specially concerned (Judg. 20. 26; 1 Sam. 31. 13; 2 Sam. 1. 12; (c) by individuals in times of difficulty and peril (Ezra 8. 21-23; Esth. 4. 16). (iii) In the New Testament we have reference to (1) 'the fast,' i.e. the 'Day of Atonement' (Acts 27. 9); (2) the weekly fasts (Matt. 9. 14; Mark 2. 18; Luke 5. 33; 18. 12; Acts 10. 30). They seem to have been introduced some time after the Captivity, and were observed on the second and fifth days of the week. (3) Fasting is specially connected with Ordination (Acts 13. 3; 14. 23). The fasts of forty days by Moses (Ex. 24. 18; 34. 28) and by Elijah (1 Kings 19. 8) are shadows of the great fast of our Lord (Matt. 4. 2; Mark 1. 12, 13; Luke 4. 2).

Feasts. (i) The weekly festival was the sabbath, commemorating God's rest from creation, and deliverance from bondage in Egypt (Exod. 20. 8-11). (ii) The monthly festival was the day of the new moon, on which rest was not enjoined, but additional services (Num. 10. 10; 28. 11). (iii) The new moon of the seventh month Tisri, or Feast of Trumpets, began the civil year, and that of Abib the ecclesiastical year (Num. 29. 1; Exod. 12. 2). (iv) The great festivals

were (1) Passover, on the eve of the 14th of Abib, which lasted to the 21st (Exod. 12); (2) Pentecost (the fiftieth day after), or feast of weeks, on completion of the harvest (Exod. 23. 16; Deut. 16. 9-11); (3) Tabernacles, from the 15th to 23rd of Tisri, commemorating the ingathering of all fruits (Exod. 34. 22; Levit. 23. 34-43). The people lived for a week in booths, to remind them of their desert wanderings. The last day was 'the great day' (John 7. 37). This feast was preceded by the Day of Atonement (Lev. 16). (v) Every seventh year was sabbatical, when the land had rest. Every fiftieth was a jubilee, when slaves were freed, land sold reverted to its original owner, and mortgages were cancelled. (vi) To these were added Purim ('Lots'), 14th and 15th of Adar, in remembrance of the deliverance by Esther (Esth. 9. 24-26); and (vii) the Dedication of the Second Temple, celebrated on the 25th of Chisleu (John 10. 22).

Garments. The garments of Syrian men in the present day differ but little from those worn in the time of Moses. The chief are a coarse linen shirt, linen drawers, loose pantaloons with a girdle to sustain them, an inner vest buttoned to the throat, a long loose robe with a leathern girdle, an embroidered cloth or velvet jacket, a keffiyeh or silk handkerchief for the head (secured by a cord), hose and sandals. Besides these, a long loose robe with short sleeves was worn in full dress (instead of the jacket or girded robe), and the aba, a coarse cloak of goat's or camel's hair, very large, so as to form a covering by night as well as by day; it was the former our Lord laid aside when He washed the disciples' feet (John 13. 4), and the latter with which Elijah smote the waters of Jordan (2 Kings 2. 8). Women's dress varied according to their estate in life (e.g. maid, wife, or widow). It differed from the men's principally in the veil and cap, fitting close to the head, concealing the hair, and being profusely covered with gold and silver ornaments and with charms. The list of female clothing in Is. 3. 18-23 is scarcely intelligible now. The 'hem of the garment' referred to in the New Testament is the fringe which all Jews wore in obedience to the order given in Num, 15. 38. It is now represented by the Tallith or cloth worn by the Tews at prayers.

Gate. The gate of a city was frequently a considerable structure, partly covered in, with a guard-room or barrack, and other chambers. Near it there was sometimes a place of public assembly for business, judgment, and legislation (Judg. 5.8; Ruth 4. 10). This was the exchange, court-house, and council-chamber of modern times. Hence the 'gate of a city' was so identified with the life of the community as to be synonymous with the city itself.

Gospel. The A. S. equivalent of the Greek εὐαγγέλιον, Lat. evangelium, good tidings (see above, p. 146). In the N. T. the word is used, previously to the death of Jesus Christ, of the good tidings concerning the coming establishment of the kingdom of God. Afterwards, and in general, it is the good tidings of salvation through Jesus. Hence the term was applied to a narrative of the facts concerning Jesus Christ (as in Mark 1. 1), and subsequently to the written record of these facts as in the titles of the 'Gospels.'

Hell. In the O. T. this is the A. V. translation of the Heb. Shell, the dark,

mysterious abode of the dead. The R. V. in general renders it grave or pit, with Sheôl in the margin, or leaves that word in the text. In the Prophetical books, however, the rendering hell is retained (see the Revisers' Preface). In the N. T. the word hell is a translation of the Greek word Hades, the equivalent of the Hebrew Sheôl, or of Gehenna, the place of torment. The R.V. retains Hades and Gehenna in the text.

Hellenists, or 'Jews of the Grecian speech,' denoted those Jews who, by settling in a foreign country, had adopted the Greek civilisation, and with it the use of the Greek dialect. Thus in Acts 6. I we read, 'There arose a mumuring of the Grecian Jews (R.V. marg. 'Hellenists') against the Hebrews.' Again, Acts 9. 29, we read that St. Paul 'spake and disputed against the Grecian Jews (R.V. marg. 'Hellenists'), but they went about to kill him.' The word is carefully to be distinguished from 'Hellenes' = Gentiles. See John 7. 35, A.V. and R.V.

Hiddekel (Genesis 2. 14; Daniel 10. 4) is the Hebrew form of *Hidiglat*, the Babylonian name for the Tigris.

Houses generally were only of one story, but in towns the rich built theirs of two or three stories, of which the ground-floor contained the day-rooms, the first floor the bed-rooms, the next flight a devotional room or upper chamber. The roof was formed of rafters, across which was laid a wattling of branches or brushwood, covered over with mud or mortar, in which tiles were embedded for throwing off the rain. This roof was reached by an outer staircase, and an entrance into the upper room, as in the case of the man with the palsy at Capernaum (Matt. 9. 2; Mark 2. 4), could be easily effected by removing the tiles and mortar, and pushing aside a few of the sticks. These larger houses were frequently built in a quadrangle, approached by gates with a wicket-door; the courtyard had its fountain and sheds for the cattle, while the roof was the garden, playground, and drying-ground, and therefore ordered by the Mosaic Law to be fenced in with a battlement.

Hymn. The hymn sung by our Lord and His Apostles after the Last Supper was very possibly part of the 'Great Paschal Hallel,' or 'Hymn of Praise,' consisting of Pss. 113-118. But the singing of hymns as distinct from Psalms was from the first a feature in Christian worship, both public and private (Acts 16. 25, R.V.; Eph. 5. 19).

Idolatry. The origin and development of idolatry is sketched in Rom. 1. Man through sin became materialised. His spiritual sense became dull. There was a veil between him and his Maker. Hence, while a sense of dependence and limitation was never eradicated, the idea of communion was lost. There was a growing tendency to look upon objects of sense not as witnesses to the existence of the unseen God, but as His representatives, and finally as objects of worship. There were three great departures from the truth concerning the one living God, namely atheism, pantheism, polytheism; and of these the last was the most common amongst the people referred to in Scripture.

The tendency to polytheistic idolatry seems to have been developed in

three ways. (i) There was Ancestor worship. The spirits of the departed, especially of kings and heroes, were regarded as genii, demons, gods. The titles given to the dead in Egypt and elsewhere illustrate this. (ii) There was Astral worship. The sun, moon, and stars were looked upon as if they were beneficent and powerful beings whose influence ought to be sought. Israel was frequently warned against the danger of looking up to the heavenly bodies and worshipping them (see e.g. Deut. 4. 19). They were reminded from Gen. 1 and onwards that these objects were God's handiwork. But they too often succumbed to the influence of the surrounding nations in Egypt, Canaan, and the East. (iii) There was Animal worship. It is not easy to say how this originated; probably particular animals were regarded as representing special attributes of God, and gradually the animals themselves became the objects of honour, and at length were deified.

Each country had its characteristic cults or methods and objects of worship, but there is a marked resemblance if not a relationship among the idolatrous

systems of the nations which were neighbours to Israel.

The gods of the Egyptians were probably the powers of nature. Their chief gods were:—Khnemu, the 'moulder,' or creator of mankind; Ptah, probably the oldest of all the gods of Egypt; Tmu, the closer of the day or night; Khepera, the creator, who was associated with Ptah; Bast, who was associated with Ptah, and who was worshipped at Bubastis; Mut, the universal mother; Rā, the sun-god; Harmachis, the rising sun; Horus, the morning sun; Amen-Rā, the 'hidden' god; Amsu, a form of Amen-Rā; Osiris, judge of the dead; Isis, wife of Osiris and mother of Horus; Nephthys, sister of Isis; Anubis, god of the dead; Set, the god of evil, who was worshipped by the Hyksos; Thoth, scribe of the gods and inventor of numbers; Khonsu, god of the moon; Seb, the god of the sky, and Nut, his wife, goddess of the earth; Hathor, the female power of nature: Hapi, the god of the Nile; Serapis, or Osiris-Apis, a god introduced into Egypt during the reign of the Ptolemies. The power hostile to Rā was called Apep (Apophis).

The chief gods of the Babylonians and Assyrians were:—Anu, the sky-god; Ea, lord of knowledge and god of the abyss; Sin, the moon-god; Shamash, the sun-god; Bêl, the lord of the world; Marduk, or Merodach, son of Bêl; Nebo, the scribe of the gods, lord of books and writing; Nergal, the warrior; Adar or Ninip, the god of war; Ishtar, of Nineveh, 'queen of heaven;' Rammanu (Rimmon), god of the winds; Ashur, the great national god of Assyria, &c. The goddess who fought against Marduk or Merodach was called Tiamat, and was represented with scaly body, wings, claws, and fanged jaws. The god Nisroch has not yet been identified. Lists inscribed with the names of hundreds of gods exist in the British Museum, and it is quite probable that local gods like Moloch, Annanmelech, Adrammelech, Succoth-benoth, &c., may be identified among them. Chiun (Amos 5. 26) should be read

Kêwân = Kaimanu, the Babylonian name for Saturn.

The Canaanitish nations had their special gods. Thus, the Syrians worshipped *Hadad*; the Phoenicians, *Ashtoreth* (Astarte); the Moabites, Kemosh;

the Ammonites, *Milcom*; the Philistines, *Dagon* (a fish-god); and the Amorites, *Moloch. Baal*, the sun-god, seems to have been worshipped through the country. *Gad* and *Meni* (Is. 65. II, marg.) were probably names for sun-god and moongod. *Tammuz* (Ezek. 8. I4) was the setting sun.

The old Persian and Arran religion seems to have been very naturalistic. There was Mithra, the god of thunder; Agni, the god of fire, &c.; and their gods generally were called Asuras or Devas. Magianism is supposed to have been a revolt from this system. Auromazda was then recognised as the creator, and there were angels good and bad under him; but the religion drifted into dualism, i. e. the recognition of distinct authors of good and evil, and the old religion left its traces in the new, especially in the form of fire-worship.

It is needless to pursue idolatry into the Classic regions; but Jupiter, Mercury and Diana are named in the Acts. The image which fell from heaven

may have been a meteoric stone (Acts 19. 35).

There are various names for idols in the Hebrew Bible. Some signify an abomination or object of horror and terror; others an image, picture, or likeness; others a graven or molten object; others a piece of workmanship or a log of wood. The *teraphim* referred to in Gen. 31. 19 and other passages were probably talismans or little images.

Other idolatrous objects were the standing pillar or rude obelisk; the disk or sun image (Lev. 26. 30, &c.); the grove (Ashêrâh), a wooden object connected with Baal-worship, and representing either the tree of life or the male reproductive power of nature; the 'high place' (Bâmâh), which was

probably a mound on which a cromlech or heathen altar was built.

The connexion of idolatry with superstition, immorality, and cruelty, is to be noticed all through the Bible. The more the objects of worship are materialised the more the mind of the worshipper becomes brutalised. 'They that make them are like unto them.' Through the whole Bible the contrast between the religion of Israel and the religion of the surrounding nations in the matter of spiritual worship is especially noteworthy.

Inn was originally only a plot of ground, near a spring or well, and sometimes secured by a wall or fence, allotted as a camping-ground for the use of travellers. This was the 'inn' of the O. T. (Gen. 43. 21, &c., R.V. 'lodging place'). In later times, some wealthy benefactor would raise the wall, build a few arches, unite them to the wall by a roof, close them with doors, and separate them by partitions, thus providing a separate room for each party; while the cattle were littered in the central open space, or in sheds abutting on the outside wall, or in natural caves around it. This is the modern Khan or caravansary, and such, it is thought, was 'the inn' at Bethlehem; though the word translated 'inn' may simply mean 'guest-chamber,' and is so rendered in Mark 14. 14; Luke 22. 11.

Jewels. Precious stones are nowhere mentioned in the Bible as personal ornaments, except in connexion with religious worship, but 'jewels of gold and silver' were so worn, the chief of which were bracelets, anklets, chains,

ear-rings, even nose-rings, brooches, and medallions on the forehead. (Cf. Is. 3. 16-23.) All these were worn by women; but men wore bracelets, official gold chains, and signet-rings. The Ishmaelites wore ear-rings; and the Amalekites adorned the necks of their camels with gold chains.

Jot, or Yod, the smallest letter of the Hebrew alphabet in its later form. The tittle (Gk. $\kappa\epsilon\rho\alpha i\alpha$, a little horn) was the minute projecting line which serves to distinguish certain of the Hebrew letters from others (Matt. 5. 18).

Jubilee, year of. At the end of seven times seven years, that is, fortynine entire years, the fiftieth was observed as the year of *Jubilee*, a word of uncertain meaning. The directions for its observance are given in Lev. 25. 8-16, 23-55. Proclaimed by the sound of trumpets, it was kept on the tenth day of the seventh month Tisri. During this year the soil was to lie fallow, all Hebrew bondmen were to be liberated, and all land that had been alienated was to return to those to whom it had been allotted at the original distribution (Lev. 27. 24).

Judges. The administration of justice amongst the Israelites, as in all early Eastern nations, rested with the heads of tribes, or of the chief families in a tribe. Thus in the Book of Job the patriarchal chief goes forth to 'the gate' to discharge his duties amidst the respectful salutation of nobles, princes, and elders (Job 29. 7–10). Moses at the suggestion of Jethro instituted judges over the people (Exod. 18. 14–24). They were regarded as sacred persons (Ps. 82. 1, 6), and seeking a decision at law is called 'inquiring of God' (Exod. 18. 15). The use of 'white asses' (Judg. 5. 10) by those who 'sit in judgment' was perhaps a convenient mark of distinction when journeying to places where they were not known. We have no mention of any distinctive dress, and of the mode of procedure adopted we have only two examples, Ruth 4. 2 in a civil case, and in 1 Kings 21. 8–14 of a criminal character. The judgment of Solomon is an instance of royal jurisdiction. For the judges raised up after Joshua's death, see the introduction to the Book of Judges (p. 34).

Kin. The distinctions of kindred were not accurately defined, and there was a paucity of words to express them; thus all collateral relations were called 'brothers' or 'sisters,' those of further degree were 'cousins,' and descendants in the direct line, however remote, were 'sons' or 'daughters.'

Lamp. See Candle.

Landmarks were usually a single block or small pile of stones laid upon the ground, and are still so in Palestine. They might easily be shifted by a dishonest landowner; hence the severe curse upon their removal (Deut. 27. 17). In Egypt, the land had to be re-measured and allotted after each inundation of the Nile. A fine collection of landmarks or boundary-stones is exhibited in the Assyrian Room, Northern Gallery, British Museum.

Lanterns are still commonly used in the East; any one going through the streets at night without a light is liable to be arrested as a dangerous character. A servant holds the lantern close to the ground, immediately in front of his master's feet—a practice rendered necessary by the entire absence of pavement, and by the numerous obstructions in the streets of Eastern cities; hence the force of the language, 'Thy word is a lamp unto my feet, and a light unto my path' (Ps. 119. 105).

Leaven is any substance that promotes fermentation. It is used in the N. T. as an appropriate symbol of that which is itself corrupt, and which though small in quantity infects with like corruption all it touches. Only once is the figure used in a good sense (Matt. 13. 33; Luke 13. 21), where clearly the thought is of the silent pervasive influence of the little leaven of righteousness.

Linen Cloth was the cere-cloth, imbued with unguents and spices, in which a dead body was wrapped as a partial embalmment, where circumstances precluded the friends from undertaking the complete process (Matt. 27. 59; John 19. 40). The mummy-cloth used in Egypt was linen.

Maran-atha (Mâran ethâ). Two Chaldee words signifying 'our Lord hath come.' It would seem probable that the phrase was used by the early Christians as a kind of watchword of mutual encouragement and hope. So the words in I Cor. 16. 22 are nearly equivalent to the similar expressions in Phil. 4. 5; Rev. 22. 20.

Marriage. This ceremony is performed in the 'upper room' of private houses. The betrothed pair stand under a canopy, the bride being veiled, both wearing crowns, which are several times exchanged during the ceremony. The officiating minister is not a priest, nor necessarily a rabbi, but an elder, who, standing under the canopy, and holding a cup of blessing, invokes a benediction on the assembly. He gives a cup of wine to the betrothed, who pledge one another. The bridegroom then drains the cup, dashes it to the ground, and crushes it with his heel, a symbol, it is said, that their happiness cannot be without alloy while Jerusalem is in the hands of the heathen. The marriage contract is next read, and attested by each person present drinking of a cup of wine. The friends next walk round the canopy, chanting psalms and showering rice upon the couple. The ceremony is concluded by the elder invoking the seven blessings upon them, drinking the benedictory cup, and passing it round to the assembly. After dark, the bridegroom leads the bride homewards, attended by the friends of each, while others join the procession on its way, bearing hymeneal lamps in token of respect. Arrived at the bridegroom's house all are invited to a feast, which by the rich is repeated for seven nights, or even longer (Matt. 25. 1-13).

Milk. The mountainous nature of Palestine seems ill adapted for the pasturage of cows, and the milk with which it 'flowed' must have been chiefly the product of goats. The latter are frequently mentioned in Scripture, but cows seldom, and mainly in connexion with the plains of Philistia, Esdraëlon, &c. 'Butter of kine,' from its peculiar designation, would seem to have been a luxury, while the undulating downs would produce goats' milk in abundance, far beyond what could be expected from such a limited area.

Mill was not a building, but a pair of millstones of granite or basalt, placed

one upon the other, the lower one being larger and stationary, and the upper loose, with a hole through its centre into which the corn was put. This upper stone was turned briskly round by a wooden handle, fixed in its surface near the circumference. The grinding was always done by women, generally by two at a time (Matt. 24. 41), seated on the ground opposite to each other, each holding the handle and alternately pushing and pulling the stone in its revolution. The 'nether millstone' became a proverb for weight and hardness. The Mosaic Law mercifully forbade the seizure of millstones for debt (Deut. 24. 6).

Mite (Gr. lepton, Mark 12. 42; Luke 12. 59; 21. 2), from the same root as minute, anything very small. 'Sche cast two mynutis, that is, a ferthing' (Wyclif). Very small coins, known as 'beggars' money,' not current in the market (being scarcely of estimable value), may still be seen used as alms in Asia Minor.

Moabite Stone. This wonderful monument, the oldest in the Phœnician character, was discovered by the Rev. F. Klein at Dibhân in the land of Moab, August 19, 1868. It measures 3 ft. 10 in. x 2 ft. x 141/2 in., and is inscribed with thirty-four lines. From the inscription we learn that Mesha, King of Moab, was originally a tributary of the King of Israel, and from the Bible that he had undertaken to pay him 'an hundred thousand lambs, and an hundred thousand rams, with the wool' (2 Kings 3. 4). Mesha refused to send his customary tribute, and Jehoram, Jehoshaphat, and the King of Edom marched against him. The Moabites were surprised and routed with great slaughter, and were obliged to flee to Kir-haraseth (2 Kings 3. 25), where Mesha offered up his son as a sacrifice to the god Kemosh. Soon after this he attacked the kings of Israel and Judah, and defeated them, and drove them back into their own possessions. Mesha next rebuilt his wasted cities, and repaired the bridge over the Arnon, and set up this stone in honour of the god Kemosh, before whom he had laid 'the vessels of Jehovah.' A cast of this inscription is exhibited in the British Museum.

Money. See above, Section LIII, p. 331.

Money-Changers. The coins mentioned in the New Testament were of various countries. Thus, we have the Hebrew shekel; the Greek drachm and stater; and, lastly, the Roman denarius, assarion, and quadrans. In our Lord's time these were all current in the market, but the offerings in the Temple were required to be made in the Hebrew coinage, which circulated in Palestine alone, where, however, Roman money was found to be the more convenient medium of exchange. Hence, money-changers became a necessity, and during the great festivals they removed from their shops in the city to stalls within the sacred precincts, where Jewish worshippers from all parts thronged to make their offerings (Matt. 21. 12; John 2. 14).

Nebo (Babylonian, Nabium) was the scribe of the gods, and was supposed to be the inventor of writing, and the deity who presided over science and learning. The titles of 'scribe of the universe,' 'senior lord,' 'ruler of the world,' and 'administrator of the hosts of heaven and earth,' are applied to him

in the cuneiform inscriptions. He is said to have been the son of Marduk, or Merodach, who was the son of Bêl. Nebuchadnezzar II was himself named after Nebo, Nabu-kudur-usur, 'Nebo, protect the landmark!' and his father was named Nabopolassar, i.e. Nabu-pal-usur, 'Nebo, protect the son!'

Necromancer. See Divination.

Nergal, the god of Kutha (2 Kings 17. 30), has been identified in the Assyrian inscriptions as a lion-god.

Nethinim (r Chron. 9. 2; Ezra 2. 58) were the descendants of those Gibeonites whom Joshua reduced to slavery, making them hewers of wood and drawers of water for the sanctuary (Josh. 9. 27). They accompanied the Jews to and from captivity, and lived with the other servants of the Temple on Ophel, the southern continuation of Mount Moriah.

Nimrod. This son of Kush has not yet been satisfactorily identified.

Obeisance (Gen. 37. 7) was the salutation of an inferior to a superior. It consisted of bowing the head and body forward, with the hands extended, and their palms turned downwards. It varied from a slight inclination to complete prostration, with the forehead and hands in the dust, according to the rank of the person saluted. The Hebrew and Greek words usually rendered 'worship' embody this idea of prostration.

Observer of Times. See Divination.

Offerings. The general name korbān (Mark 7. 11) is equivalent to oblation, including everything given to the service of God, e.g. firstfruits, tithes, contributions to the maintenance of the sanctuary, priests, worship, and all kinds of sacrifices.

Offerings for the Altar were animal (I. Burnt-offerings, 2. Peace-offerings, 3. Sin-offerings) and vegetable (I. Meal-offerings and drink-offerings for the great altar in the Court, 2. Incense and meal-offerings for the altar in the Holy Place). Every burnt-offering and peace-offering was accompanied by a meal-offering and drink-offering (Num. 15. 5, 7, 10, R. V.), in proportion to the victim, thus:—

-	Flour.	Oil.	Wine.
With a bullock	3 ephah.	$\frac{1}{2}$ hin.	$\frac{1}{2}$ hin.
With a ram	10 "	1/3 ,,	1 ,,
With a he-lamb or kid .	10 ,,	Į,,	1 ,,

These offerings were (1) Public sacrifices, at the cost and on behalf of the 'whole congregation' (e.g. daily morning and evening sacrifices, and those on festivals); (2) Private sacrifices, enjoined by law on particular occasions, or provided by the voluntary devotion of the worshipper—as thank-offerings. Besides these, there were special sacrifices on the Day of Atonement, Passover, &c. A trespass-offering was a sin-offering accompanied by a pecuniary fine.

Oracles were frequently resorted to by the ancient nations. They were supposed to be supernatural revelations through inspired persons. Such were the utterances of the famous Oracle at Delphi, of the Ekronite god Baal-zebub (2 Kings 1), and of the girl at Philippi (Acts 16. 16). In the O. T. the word oracle occurs as a designation of the Holy of Holies, the resting place of the Ark (1 Kings 8.6); and in the N. T. the plural oracles (Gk. $\lambda\delta\gamma\iota\alpha$) is used of the words or utterances of God. (See also Urim.)

Paradise. Probably a Persian word signifying a park, and used by the LXX as a translation of the Heb. Eden. The word occurs three times in the N.T. The later Jewish speculation distinguished in Hades, the common abode of the dead, the two regions of Paradise and Gehenna. It is probably in reference to this belief that our Lord uses the word in His assurance to the dying robber (Luke 23. 43; cf. 16. 23). In the other two passages, both highly symbolical, the word points to some region of heavenly blessedness (2 Cor. 12. 3, 4; Rev. 2. 7).

Passover. The Passover was a great Historical Festival. Year after year it recalled, as in 'a living drama,' the great facts of the national deliverance from Egyptian bondage. The directions for its yearly celebration are given in Exod. 23. 15; Lev. 23. 5-8; Num. 28. 16-25. It lasted from the 14th to the 21st of Nisan or Abib. (i) On the 10th of that month, each paschal company, which might not exceed twenty or be less than ten, was to select a lamb or kid, a male of the first year, and keep it till the 14th day. (ii) On that day, if declared free from blemish, it was to be slain between the evenings in the Court of the Tabernacle, and its blood poured round the Altar of Burnt-Offering. (iii) It was then, after being flayed, to be taken to the house where the paschal company intended to assemble, and there eaten, roast with fire, with unleavened bread and bitter herbs, not a bone of it being allowed to be broken. It was the nation's annual Birthday Feast, the Festival of Redemption; its chief features being (1) the offering of a single victim for each paschal company; (2) the Paschal meal, with which the festival began; (3) the eating of unleavened bread during the whole time it lasted.

Pentecost. See Weeks, Feast of.

Pharaoh is a title of the King of Egypt, and represents the Egyptian words

Per-āa, or Āa-perti,
$$\Box$$
 \Box \Box \Box , or \Box ; it means 'great house [in

which all men live].' It is of frequent occurrence in the papyrus which records the Tale of the Two Brothers, written about B.C. 1400 by the scribe Anna for an Egyptian prince.

Phylacteries (Gk. safeguards). The Hebrews were commanded to bind the enactments of the Law on their hands, and as frontlets between their eyes, and to write them on the door-posts of their houses (Deut. 6. 8, 9). Adopting a strictly literal interpretation of these words, they wrote a summary of the Moral Law (Ex. 13. 1-16; Deut. 6. 4-9; 11. 13-21) on three strips of

parchment; two of these they rolled up, and placed in two small cylinders in square cases of leather, and bound one on the forehead and the other on the centre of the back of the right hand with leathern straps. These were called Phylacteries, and were worn, and are still worn, by Israelites at their prayers. The Pharisees made them as conspicuous as possible (Matt. 23. 5), and wore them always. The third parchment was placed in a case of wood or metal, called a Mezuzeh, and affixed to the posts of their outer door and gates. It had a small aperture in front, through which was seen the word Shaddai (The Almighty).

Ploughing. The plough was, and still is, a rough instrument made of a few stakes, easily carried to and from the field on the shoulder of the labourer. It had a coulter and ploughshare, but merely scratched a small groove in the surface of the soil, which could only be broken up when softened by rain. Hence, ploughing in winter and spring is very common, and, for mutual protection, the ploughers work in companies, often to the number of twelve ploughs with their respective yokes of oxen, one sower being sufficient to follow the whole. The harrow is little used. Progress is slow; corn may be seen in all stages of growth at the same time, in the same field.

Politarchs (Acts 17. 6). This word, rendered literally 'rulers of the city,' has been found, from an inscription on one of the arches of Thessalonica, to have been the official title of its chief magistrates. The stones of the arch are now in the British Museum.

Pool of Siloam. In June, 1880, Mr. C. Schick discovered an inscription of six lines at the Pool of Siloam. It is cut on the wall of the conduit which fed the pool, and states that the workmen began to excavate at both ends and that they met in the middle of the tunnel. When both parties of men were distant three cubits from each other they could hear each other's voices. Then pickaxe hewed against pickaxe, and the waters flowed from the spring to the pool, a distance of twelve hundred cubits. The portion of the rock containing the inscription was recently cut out and stolen, but it has now been brought back and replaced.

Pools. Jerusalem, being on the top of a mountain, had an insufficient water supply. One never-failing spring, issuing from near Mount Moriah, is collected in the pool of Siloam, and its overflow in the well of Joab. Besides these, there are the two pools of Gihon on the west side of Jerusalem; that of Hezekiah, by the Jaffa Gate; that called Birket Israel, near St. Stephen's Gate, fed from a spring or reservoir under Pilate's house and the adjoining barracks. The houses of the wealthy had, and still have, extensive eisterns for storing rain-water. There is some uncertainty as to the position of the ancient pools just named. The Pool of Bethesda has, it is thought, lately been discovered 350 ft. north of the Birket Israel. See Conduit.

Porters were 'the door-keepers' and police of the Temple (2 Chron. 31. 14). They lived on the adjoining Mount Ophel. They were divided into companies, under the command of the 'Captain of the Temple,' and one division was

always on duty, keeping guard day and night. Josephus says that it took twenty of them to shut the great brazen gates (Acts 21. 30).

Potiphar appears to be the Hebrew form of the Egyptian name $Pa-t\hat{a}-pa-R\bar{a}$, the gift of the sun-god.'

Pottage (Gen. 25. 29), made of red lentils boiled in water, is a savoury and highly nutritious dish, of which the Arabs at the present day are especially fond.

Potters, turning the tables with their feet, and moulding with their hands the clay as it spins round upon the table, are constantly to be seen in the East (Jer. 18. 2; 19. 1). In Egyptian literature, the potter is used to illustrate the work of the Supreme Being in the creation of man.

Priest (Heb. Côhên, Gk. ἱερεύς). In patriarchal times, the head of each family was its priest. Under the Mosaic dispensation, the family of Aaron and their descendants were divinely set apart to discharge all the sacerdotal functions of the whole nation. Our Lord Jesus Christ is described as the High Priest after the order of Melchisedec (Heb. 5. 10), and not after Aaron; His priestly office being intransmissible and wholly exercised 'within the veil.' The word is also used metaphorically of all Christians (1 Pet. 2. 9).

Prophet. The literal meaning of the Greek word $(\pi\rho \rho\phi \dot{\eta}\tau\eta s,$ from $\pi\rho \dot{\rho}\phi \eta \mu$, to speak forth) is a forth-teller, i.e. one who speaks forth the message which has been communicated to him through Divine inspiration. In profane Greek writers it is used specially of the interpreters of oracles. In Biblical usage the word retains its specific meaning. The power to foretell is rather incidental to the prophetic gift than characteristic of it. The essential qualities of the prophet are (1) inspiration, insight; (2) power to speak. This is borne out by the application of the word to (1) the O. T. prophets (Heb. $n\bar{a}bh\hat{t}$); (2) John the Baptist; (3) the Messiah; (4) any one who speaks in God's name and under His inspiration. In Tit. 1. 12 the term prophet is even applied to a Greek poet, as though the poetic gift were a form of inspiration.

Publicans. See above, Section XL.

Purim. The Feast of Purim, or Lots, was instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened by the machinations of Haman (Esther 9. 24–26). It began on the 14th day of the twelfth month Adar, and lasted two days. It derived its name from the fact that Haman had cast lots to ascertain what day would be auspicious for him to carry out the bloody decree which the king had issued at his instance (Esther 9. 24). After a preliminary fast on the 13th of Adar, in memory of the fast of Esther (Esther 4. 16), it was celebrated with great rejoicings. The Book of Esther was publicly read, and the name of Haman was received with execuations by young and old, and noisy demonstrations of anger, contempt, and scorn.

Quaternion. A Roman guard of four soldiers, detailed to act as sentries over a prisoner (Acts 12. 4). In the strictest custody (as in the case of Peter), each hand of the prisoner was handcuffed to a separate soldier, inside the cell,

_ קייי קייי while the other two kept sentry outside the door. These four were relieved every three hours, day and night, so that there were four quaternions required for one day's service, and four for the night watches. To the quaternion charged with Christ's crucifixion His clothes fell as a perquisite.

Quicksands. The greater and lesser Syrtis, near Tunis, on the N.E. coast of Africa (Acts 27. 17).

Rab-shakeh is the Hebrew form of the Assyrian Rab-sak, which means 'chief general.'

Rudders. Ancient vessels were steered by two oars or paddles, passed through the vessel on each side of the stern (Acts 27. 40). When the vessel was stationary, they were lashed to its side by 'bands,' which were also used to secure and steady the paddle when in use.

Sabbath. This is a Hebrew word signifying Cessation, and so Rest. The week of seven days is a very ancient institution, and is supposed to have been known in Ur of the Chaldees before the age of Abraham. The seventh day was regarded by the most ancient Babylonians as a dies non, a day of prohibition on which it was unlucky to do certain things; it was called Shabattu, which is explained on an old inscription as 'a day of rest for the heart' (yum nuch libbi). This falls in well with the primæval ordinance given in Gen. 2 and re-stated in the Second Commandment. The Sabbath was observed by our Lord and the Apostles, though the minute and burdensome traditions of the Pharisees were rejected and the spirit of the observance was reasserted in the saying 'The Sabbath was made for man.' The transition from the Jewish Sabbath to the Christian Lord's Day cannot be exactly marked. At first in all probability the two days were observed, the festival in commemoration of our Lord's resurrection beginning at sunset on the seventh day. This practice would be furthered through the needs of the Gentile converts on whom the Jewish day of rest was not binding. See especially Acts 20. 7. Gradually the Christian festival superseded the Jewish, adding to the idea of rest that of worship. The expression Lord's Day occurs in the N. T. only at Rev. 1. 10, and even there is of doubtful interpretation.

Salutations between one wayfarer and another, and to labourers in the field (such as 'Peace be to you!' 'The Lord prosper you!' 'We wish you good luck,' &c.), are in daily use in Syria (comp. Ruth 2. 4; Ps. 129. 8). A nearer greeting, answering to our shaking hands, consists in placing the right hand upon the forehead, then upon the mouth, next upon the heart, lastly extending it towards the person greeted, symbolising, 'With my head I worship, with my lips I honour, with my heart I love thee.' It will easily be understood that such elaborate and prolonged salutations may become a source of delay to the traveller; hence our Lord's injunction to the seventy, 'salute no man by the way' (Luke 10. 4).

Sennacherib is the name of a famous Assyrian king who reigned from B.C. 705 to 681; the Assyrian form is Sin-akhi-irba, 'Sin (i.e. the moon-god) increaseth brothers.' The expedition of this king against Hezekiah, King of

Judah, is recorded on the famous Taylor cylinder, exhibited in the Assyrian Room of the Northern Gallery in the British Museum. The scene of Sennacherib sitting upon his 'lofty throne' while all the spoil of the city of Lachish is being brought out before him, is sculptured on the slabs of alabaster which formerly lined the walls of his palace, but which are now preserved in the Assyrian Basement, British Museum.

Shechinah. The term does not occur in Scripture, but the word is used by the later Jews to express the visible symbol of God's glory, which anciently dwelt in the tabernacle and in Solomon's temple (Num. 14. 10; I Kings 8. 10-13).

Ships. Alexandrian corn ships carried one large square sail, which was lowered upon the deck. In a storm the strain upon the hull was very great; the planks were liable to start, and the ship to founder; to avoid which they passed stout cables under the keel, drawing them tight to each gunwale by grappling irons; they then turned her head to the wind, hoisted a storm-sail for steering, and drifted. 'Ships of Tarshish' (Ps. 48. 7) were probably Phænician trading vessels, plying between Tyre and Tartessus in Spain. It is believed that they passed the Straits of Gibraltar and crossed the Bay of Biscay to Britain; and some think that they even doubled the Cape of Good Hope. Hence they gave their name to all merchantmen.

Shoe. Shoes were only soles strapped under the foot. Frequently they were dispensed with, while on a journey an extra pair was taken (Matt. 10. 10). To unloose their clasp (or latchet), to bring them, or carry them away, was the office of the lowest slave. 'To pluck off the shoe' was and still is connected with certain kinds of contract among the Jews (Ruth 4. 7). To kick, or cast off, one's shoe over a person, was the symbol of his greatest humiliation, like treading on his neck; while to wash the feet of another was an act of abject servility (Pss. 60. 8; 108. 9). To shake off the dust from the shoe was an imprecation of a curse upon individuals, a declaration of war against nations.

Slavery. The Mosaic Law recognised the institution and made various humane provisions as to the status and treatment of slaves. The N. T. nowhere forbids slavery. But it inculcates principles which must prove fatal to an institution based on a supposed inferiority in individual and social rights. It is the glory of Christianity to deny such inferiority and to assert the equality of men in the sight of God. And the modern disappearance of slavery in Christianised societies testifies to the sure working of the N. T. principles. See especially I Cor. 7. 21-24; Ephes. 6. 5-9; Col. 3. 22-4. I, and the Epistle to Philemon.

Soap. Both Borith and Natron are translated 'soap' in the A. V.; the former was some cleansing preparation of a vegetable alkali (the Kali of the desert); the latter (i.e. nitre) was the product of Egypt. Extensive hills of alkali refuse are still seen at Ramleh, Gaza, Jerusalem, &c. Near to each of these places were large olive groves, from whence the oil was obtained. At this day there are many wealthy soap manufacturers in the East, to whom most of the olive groves in Central Palestine are mortgaged.

Tabernacle. An oblong tent, with a wooden framework covered with cloth and skins, made by Divine command as a moveable place of worship in the wilderness. It was set up, taken down, and carried by the Levites; when stationary, the Pillar of Cloud rested on it. It consisted of a small inner compartment, the 'Holy of Holies,' entered only on the Day of Atonement by the high priest alone, containing nothing but the Ark with its mercy-seat; and a larger compartment, the 'Holy Place, or Sanctuary' (in which were the altar of incense, table of shewbread, and golden candlestick), used for the daily service. These two were separated by a thick veil, and the whole was surrounded by the Court of the Tabernacle. When Joshua entered Canaan he set up the tabernacle at Shiloh, where residences for the priests were added to it, and it assumed so permanent a character that it is even called 'the temple' in 1 Sam. 3. 3. The word is also frequently used in the A.V. in its literal meaning of 'tent.'

Tabernacles, Feast of. The Feast of Tabernacles, or, as it was otherwise called, of Ingathering (Exod. 34. 22), was celebrated on the 15th of the seventh month Tisri, and lasted seven days. It was the most joyous of all the Festivals. as being (i) a feast of thanksgiving for the completion of the ingathering of fruits and of the vintage, and (ii) as commemorating the dwelling of the Israelites in tents during their wanderings in the wilderness (Lev. 23. 43). (1) The chief passages relating to it are Exod. 23. 16; Lev. 23. 34; Num. 29. 12-39; Deut. 16, 13-15. (2) During it the Israelites were commanded to live in tents or booths of green boughs of the olive, pine, palm, myrtle, and other trees with thick foliage (Neh. 8. 14, 15). (3) If the festival fell in a Sabbatical year, portions of the Law, chiefly Deuteronomy, were read each day in public (Deut. 31. 10-12; Neh. 8. 18). (4) The most remarkable celebrations of this feast were (a) at the dedication of Solomon's Temple (I Kings 8. 2, 65); and (b) after the return from the Captivity (Ezra 3. 4). For other customs connected with this feast alluded to in the New Testament, see John 7. 37; 8. 12, which latter passage seems to allude to the lighting up of the golden candelabra in the Court of the Women on the evenings of the festival.

Table. The Hebrews in the time of our Lord had adopted the Roman custom of reclining at table on cushioned divans, resting themselves on the left arm. The tables were in three portions, forming three sides of a square, the seats being placed along the outer sides, and the servants waiting in the inside. Generally, though not invariably, each table held three guests only. The seat of honour was that on the right of the host, who sat in the middle of the crosstable; the honoured guest thus reclined, as it were, on the bosom of his host. Hence the phrase used of intimate fellowship (cf. John 13. 23; 1. 18; Luke 16. 23).

Pable (writing). The Law was engraved upon two stone slabs. Subsequently 'writing tables' (or tablets) were in common use, made of wood whitened, and written upon with a black fluid, like the modern Arab slate, or covered with wax, and written upon with a metal pencil or style, like the

Roman tablet. The common writing materials of the Babylonians consisted of clay, and an instrument of wood, bone, or metal, having a point of three unequal facets, with which to impress the cuneiform characters upon the clay while moist. The writing materials of the Egyptians consisted of papyrus, reeds, ink, and a palette having a hollow for holding the reeds, and a number of circular and oval hollows for holding ink of various colours. The oldest papyrus in the world is that preserved in Paris, which bears the name of Prisse, and is inscribed with the Precepts of Ptah-hetep, a work which was composed about B. C. 3350. The longest papyrus in the world is the famous Harris papyrus, which measures 135 feet x 18 inches, and is preserved in the British Museum. There are also preserved in the British Museum a number of palettes with their original reeds and colours, which are as old as B.C. 1750. The principal kinds of Egyptian writing were hieroglyphic, i.e. picture writing, and hieratic or cursive; in the later times a third kind called demotic was much used. The Egyptian scribe wrote from right to left, or from left to right, or in perpendicular columns, as it suited him best. The Babylonians and Assyrians wrote from left to right, and the Hebrews from right to left. The Egyptians used clay seals which they stamped with scarabs, or rings, and the Babylonians rolled cylindrical seals inscribed with their names along the edges of their documents.

Tablets, mentioned by Isaiah (3. 20) among a woman's ornaments, are still in use. They are little cylinders (like bodkin-cases) of wood or metal, attached to chains and used as charms, in which women place little rolls of parchment on which their secret wishes are written. The R.V., however, renders the Hebrew word 'perfume boxes.'

Tammuz is the Hebrew name of the Babylonian god Duzu, the son of Ea, whose death was mourned by women (Ezek. 8. 14); a Babylonian legend records that his wife, the goddess *Ishtar*, went down into Hades to procure water to restore him to life.

Tartan (2 Kings 18. 17; Isaiah 20. 1) is the Hebrew form of the Accadian tur-dan, a title of the chief officer in the army.

Temple was the name given to the whole sacred precincts on Mount Moriah, including the sanctuary and the various 'courts.' The sanctuary was planned according to the general design of the original 'Holy of Holies.' In the 'Holy Place' there were ten tables of shewbread and ten golden candlesticks (five of each on either side). The great brazen 'laver' stood on twelve brazen oxen, with their faces outwards. The altar of burnt-offering was very much larger than the original one. The accounts in Kings and Chronicles should be compared throughout. In Herod's time there was a far greater elaboration of 'courts,' and at one stage was a trellised fence, and 'notices' on stone tablets, prohibiting the uncircumcised from passing within the sacred enclosures on pain of death. One of these notices has latterly been brought to light. The parts of the Temple referred to in the New Testament are:—

(i) The Hieron, or sacred place as a whole, including the courts and

precincts, from which our Lord drove the sellers of victims for sacrifice. (ii) The Naos, or Holy place, concerning which He said, 'Destroy this temple, and in three days I will raise it up.' (iii) Solomon's Porch, in which He walked in winter time, and where Pcter preached to the multitude after healing the lame man; it was part of the colonnade or cloisters that ran round the outer Court. (iv) The Treasury, where there were alms-boxes with trumpet-shaped openings into which rich and poor cast their offerings (Mark 12.41); these were in the Women's Court. (v) The Beautiful Gate, supposed to have stood facing east, where the Golden Gate stands now. (vi) The doors or gates which were shut when St. Paul was excluded (Acts 21.30); these were the large folding doors at the entrance, and were so heavy that it took twenty men to shut them. (vii) The middle wall of partition beyond which the Gentiles might not go. (viii) The veil which was rent in twain from top to bottom. This is usually thought to be that which separated the Holy from the Most Holy place; but others think it was the first veil.

Title, or superscription. Over every crucified malefactor were inscribed, on a white tablet smeared with gypsum, his name, residence, and offence. This was the official warrant for his execution, and was copied from the register in which his sentence was recorded. What P.late 'had written' on the cross of Jesus (John 19. 19-22) he 'had written' also in the official record, which it was illegal for him to alter.

Tongues (Gift of). A strange and obscure manifestation in the Apostolic Church, especially at Corinth. It seems to have consisted in an ecstatic outpouring of praise in utterances unintelligible to speaker or hearer. It is referred to in 1 Cor. 12 and 13, and dealt with at length in 1 Cor. 14: cf. also Mark 16. 17 (R. V. marg.), Acts 10. 46; 19. 6. The miracle described in Acts 2. 4—11 apparently differs from this 'speaking with tongues,' and goes beyond it in ascribing sudden power to speak in languages previously unknown. Possibly, however, the account may indicate the same mysterious kind of utterance of which the Apostle Paul afterwards writes.

Tophet was the furnace in the Valley of the Sons of Hinnom in which human sacrifices were offered. It derived its name from the tabrets (*Topheth*) with which they drowned the cries of the victims; or perhaps from its shape. The Valley (Ge) of Hinnom was subsequently called in Greek Gehenna, and this word was used to indicate the doom of the ungodly.

Treasury. See Temple.

Tribute was of two kinds: (1) The half-shekel, which every Jew, wherever resident, was expected to contribute for the maintenance of the Temple (Matt. 17. 24). (2) The tax, custom, dues, &c. exacted from them by their Roman subjugators for the maintenance of the civil authorities (Matt. 22. 17). The former was, if possible (but not necessarily), paid in Jewish, the latter in Roman coin.

Undergirders, See Ships.

Urim and Thummim ('Lights and Perfections'). These were the sacred

symbols (worn upon the breastplate of the high priest, 'upon his heart'), by which God gave oracular responses for the guidance of His people in temporal matters. What they were is unknown; they are introduced in Exodus (28. 30) without explanation, as if familiar to the Israelites of that day. The LXX translates Urim and Thummim by 'manifestation and truth.' Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons, worn on the shoulders, which, he says, emitted luminous rays when the response was favourable; but the precise mode in which the oracles were given is lost in obscurity.

Vestment. It was and still is customary for every Jew, on entering the Synagogue for religious worship, to put on the Tallith or scarf of white lamb's wool with blue stripes and fringes at each end. This was worn over the shoulders, except during prayers, when it covered the head. It marked the worshipper as being a true Israelite. It was perhaps some similar vestment which Jehu ordered 'him that was over the vestry' to supply to each worshipper of Baal (2 Kings 10. 22), the acceptance of which was the profession of being a true Baalite.

Vinegar. The Hebrew term chômêts was applied to a beverage consisting usually of wine or strong drink turned sour. By itself it formed a nauseous draught (Ps. 69. 21), and its acid taste passed into a proverb (Prov. 10. 26). It was drunk by labourers (Ruth 2. 14). Similar to the chômêts of the Hebrews was the acetum of the Romans, which, under the name of posca, was the ordinary drink of the Roman soldiers (Matt. 27. 48; Mark 15. 36; John 19. 29, 30).

Wages are first mentioned in Scripture as paid not in money but in kind by Laban to Jacob (Gen. 29. 15, 20; 30. 28, &c.), and Pharaoh's daughter promises to give the sister of Moses her wages (Exod. 2. 9) for nursing him. John the Baptist exhorts the soldiers who came to him to be content with their 'wages' (Luke 3. 14), which included 'rations,' in addition to the usual pay of ten ases per diem, and the householder who engages labourers in the parable promises them a denarius = 8½d. per day (Matt. 20. 2). On the strictness of the Law in requiring daily payment of wages, see Lev. 19. 13; Deut. 24. 14, 15.

Wedge of gold, literally 'tongue of gold' (Joshua 7.21). This Babylonian piece of money is mentioned on a contract tablet in the British Museum.

Weeks, Feast of. The Feast of Weeks (Ex. 34. 22), or of Harvest (Ex. 23. 16), or of Pentecost (Acts 2. 1), from the Greek word for the fiftieth day, was kept at the end of seven complete weeks from the 16th of Nisan. The passages bearing on it will be found in Ex. 23. 16; Lev. 23. 15-21; Num. 28. 26-31. (i) The festival lasted but one day. (ii) Its chief feature was the offering of two leavened loaves, made from the new corn of the now completed harvest, which together with two lambs as a thank-offering were waved before the Lord. (iii) It was preeminently an expression of gratitude for the harvest, which began with the first ripe sheaf of barley at the Passover and ended with

that of the two loaves of the newly-ripened wheat. (iv) In its festive joy the servants and strangers, the fatherless and the widow, were to share with the freeborn Israelite (Deut. 16. 11).

Windows in an Oriental house consisted mainly of apertures for the admission of light and air. They were sometimes partially closed with latticework, or wooden trellis-work, or curtains. The mother of Sisera is described (Judges 5. 28) as 'looking out at a window, and crying through the lattice' (comp. Cant. 2. 9; Eccl. 12. 3).

Wine. Several Hebrew words are translated thus in the Old Testament:-(i) The most general term is Yayin, connected with the Greek olvos and the Latin vinum (Gen. 49. 12; Prov. 20. 1; Is. 5. 11); (ii) Tirôsh, the fruit of the vine, of which the etymological meaning is uncertain, but its intoxicating properties seem clearly indicated in Hosea 4. 11, 'Whoredom and wine (yayin) and new wine (tirôsh) take away the heart; '(iii) 'Asis (Cant. 8. 2; Joel 1. 5; 3. 18), from a root signifying 'to tread,' indicates new wine, the first rich juice or must; (iv) Chemer (Deut. 32. 14), in the Chaldee chamar (Ezra 6. 9), seems to point to an unfermented liquid, foaming when freshly poured out; (v) Sôbe is derived from a root meaning to 'soak' or 'drink to excess' (Isaiah 1. 22; Hosea 4.18; Nahum 1. 10). In the New Testament we have (i) olvos answering to yayin as a general term for wine (Matt. 9. 17; John 2. 3; Eph. 5. 18, &c.); (ii) Sikera, a Greek form of the Hebrew sheear, a generic term applied to all fermented liquors except wine (Luke 1. 15); (iii) Gleukos, sweet wine (Acts 2. 13). The wine mingled with myrrh given to our Lord was designed to deaden pain (Mark 15. 23).

Wise Men, or Magi. The Magi denoted originally the name of a Median tribe, who, according to Herodotus, possessed the power of interpreting dreams. Their religion consisted in the worship of the heavenly bodies and the elements of nature. Later they became a caste of philosophers and men of science, who devoted themselves to literature and study, and especially to astronomy and astrology. Their learning rendered them valuable counsellors to the sovereign (Daniel 2. 48), and Daniel was made their chief. In the Gospel of St. Matthew (2. 1) the word is used of the strangers from the East, who, led probably by the traditional prophecies ascribed to their own prophet Zoroaster, or that of Balaam (Num. 24. 17), went to pay their homage to Him who was 'born King of the Jews' (Matt. 2. 2). Later the term was used in a bad rather than a good sense, like the 'Caldæi' and 'Mathematici' of the Roman Empire. Thus we have Simon Magus (Acts 8. 9), and Bar-jesus, surnamed Elymas = 'Magus' in Acts 13. 8.

Witchcraft, See Divination.

Yoke. The cross-bar to which draught oxen were fastened by the horns or neck, for drawing carts or ploughs. The affection known to exist between a pair of oxen yoked together is a fruitful source of illustration, e.g. Paul speaks of his true 'yokefellow' (Phil. 4. 3).

LVII.

DICTIONARY OF

SCRIPTURE PROPER NAMES.

WITH THEIR PRONUNCIATION AND MEANING:

TOGETHER WITH COMPENDIOUS REFERENCES TO SOME OF THE PRINCIPAL INCIDENTS CONNECTED WITH THE PERSONS AND PLACES MENTIONED IN HOLY SCRIPTURE.

NOTE .- The accent (') shows where the stress of the voice should fall, (?) denotes meanings which are conjectural. Modern research has caused some of the older interpretations given in this list to be questioned.

AABON, a'-ron, light (?). Ex, 4. 14.
MHOTHER OI MOSES, the FIRST HIGH PRIEST,
cometh forth to meet Moses: can speak well;
appointed by God to be Moses' spokesman. Ex.
4. 14, 16, 27.
With Moses appeals to Pharaoh; chided by him.

Ex. 5. 1. his rod becomes a serpent. Ex. 7. 10. changes the waters into blood. Ex. 7. 20. causes the plagues of frogs, lice, flies. Ex. 8. 5,

causes the plagues of frogs, lice, flies. Ex. 8, 5, 11, 24, with Moses—the plague of boils. Ex. 9, 10, with Hur holds up Moses Hands. Ex. 17, 12, set apart for priest's office. Ex. 28, makes the golden calf. Ex. 32, 4; God's anger thereat. Ex. 32, 7; Deut. 9, 20, his excuse to Moses. Ex. 32, 22 consecration. Ex. 29; Lev. 8, offers accritice. Lev. 9, his sons (Nadab and Abihu) offer strange fire, and die. Lev. 10, 1; Num. 3, 4, his sons (Eleazar and Ithamar) censured by Moses. Lev. 10, 16.

Lev. 10. 16.

not to drink wine when going into the taber-nacle, Lev. 10, 8. speaks against Moses. Num. 12. rebuked by God. Num. 12. spoken against by Korah. Num. 16, 3.

makes atonement, and the plague is stayed. Num. 16. 46—48.

his rod buds, and is kept in ark for a token. Num. 17. 8. for unbelief excluded from the promised land. Num. 20. 12.

dies on mount Hor. Num. 20, 28, chosen by God. Ps. 105, 26; Heb. 5, 4, his line. 1 Chr. 6, 49. AARONITES, a'-ron-ites, descendants of Aaron. 1 Chr. 12. 27.

ABADDON, a-bad'-don, destruction. angel of the bottomless pit. Rev. 9, 11. ABAGTHA, a-bag'-thah, given by fortune. Esther

ABANA, a-ba'-nah, stony. river of Damascus. 2 Kin. 5, 12, ABARIM, a-ba'-rim, regions beyond. Num. 27. 12. mountains of, including Nebo, Pisgah, Hor. Deut. 32, 49.

ABBA, al/-bah, father. Mark 14.36; Rom. 8.15; Gal. 4.6. ABDA, ab'-dah, servant, 1 Kin. 4.6.

ABDEEL, ab'-de-el, same as ABDIEL. Jer. 36, 2 ABDI, ab'-di, servant of Jehovah. 1 Chr. 6, 44. ABDIEL, ab'-di-el, s. of God. 1 Chr. 5, 15. Jer. 36, 26,

ABDON, ab'-don, servile. A judge. Judg. 12. 13. ABLD-NEGO, a-bed'-ne-go, servant or worshipper of Nebo. Dan. 1. 7. saved in flery furnace. Dan. 3. See Is. 43. 2. ABEL, a'-bel, (1) vanity. Gen. 4. 2. (2) A meadow, 2 Sam. 20. 14.

2 Sam. 20, 14. second son of Adam. Gen. 4, 2. his offering accepted. Gen. 4, 4. stain by Cain. Gen. 4, 8. righteous. Matt. 23, 35; 1 John 3, 12. blood of. Luke 11, 51; Heb. 12, 24. faith of. Heb. 11, 4.

ABEL-BETH-MAACHAH, a'-bel-beth-ma'-a-kab, meadow of the house of Maachah. 1 Kin. 15. 20. ABEL-MAIM, a'-bel-ma'-im, m. of the waters. 2 Chr. 16. 4.

Z CIR. 10. 9. A REL-MEIAH, A'-bel-me-ho'-lah, m. of dancing, Judg. 7. 22; 1 K.in. 4. 12; 19. 10. AREL-MEIAH, A'-bel-miz-ra'-lin, m. of Egypt. Mourning of the Egyptians. Gen. 50. 11. AREL-SHITTH, A'-bel-shit'-lin, m. of accias,

ABEL-SHITTIM, a'-bel-Shit'-im, m. of acacas, Num. 33, whiteness, Josh. 19, 20, ABEZ, a'-beZ, whiteness, Josh. 19, 20, AB, a'-bi, shortened form of Abrah. 2 Kin. 18, 2 ABIA, a-bi'-ah, Greek form of following. Matt. 1.7, ABIAH, a-bi'-Ah, same as ABIAH. 2 Kin. 18, 2 ABI-ABON, a'-bi-al'-bon, father of strength. 2 Sam. 23, 11, bi-al'-bon, father of strength.

Sam, 23, 31.

Abitasapi, a-bit'-a-saf, f, of gathering. Ex. 6, 24.

Abitattar, ab-ia'-thar, f, of plenty. 1 Sam, 22, 20.

Abita, a'-bit, an ear of corn, or green ear. Ex. 13, 4.

the Hebrew passover month, Ex. 23, 15; 34, 18.

Abidar, a-bit'-dah, father of knowledge. Gen. 25, 4.

Abidar, a-bit'-dah, for a judge. Num. 1, 11.

Abiel, a-bit'-el. f, of strength. 1 Sam. 9, 1.

Abiezh, a-bit'-el. f, of help. Josh. 17, 2.

Ancestor of Gideou. Judg. 6.

AUEZHUER a Abit-ex-rite, a descendant of Art.

AREZZUITE, a'-bi-ez'-rite, a descendant of ARI-EZER. Judg. 6.11. ABIGAIL, a-bi-ga'le, father of exultation. 1 Sam. 25, 14,

wife of Nabal, and afterwards of David. 1 Sam. 25, 39.

23. 35. mother of Chileab, according to 2 Sam. 3. 3, or Daniel, according to 1 Chr. 3. 1. ABHAH, a-bi-ha/e, f of strength. Num. 3. 35. ABHH, a-bi-ha/e, f of strength. Num. 3. 35. ABHH, a-bi-hoo, He (i.e. God) is my f. Ex. 6. 23. brother, of Nadab, offers strunge fire, and dies. Lev. 10. 2

ABHUD, 8-bl'-hood, f. of Judah. 1 Chr. 8, 3.
ABIJAH, a-bl'-jah, f. of Jehovah. 1 Kin. 14, 1.
king of Judah, walked in the sins of his father.
1 Kin. 15, 3. makes war against Israel, 2 Chr. 13.

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ABHAH.—cont.
——(son of Jeroboam), his death foretold by
Ahijah the prophet. 1 Kin. 14. 12.
Ahijah the prophet. 1 Ahijah the prophet. 1 Ahijah the prophet.
Ahijah the prophet. 1 Ahijah the prophet. 1 Ahijah the prophet.
Ahijah the prophet. 1 Ahijah the prophet.
Ahijah the prophet. 1 Ahijah the prophet. 1 Ahijah the prophet.
Ahijah - (king at Shechem), son of the judge Gi-deon, Judg. 8, 31. murders his brethren. his death. Judg. 9, 54. Judg. 9. 5. ABINADAR, a-bi-ma-dab, f, of nobility, 1 Sam, 7.1, receives the ark from Philistines. 2 Sam, 6.3, ABINER, ab'-ner, same as ANNER, 1 Sam, 14.50. ABINOAM, a-bi-no-am, f, of pleasantness, Judg. ARIRAM, a-bi'-ram, f. of loftiness. Num. 16. 1. with Korah and Dathan, rebels against Moses. Num. 16. his punishment, Num. 16, 31; 26, 10, Abishao, a-bi'-shag, f. of error (?), 1 Kin. 1, 3, the Shunammite, ministers to David, cause of breach between Solomon and Adonijah, 1 Kin. 2.22, ABISHAI, a-bi'-shai, f. of a gift, 1 Sam. 20, 6. brother of Joab, 1 Chr. 2. 16; with David carries off Saul's spear. 1 Sam. 26. 6-9. Sam. 25 am. 25. Sam. 25. Says three hundred men. 2 Sam. 23. 18. See also 1 Chr. 11. 20; 18. 12. AnisvaLow, a-bi-sha-lomy, for peace, 1 Kin. 15. 2. AnisvaLow, a-bi-sho-on, for weiter. 1 Chr. 5. 4. AnisvaLo, a-bi-sho-on, for the wall. 1 Chr. 2. 28. AnitvaL, a-bi-sho-on, for dew. 2 Sam. 3. 4. AnitvaL, a-bi-cool, for goodness. 1 Chr. 5. 11. Anivo. a-bi-cool, direck form of Adihud. Matt. 1. 13. ABNEE, ab'-ner, f. of light. 1 Sam. 14.50. cousin of Saul, commander of his army. 1 Sam. 14, 50, 14.00.

reproved by David. 1 Sam. 26.5, 14.
makes Ish-bosheth king. 2 Sam. 2.8,
goes over to David. 2 Sam. 3.8,
siain by Joab. 2 Sam. 3.27.
mourned by David. 2 Sam. 3.31.
ARRAM, aV-ram, a high.f. Gen. 11.26.
ARRAM, aV-bra-ham, f. of a great multitude.
Gen. 17.5. - (Abram) begotten by Terah. blessed by God, and sent to Canaan. Gen. 12. 5, goes down to Egypt. Gen. 12. 10. causes his wife to pass as his sister. Gen. 12. 13; 20, 2 strife between him and Lot. Gen. 13. 7. separates from Lot. Gen. 13. 11. his seed to be as the dust of the earth. Gen. 13. 16. delivers Lot from captivity, and refuses the delivers Lot from captivity, and remses one spoil. Gen. 14.16. blessed by Melchizedek, king of Salem. Gen. 14.19; Heb. 7.4. his faith counted for rightcousness. Gen. 15.6. God's covenant with. Gen. 15.18; Ps. 105.9. he and house circumcised. Gen. 17. he and house circumcised. Gen. 17.
entertains angels. Gen. 18.
pleads for Sodom. Gen. 18. 23.
scutis away Hagar and Ishmuel. Gen. 21. 14.
his faith in offering Isaac, Gen. 22.
burs Machpelah of Ephron the Hittite for a
burring-place. Gen. 23.
sends for a wife for his som. Gen. 24.
gives his goods to Isaac. Gen. 25. 5.
dies (in a good old age). Gen. 25. 8.

his faith and works. Is. 41. 8; 51. 2; John 8, 31; Acts 7, 2; Rom. 4; Gal. 3, 6; Heb. 11. 8; James 2, 21. 2.21.
his posterity. Gen. 25. 1.
his posterity. Gen. 25. 1.
Absalom, ab'-sa-lonn, f. of peace. 2 Sam. 3. 3.
David's son. 2 Sam. 13. 28.
slays Armon. 2 Sam. 13. 28. conspires against David. 2 Sam David flies from. 2 Sam. 15. 17. slain by Joah. 2 Sam. 18. 14. wept by David. 2 Sam. 18. 13; 19. 1 2 Sam. 18. 9. wept by David. 2 Sam. 18. 33; 19. 1.
Accap, ak'-ad, forress: 19. Gen. 10. 10. 10.
Accap, ak'-o, sand-heated. Judg. 1. 31.
ACELDAMA, a-kel'-da-mah', field of blood. Matt.
27. 5; Acts 1. 19.
ACHAMA, Fak-yah, Greece. Acts 13, 12.
Paul 1n. Acts 18.
contribution for poor by. Rom. 15. 28; 2 Cor. 9. 2.
See 1 Cor. 16. 15; 2 Cor. 11. 10.
ACHAMUS, a-ka'-ik-us, belonging to Achaia.
1 Cor. 16. 17. Acts 18. ACHAN, or ACHAR, a'-kan, a'-kar, troubler. Josh. takes the accursed thing; is stoned. Josh. 7; 22. 20; 1 Chr. 2. 7.
ACHAZ, a'-kaz, Greek form of AHAZ. Matt. 1. 9.
ACHADR, ak'-bor, a mouse. Gen. 36, 38.
ACHM, a'-kim, short form of Jacutx (?). Matt. 1. 14. 1. 14. ACRISH, a'-kish, angry (?), king of Gath, succours David. 1 Sam. 21. 10; 27. 2; 28, 1; 29. 6. See 1 Kin. 2. 39. ACIMETIA, ak'-me-thah, fortress (?). Ezra 6, 2. ACIMETIA, ak'-me-thah, fortress (?). ACIMETIA, ak'-me-thah ACHSA, ak'-sah, same as following. 1 Chr. 2, 49, ACHSAH, ak'-sah, anklet. Josh, 15, 16, Caleb's daughter, won in marriage by Othniel. Judg. 1. 13 Judg. 1. 15.
asks her father's blessing. Judg. 1. 15.
ACHSHAPH, ak'-shaf, enchantment. Josh. 11. 1.
ACHZIA, ak'-zib, deceit. Josh. 15. 44.
ADADH, a'd-a-dah, festival (?). Josh. 15. 22.
ADAH, a'-dah, ornament. Gen. 4.19.
AD 22. 1.
ADAMA, a'-dam, red. Gen. 2. 19.
crented. Gen. 1. 28.
claid the son of God. Luke 3. 38.
blessed. Gen. 1. 28.
placet in Eden. Gen. 2. 8.
first called Adam. Gen. 2. 19.
creatures named by. Gen. 2. 19.
calls his wife Eve. Gen. 3. 20.
his fell and purelsparer. Gen. 3. his fall and punishment. Chides from God. Gen. 3. 8. nis iali and pullishment. Gen. 3. hides from God. Gen. 3. 8. ground cursed for his sake. Gen. 3. 17. his death. Gen. 5. 5. his transgression. Job 31. 33; Rom. 5. 14. first Adam. 1 Cor. 15. 45; 1 Tim. 2. 13, in, all die. 1 Cor. 15. 42. ADAM, the last. 1 Cor. 15. 45. ADAM. 4. dail-min, human. Josh. 19. 36. ADAM, a-dail-min, human. Josh. 19. 33. ADAB, a'-dar, fire (?), Esth. 3. 7. ADBEER, a'-dar, fire (?), Esth. 3. 7. ADBEER, a'-d-be-el, miracle of God (?), Gen. 25. 17. ADDAM, a'd-dah, humble (?). ADDAM, a'd-dah, humble (?). ADDAM, a'd-dah, greathess (?), 1 Chr. 8. 3. ADDI, a'd-di, ornament (?). Luke 8. 22. ADDOM, a'd-don, same as ADDAM. Neb. 7. 61. ADDER, a'-di-el, ornament of God. 1 Chr. 4. 38. ADIM, a'-di-el, fish. Chr. 8. 15. ADIEL, a'-di-el, ornament of God. 1 Chr. 4. 38. ADIMA, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 42. ADIMO, a'-di'-nah, same as preceding. 1 Chr. 11. 43. ADIMA, a'-di'-nah, same as preceding. 1 Chr. 11. 43. ADIMA, a'-di'-nah, same as preceding. 1 Chr. 11. 43. ADIMA, a'-di'-nah, same as preceding. 1 Chr. 11. 43.

ADLAI, a'd-lai, just (?). 1 Chr. 27. 29. ADIAI, 2'd-iai, just (?). 1 CBr. Zl. 23.
ADIAII, a'd-imah, same as ADIAMH. Gen. 10, 19.
city of the plain. See SODOM.
ADIAITH, a'd-imath-ab. Esth. 1.14.
ADIAITH, a'd-imath-ab. Esth. 1.14.
ADIAI, add-inah, pleasure. Ezra 10, 30.
ADIAII, same as preceding. 2 CBr. 17, 14.
ADIAII-DEZEK, a-do'-ni-be'-zek, lord of Dezek. ADONIJAH, a'-do-ni'-jah, Jehovah is my Lord. 2 Sam. 3. 4.

fourth son of David, usurps the kingdom. 1 Kin. 1, 5, 11, 25,

is pardoned by Solomon, 1 Kin. 1. 53. seeking to obtain Abishag, is slain. 1 Kin. 2.

ADONIKAM, a'-do-ni'-kam, lord of enemies. Ezra 2. 13.

ADONIRAM, a'-do-ni'-ram, lord of height. 1 Kin.

ADONI-ZEDEC, a-do'-ni-ze'-dek, lord of justice. king of Jerusalem, resists Joshua. Josh. 10, 1. his death. Josh. 10. 26. Adoram, a-do-ra'-im, two chiefs (?). 2 Chr. 11. 9.

ADORAM, a-do'-ram, two chiefs (?). 2 Chr. 11.9.
ADORAM, a-do'-ram, contracted from ADONIRAM.
2 Sam. 20.24.

Z Sam. 20, 24.

ADRAMMELECH, ad-ram'-me-lek, magnificence of the king (?), king of fire (?). 2 Kin. 17. 31.

ADRAMYTHUM, ad-ra-mit'-fl-um. Acts 27. 2.

ADRICA, a'd-ri-el, flock of God. 1 Sam. 18. 19.

ADULLAN, a-dul'-am, justice of the people. Josh. 12. 15. am. 28. 1.1 Chr. 11. 15.

cave of. 1 Sam. 22. 1; 1 Chr. 11. 15. ADULLAMITE, a-dul'-am-ite, a native of Adullam. Gen. 38. 1.

ADUMMIN, a-dum'-im, the red (men?). Josh. 15. 7. ÆNEAS, e'-ne-as, praiseworthy (?). healing of. Acts 9, 33. ÆNON, e'-non, springs. John baptizes at. John

a. 25.
AGADUS, ag'-ab-us, probably Greek form of Hagab, famine and Paul's sufferings foretold by. Acts 11, 28; 21, 10.
AGAG, a'-gag, flaming (?). Num, 24, 7.
king of Armiek, spared by Saul, slain by Samuel.
1 Sani. 15.

Ison. 15.

Son. 15.

Son. 16.

Spoken of by Balaam. Num. 24.
AGAGITF, A'-gag-ite. Esth. 3. I.

AGAGITF, A'-gag-ite. Esth. 3. I.

AGAGITF, A'-gag-ite. Fish. 3. I.

AGAGITF, A-gar, same as HAGAR. Gal. 4. 24.
AGER, a'-ger, turritive (?). 2 Sam. 23. II.

AGERPA, a-grip-ah. Acts 25. 13.

Paul's defence before. Acts 25. 22; 26.

almost persuaded. Acts 20. 23.

AGUI, a'-goor, an assembler.

prophecy. Prov. 30.

AHAB, a'-bab, uncle.

king of Israel. I Kin. 18. 29.

marries Jezzbel; his idolatry. I Kin. 16. 31.

meets Elijah. I Kin. 18. 17.

defeats the Syrians. I Kin. 20.

punished for sparing Bent-hadad. 1 Kin. 20. 42.

takes Naboth's vineyard. 1 Kin. 21. II.

his repentance. I Kin. 21. 21.

trusts fails prophets, and is mortally wounded a

nis repentance. 1 Kin. 21, 27.
trusts false prophets, and is mortally wounded at Ramoth-gilend. 1 Kin. 22, 6, 34; 2 Chr. 18.
(son of Kolalah), and Zedekiah, lying prophets. Jer. 29, 21.
AHARH, a'-har-ah, after the brother, 1 Chr. 8, 1.
AHARDEL, a-har'-hel, behind the breastwork.
1 Chr. 4, 8.

I Chr. 4. 8.

AHASAI, a'-ha-zai, probably a corruption of
JAINZERAH, Neh. 11. 13.

AHASBAI, 3-ha's-bai, 2 Sam. 23. 34.

AHASUBRUS, a-ha-z-u-e'-rus, king (?).

reigns from India to Ethiopia. Esth. 1. I.

yashit's disobedience to, and divorce. Esth. 1. 12;

nakes Esther queen. Esth. 2. 17. advances Haman. Esth. 3. 1. bis decree to destroy the Jows. Esth. 3. 12. rewards Mordecat's loyalty. Esth. 6.

AHASUERUS .- cont. AHASUBRUS-COMI,
hangs Harman. Esth. 7. 9; 8. 7.
advances Mordecai. Esth. 9, 4; 10.
AHAVA, a'-ha-vah. Ezra 8, 15.
AHAZ, a'-haz, possessor. 2 Kin. 15. 38.
king of Judan. 2 Kin. 16.
spoils the temple. 2 Kin. 16. 17.
his idolatry. 2 Chr. 28. 2.
afflicted by Syrians. 2 Chr. 28. 5.
comforted by Isolah. 15. 7. comforted by Isalah. Is. 7. will not ask a sign. Is. 7. 12

will not ask a sign. Is, 7, 12.

ALAZIAH, a-k-haz-i'-ab, whom Jehovah upholds,

1 Kin, 22, 40,

king of Judah, his wicked reign. 2 Kin, 8, 25,

goes with Joram to meet Johu. 2 Kin, 9, 21,

smitten by Jehu. 2 Kin, 9, 27; 2 Chr. 22, 9,

king of Israel. 1 Kin, 22, 40, 49,

his sickness and idolatry. 2 Kin, 1,

kin indomath by Elliah 2 Kin, 1

his sickness and idolatry. 2 Kin. 1.
his judgment by Elijah. 2 Kin. 1.
his judgment by Elijah. 2 Kin. 1.
AHBAN, Al-han, forotheriy. 1 Chr. 2. 20.
AHBA, a'-her, following. 1 Chr. 7. 12.
AHIAH, a'-h'-th brother. 1 Chr. 5. 13.
AHIAH, a-h'-and, bo of the father (?). 2 Sam. 23.
AHIAH, a-h'-am, bo of the father (?). 2 Sam. 23.

AIIIAN, a-hl'-an, brotherly. 1 Chr. 7, 19.
AHIEZER, a'-hl-e'-zer, brother of help. Num, 1, 12.
AHIJIA, a-hl'-lood, b, of (?). Num, 34, 27.
AHIJIA, a-hl'-jah, same as AHIJIA. 1 Kin. 11, 29.
prophesies to Jerobaam against Solomon, 1 Kin. 11.31; against Jeroboam, and foretells his son's death. 1 Kin. 14. 7.

AHIKAM, a-hi'-kam, b. of the enemy. 2 Kin. 22. 12. protects Jeromiah. Jer. 29. 24. AHILUB, a-hi'-lood, b. of one born. 2 Sam. 8. 16. AHIMAAZ, a-hi-ma'-az, b. of anger. son of Zadok, serves David. 2 Sam. 15. 21; 17.

17; 18. 19.

AHIMAN, a-hi'-man, b. of a gift. Num. 13, 22, AHIMELECH, a-hi'-me-lek, b. of the king. 1 Sam.

slain by Saul's order, for assisting David. 1 Sam. 92 18

AHIMOTH, a-hi'-moth, b. of death. 1 Chr. 6.25. AHIMADAB, a-hi'-ma-dab, b. of a noblemun. 1 Kin. 4. 14.

AHINOAM, a-hi-no'-am, b. of grace. 1 Sam, 14.50. AHIO, a-hi'-o, brotherly. 2 Sam, 6.3. AHIRA, a-hi'-rah, b. of a wicked man. Num. 1. 15.

AHIRAM, a-hi'-ram, b. of a tall man. Num, 26.38. AHIRAMITE, a-hi'-ram-ite, a descendant of Ahi-ram. Num, 26.38. AHISAMACH, a-hi'-sa-mak, b. of aid. Ex. 31.6. AHISHAHAB, a-hi'-sha-har, b. of the dawn. 1 Chr.

7, 10, AHISHAR, a-hi'-shar, b. of the singer. 1 Kin. 4.6. AHITHOPHEL, a-hi'-tho-fel, b. of implety. 2 Sam. 15, 12,

15.12 his treachery. 2 Sam. 15.31; 16.20. disgrace, and suicide. 2 Sam. 17. 1, 23. See Ps. 41.9; 55.12; 109. AHTUS, a-hi-toob, b. of goodness, 1 Sam. 14.3. AHTAB, ahri-lab, fertility. Judg. 1.31. AHTAH, a-ho-ah, same as AHHAH (?). 1 Chr. 2.31. AHOAH, a-ho-ah, same as AHHAH (?). 1 Chr. 8.4. AHOHITE, a-hoh-ite, a descendant of Ahoah. 2 Sam. 23.9.

AHOLAH, a-ho'-lah, (she has) her own tent,

(Samaria), and Anoliban (Jerusalem), their adulteries. Ezek. 23. 4.
AHOLIAR, a/-holi-a'b, father's tent. Ex. 31. 6.
inspired to construct the tabernacle. Ex. 35. 34;

36, &€. AHOLIBAH, a/-holi-b'ah, my tent is in her. Ezek, 23. 4.

AHOLIBAMAH, a'-holi-ba'-mah, tent of the high place. Gen. 36. 2. Anumai, a-hoo-mai, brother of (i.e. dweller near) water. 1 Chr. 4. 2.

AMUZAM a-hooz'-am, their possession, 1 Chr. 4. 6.

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AHUZZATH, a-booz'-ath, possession. Gen, 26, 26, AI, a'i, a heap of ruins. Josh, 7, 2. men of, contend with Israel. Josh, 7, 5. MIAH, ai'-ah, hawk. 2 Sam. 3, 7. AIAH, ai'-ah, hawk. 2 Sam. 3, 7. AIAH, a'-jah, same as AIAH. Gen. 36, 24. AIAH, a'-jah, same as AIAH. Gen. 36, 24. AIAH, a'-jah, rains. Is. 10, 28. AIJAION, ai'-ja-lon, place of gazelles. Josh. 21, 24. AIJELETH FINHAR, ai-ye-Jeth sha'-har, morning hind. PS, 22 title. AIJ, A'-jan. an eve. or fountain. Num. 24 11.

Alteletti Graham, hind. Ps. 22 title.
Alx, a'-in, an eye, or fountain. Num. 34, 11.
Alxlox, a'-iai-on, same as Alvalox. Josh. 19, 42.
Akan, a'-kan. Gen. 33, 27.
Akkup, a'k-kub, insidious. 1 Chr. 3, 24. AKEAEDIM, ak-rab-bim, scorpions. Num. 34.4.
ALAMETH, a-la'-meth, covering. 1 Chr. 7.8.
ALAMMELECH, a-la'm-me-lek, king's oak.

19, 26, ALAMOTH, a-la-moth', virgins (?). Ps. 46 title. ALEMETH, a-le'-meth, same as ALAMETH. 1 Chr. 8. 38.

ALEXANDER, al'-ex-an'-der, defending men. Mark 15, 21.

- a member of the council. Acts 4. 6.
- an Ephesian Jew. Acts 19. 33.
- the coppersmith. 1 Tim. 1, 20; 2 Tim. 4. 14.
Alexardnia, al-ex-an-dri-a, the city named after Alexander. Acts 18. 24. Alian, a'l-iah, same as Alvan. 1 Chr. 1. 51. Alian, a'l-ian, same as Alvan. 1 Chr. 1. 40. ALLELUIA, al-el-oo'-ya, praise ye the Lord. Rev.

19. 7.

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ALION, al'-on, an oak. 1 Chr. 4.87.

ALION-RICHUTT. al-on-hak'-ooth, oak of weeping. Gen. 35, 8; 1 Kin. 13, 14.

ALMODAD, al-mo'-dad, extension (?). Gen. 10, 26.

ALMON, al'-mon, hidden. Josh. 21, 18.

ALMON-DILATHAIN, al'-mon-dib'-lath-a'-im, hiding of the two cakes (?). Num. 33, 46.

ALOTH, a'-toth, yielding milk (?). I Kin. 4.16.

ALOTH, a'-toth, yielding milk (?). I Kin. 4.16.

ALPHA, al'-fah, the first letter of the Greek alphabet. Rev. 1.8; 21, 6; 22, 13.

ALPHAETS, al-fee'-us, successor. Matt. 10, 3.

AL-TASCHUTH, al'-tash-kith', 'do not destroy.' Ps. 57 title.

ALUSH, a'-loosh. Num. 33, 13.

57 title. ALUSH, a'-loosh. Num. 33, 13, ALVAH, al'-vah. Gen. 36, 40, ALVAN, a'l-vahn, tall. Gen. 36, 23,

23, 11, smitten by Gideon. Judg. 7, 12, by Saul, 1 Sam. 14, 48; 15, 8, by David, 1 Sam. 27, 9; 30, 17, AMADERITE, am-al'-ck-ite, self-accused of killing Saul, slam by David. 2 Sam. 1, 10, 15, AMALEKITES, am-al'-ck-ites, descendants of Amalak Gen 14, 7,

AMANAHATIS, am-ta-ek-ries, descendants of Amz-lek. Gen. 14. 7. AM.3M, a'-mam, metropolis (?). Josh. 15. 26, AMANAA, a-ma'-nah, fixed (?). Cant. 4. 8. AMANAHAH, a'-mar-i'-ah, Jehovah has said. 1 Chr.

AMASA, a-ma'-sa, burden.

17, 16, MAZIAH, a'-maz-i'-ah, Jehovah strengthens. king of Judah, his good reign, 2 Kin, 14.1; 2

king of Judan, and good reag.
Clir. 25. 1.
defeats Edom. 2 Chr. 25. 11.
defeated by Joseph kins of Israel. 2 Chr. 25. 21.
slain at Lachish. 2 Kin, 14. 19.
priest of Beth-el. Amos 7. 10.
AMI, a'-mi, probably same as AMON. Ezra 2. 51.

AMINADAB, a-mi'-na-dab, same as AMMINADAB, Matt. 1. 4. Matt. 1. 4.

Amittai, a-mi't-iai, true. 2 Kin. 14. 25.

Amiah, am'-ah. 2 Sam. 2. 24.

Amil, am'-i, iny people. Hos. 2. 1.

Ammel, am'-i-el, people of God. Num. 13. 12.

Ammhun, am-i'-hood, p. of praise (?). Num. 1. 10.

Ammanah, am-i'-na-dab, p. of the prince. Ex.

6. 23.

AMMINADIB, am-i'-na-dib, same as preceding. Cant. 6, 12, AMMISHADDAI, a'm-i-sha'd-ai, p. of the Almighty.

Num. 1. 12

AMMIZABAD, am-i'-za-bad, p. of the giver (i.e. Je-hovah). 1 Chr. 27. 6. AMMOX, am'-on, son of my p. (?). children of, Gen. 19. 38.

not to be meddled with. Deut. 2. 19. not to enter the congregation. Deut. 23. 3.

not to enter the congregation. Deut, 23, 3, make war on Israel, and are conquered by Jephthah. Judg. 11, 4, 33, slain by Saul. 1 Sam. 11, 11, outrage David's servants. 2 Sam. 10, tortured by David. 2 Sam. 12, 26, prophecies concerning. Jer. 25, 21; 49, 1; Ezek. 21, 28; 25, 2, 3; Amos I. 13; Zeph. 2, 8, AMMONTES, am'-on-itse, a tribe descended from Ammon. Deut. 2, 20, ANMONTES. am'-on-itse-ss. furning of presentations.

AMMONITESS, am'-on-ite-ess, feminine of preceding. 2 Chr. 12. 13.

AMMON, am'-non, faithful, son of Dayld. 2 Sam. 3. 2.

outrages Tamar, 2 Sam, 13. outrages Tamar. 2 Sam, 13, 28, skin by Absdom. 2 Sam, 13, 28, Avox, a'-mok, deep. Neh. 12, 7, Avox, a'-mon. 2 Kin. 21, 18, king of Judah. 2 Kin. 21, 19; 2 Chr. 33, 20, his idolatry. 2 Kin. 21, 12; 2 Chr. 33, 23, killed by his servants. 2 Kin. 21, 23,

AMORITE, am'-or-ite, mountaineer. Gen. 10. 16.

Amorites, am'-or-ites, their iniquities, Gen. 15. 16; Deut. 20. 17; Josh. 3. 10. Amos, a'-mos, burden.

AMOS, 8-mos, burder declares (God's judgment upon the nations. Amos 1, 1,2 and upon 1,2 and 1,4, 15, his call. Amos 7, 14, 15, foretells Exnel's restoration. Amos 9, 11.

AMOZ, a'-moz, strong. ls. l. l. AMPHIPOLIS, am-phi'-pol-is, named from the river

Strymon flowing resual the city. Acts II. 1.
AMPLIAS, am'-pli-as, short form of Ampliatus, enlarged. Rom. 16. S.
AMRAM, am'-ram, people of the Highest (i.e. God).

Ex. 6. 18. MRAMITES, am'-ram-ites, the descendants of Amram. Num, 3, 27.

Amram. Num. 3. 27.

Amramel. am'-ra-fel. Gen. 14. 1.

AMZI, am'-zi, strong. 1 Chr. 6. 46.

ANAB, a'-nab, place fertile in grapes. Josb. 11. 21.

ANAH, a'-nah. Gen. 38. 2.

ANAHARATH, a-na'-har-ath. Josb. 19. 19.

ANAHA, a'-nak'-an, belovah hasaniswered. Neh. 84.

ANAKI, a'-nak, long-necked (?). Num. 13. 22.

ANAKIM, a'-nak-im, a tribe called after Anak.

Deut. 1. 28.

Deut. 1. 28.

ANANIAH, an-an-i'-ah, whom Jehovah covers. Neh.

ANANIAS, an-an-i'-as, Greek form of HANANIAH.

(and Sapphira), their lie and death. Acts 5, 1. 9. 10; 22. 12 (disciple), sent to Paul at Damascus. Acts ANANIAS .- cont. (high priest), Paul brought before. Acts 22, 30,

Paul smitten by order of. Acts 23. 2, rebuked by Paul. Acts 23. 3, rebuked by Paul. Acts 23. 3, ANATH, a'-nath, an answer to prayer. Judg. 3. 31. ANATHENA, an-ath-em-ah, something accursed. 1 Cor. 16. 22.

ANATHOTH, a'-nath-oth, answers to prayer. Josh. 21, 18,

21.18.
men of, condemned for persecuting Jeremiah.
Jer. 11. 21. See I Kin. 2. 25.
ANDREW, an'-droo. Mark 1. 29.
the APOSTLE. Matt. 4. 18; Mark 13. 3; John 1.
40; 6. 8; 12. 22; Acts 1. 13.
ANDRONICUS, an'-dro-ni'-kus, disciple at Rome.
Rom 18.7.

Rom. 16, 7,

ANEM, a'-nem, same as EN-GANNIM (?). 1 Chr. 6.73. ANER, a'-ner, a young man (?). Gen. 14. 13 ANETHOTHITE, a'n-e-tho-thite, or ANETOTHITE, a'n-e-to-thite, a man of Anathoth. 2 Sam. 23. 27.

ANIAM, a-ni'-am. 1 Chr. 7. 19. ANIM, a'-nim, fountains. Josh. 15. 50. ANNA, an'-ah, grace. A prophetess. Luke 2.36. ANNAS, an'-as, Greek form of HANANIAH. high priest. Luke 3.2.

high priest. Luke 3. 2. Christ brought to. John 18, 13, 24,

Peter and John before. Acts 4, 6.
Antichrist, an'-ti-christ, adversary to Christ.
1 John 2, 18, 22; 2 John 7. See 2 Thess. 2, 9; 1 Tim. 4. 1.

ANTIOCH, an'-ti-ok, named in honour of Antiochus. Acts 6. 5. - (Syria), disciples first called Christians at.

Acts 11, 26, Barnabas and Saul called to apostleship at. Acts 13. 1.

Paul withstands Peter at. Gal. 2. 11.
(Pisidia), Paul's first address at.

13, 16, Paul and Barnabas persecuted at. Acts 13. 50. ANTIPAS, an'-tip-as, contraction of Antipater. Martyr. Rev. 2. 13.

ANTIPATRIS, an'-tip-atr'-is, from the foregoing. Acts 23, 31.

Acts 23.31.

ANTOTHIJAH, an'-to-thi'-jah, prayers answered by Jehovah (?). 1 Chr. S. 24.

ANTOTHIJE, an'-toth-ite, a man of Anathoth. I Chr. 11.28.

ANUL, 2'-noob, bound together (?). 1 Chr. 4.8.

ANUL, 2'-noob, bound together (?). 1 Chr. 4.8.

APIELLES, a-pel'-es. Saluted by Paul. Rom. 16. 10.

APHARSACHITES, a-far'-sa-kites. Ezra 5. 6.

APHARSITES, a-far'-sa-kites. Ezra 4. 9.

APHARSITES, a-far'-sites. Ezra 4. 9.

APHEK, 2'-fek, strength. Josh. 12. 18.

defeat of Saul at. 1 Sam. 29. 1. See Josh. 13. 4;

1 Sam. 4. 1, 1 Kin. 20. 26.

APHEKAH, a-fe'-kah, same as preceding. Josh. 15.

53.

APHIAH, af-1'-ah. 1 Sam. 9, 1. APHIK, a'-fik, same as APHEK. Ju APHRAH, af'-rah, dust. Mic. 1. 10. Judg. 1. 31. APHSES, af'-sees, dispersion. 1 Chr. 24.15. APOLIONIA, ap'-ol-o'-ni-ah. Acts 17.1.

APOLIOS, ap-ol'-os, another form of Apollonius or Apollodorus. eloquent and mighty in the Scriptures. Acts 18. 24: 19.1; 1 Cor. 1.12; 3.4.

APOLLYON, ap-ol'-yon, one that exterminates. Rev. 9, 11.

APPAIM, ap-a/-im, the nostrils, 1 Chr. 2, 30.
APPHIA, al'-yah, the Greek form of Appia. Philem. 2

APPH FORUM, ap'-py-i fo'-rum, forum or market-place of Appius. Acts 28, 15.
AQUILA, ak'-wii-ah, au eagle.
— (and Priscilla) go with Paul from Corinth to Ephesus. Acts 18, 2, 19.
their constancy. Rom. 16, 3; 1 Cor. 16, 19.
Apollos instructed by. Acts 18, 26.
AB, city. Num. 21, 15.

Ara, a'-ra, lion (?). 1 Chr. 7, 38. Arar, a'-rab, ambush. Josh. 15, 52. Ararah, a-ra'b-bah, a plain. Josh. 18, 18. Ararah, a-ra'-bi-a. Ps. 72, 16, 15, Gal. 1, 17. kings of, pay tribute. 2 Chr. 9, 14; 17, 11; 28, 7. Ararlah, a-ra'-bi-an, a person from Arabia. Neh.

ARABIANS, Is. 13. 20; 21. 13; Jer. 25. 24; -Acts 2. 11.

ARABIANS, 18, 13, 20; 21, 13; Jer. 25, 24;—Acts 2, 11, ARAB, a'-rad, wild ass. 1 Chr. 8, 15. ARAB, a'-rah, wandering. 1 Chr. 7, 39, ARAM, a'-rah, beight. Gen. 10, 22. ARABITESS, a'-ram-ite-ess, a female inhabitant of Aram. 1 Chr. 7, 14. ARAN, a'-ran, wild goat. Gen. 36, 28,

ARARAT, a'-ra-rat,

ARARAT, a'-ra-rat, ark rested on. Gen. 8.4. See Jer. 51. 27.
ARAUNAH, a-raw'-nah, calf (?). 2 Sam. 24. 18.
— (Ornan), Jebusite, sells to David site for temple. 2 Sam. 24. 16; 1 Chr. 21. 15. 18; 22. 1.
ARBA, or ARBH, ar'-hab. Gen. 35. 21. 8; 22. 1.
ARBATHITE, ar'-bath-ite. 1 Chr. 11. 32.
ARBLI, see BETH-ARFEL.
ARBEIT, arb'-ite, an inhabitant of Arab. 2 Sam.

23, 35,

ARCHELAUS, ar'-ke-la'-us, prince, king of Judæa, feared by Joseph. Matt. 2. 22.

ARCHEVITES, ar'-kev-ites, the men of ERECH (?),

q.v. Ezra 4.9. Archi, ar'-ki, an inhabitant of Erech. Josh. 16.2. ARCHIPPUS, ar-kip'-us, master of the horse. Col.

4, 17, ARCHITE, ark'-ite, a native of Erech. 2 Sam. 15, 32.
ARCTURUS, ark-tu'-rus, probably the constellations known as the Great and Little Bear. Job 9, 9;

ARD, fugitive (?). Gen. 46, 21, ARDITES, ard'-ites, descendants of Ard. Num. 26.

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ARDON, ar'-don, fugitive. 1 Chr. 2, 18. ARELI, a-re'-li, heroic. Gen. 46, 16, ARELITES, a'-rel-ites, a family descended from Areli, Num. 20, 17.

AREOPACIFE, a'-re-op'-ag-ite, helonging to the Council held on Areopagus. Acts 17, 34.
AREOPACUS. a'-re-op'-ag-us, hill of Mars, at Athens; Paul preaches on. Acts 17, 19. ARETAS, ar'-e-tas, a husbandman (?). 2 Cor. 11. 32.

ARETAS, ar'-e-tas, a husbandman (?), 2 Cor. 11. 32.
ARGOB, ar'-gobe, a rocky district. Deut. 3. 4.
ARIDAI, a-ri'-dai. Esth. 9. 9.
ARIDAI HA, a-ri'-dai. Esth. 9. 8.
ARIDAI HA, ar-ri'-dai. Esth. 9. 8.
ARIEH, ar'-iel, lion. 2 Kin. 15. 25.
ARIEL, a'-ri-el, lion of God. Ezra 8. 16.
ARIMATHAS, a'-rim-ath-ed'-al, the same as RA-MAH. Matt. 27. 57.
ARIOCH, 2'-ri-ok. Gen. 14. 1.
ARISAA, a-ris'-ai. Esth. 9. 9.
ARISTARGHUS, a-ris-tark'-us, best ruling.
feilow-prisoner of Paul, Acts 19. 29; 20. 4; 27. 2; Col. 4. 10; Philem. 24.

Col. 4. 10; Philem. 24.

Cot. 4. 10; Thiem, 24.

Austrobulus, a'-ris-to-bewl'-us, best counsellor, his bousehold greeted by Paul. Rom, 16, 10

ARKITE, ark'-lie, fuglitive (?). Gen. 10, 17.

ARMAGEDON, ar'-ma-ged'-on, height of Megiddo.

Rev. 16, 16. ARMENIA, ar-me'-ni-a, land of Aram. 2 Kin. 19. 37. ARMONI, ar-mo'-ni, belonging to a palace. 2 Sam. 21, 8,

ARNAN, ar'-nan, setive. 1 Chr. 3, 21.
ARNON, ar'-non, swift. Num. 21, 13.
AROD, a'-rod, wild ass. Num. 28, 17.
ARODI, a'-rod, 13, same as preceding. Gen. 48, 18.
ARODITES, A'-rod, 1tes, descendants of Arod. Num. 26, 17,

AROEE, a-ro'-er, ruins (?). Deut. 2, 36, built by children of Gad. Num. 32, 34, boundary of Reuben. Josb. 13, 16, AROERITE, ar-o'-er-ite, a man of Aroer. 1 Chr. 11.

ARPAD, ar'-pad. 2 Kin. 18. 34. ARPHAD, ar'-fad, same as preceding. Is. 36. 19. ARPHANAD, ar-fax'-ad. Gen. 10. 22.

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ARTAXERXES, ar'-ta-xerk'-ses, honoured king (?). Ezra 4.8 EZTA 4. 8. (king of Persia), oppresses the Jews. Ezra 4. (Longimanus), permits Ezra to restore the temple, Ezra 7; and Nehemiah to rebuild Jerusalem. Neh. 2. Salem. Nen. 2.
ARTEMAS, ar'te-mas, shortened form of Artemidorus (h. Tit. 3. 12.
ARUDOHI, a-rooh'-oth, windows. 1 Kin. 4. 10.
ARUDAHI, a-room'-ah, elevated. Judgr. 9. 41.
ARVAI, ar'vad, wandering. Ezek. 27. 8.
ARVAIDTES, ar'vad-ites, inhabitants of Arvad.
Gen. 10. 18. ARZA, ar'-zah, earth. 1 Kin. 16, 9. ASA, a'-sah, physician. ANA, a - San, physician. his good reign. 1 Kin. 15, 8, wars with Baasha. 1 Kin. 15, 16, his prayer against the Ethiopians. 2 Chr. 14, 11. his zeal. 2 Chr. 15, seeks aid of the Syrians. 2 Chr. 16, reproved by Hanani the seer. 2 Chr. 16, 7, reproved by Hanani the seer. 2 Chr. 16, 7, reproved by Hanani the seer. 2 Chr. 16, 7, reproved by Hanani the seer. 2 Chr. 16, 7, reproved by Hanani the seer. 2 Chr. 16, 7, reproved by Hanani the seer. 2 Chr. 16, 7, reproved by Hanani the seer. 2 Chr. 16, 7, reproductive the secretary of the server of the secretary of the secre reigns forty years, and dies much honoured.

2 Chr. 16, 10,

ASAHEL, a'-sa-hel, whom God made. ASAIEL, a'-sa-hel, whom God made, his rashu-ss; slain by Alburr in self-defence. 2 Sam. 2, 18; 3, 27; 23, 24; 1 Chr. II. 26.
ASAIIAI, a'-sah-'a-h. 2 Kin. 22, 12.
ASAIIAI, a'-sah'-a-h. 1 Chr. 4, 36.
ASAPI, a'-saf, collector. 2 Kin. 18, 18,
a Levite, musical composer, and leader of David's choir, IChr. 6, 39; 2 Chr. 5, 12; 29, 50; 33, 15; Nch. II. 44; Psalms 36 and 73 to 83 ascribed to him.
ASARELL, a'saf'-cel. whom God has bound. 1 Chr. ASAREEL, a-sa'r-eel, whom God has bound. 1 Chr. ASARRIAH, a-sar-e'l-ah, same as JESHARELAH. 1 Chr. 25, 2. ASEXATH, a'-se-nath, she who is of Neith (i.e. a assaurii, a secuati, she who is of Nettin goddess of the Egyptians) (?). Gen. 41, 45, wife of Joseph. Gen. 41, 45; 46, Aser, a'-ser, same as Asuer. Like 2, 36, Aser, a'-deer, areals, Loc. Like 2, 36, ASHEA, ash'-be-late (F. Ashea). Lines 2 00. ASHEA, ash'-be-ah, I conjure. 1 Chr. 4, 21. ASHEEA, ash'-be-laten (F). Gen. 45, 21. ASHEEL, ash'-bel-lines (F). Gen. 45, 21. ASHEELTES, ash'-bel-lines, the descendants of Ash-bel. Num. 26, 38. ASHCHENAZ, ash'-ken-az, same as ASHKENAZ. 1 Chr. 1. 6. Asimon, ash'-dod, a strong place. Josh, 15, 46, city of Philistines; the ark carried there; men of, smitten, 1 Sam. 5. reduced by Uzziah, 2 Chr. 26, 6. Predictions concerning. Jer. 25, 20; Amos 1, 8; Zeph. 2, 4; Zech. 9, 6, Asmonires, ash, dod-ites, the inhabitants of Ashdod. Neh. 4. 7. ASHDOTH-PISGAR, ash'-doth-piz'-gah, springs of Pisgah, Josh 12, 3. ASHDOTHITES, ash'-doth-ites, same as ASHDODITES, Toch 12,

ASHERITES, a'-sher-ites, descendants of Asher. Judg. I. 32. ASHIMA, a-shi'-ma. 2 Kin, 17, 30, ASHIMA, a-shi'-kel-on, migration, (Askelon) taken. Judg. 1, 18; 14, 19; 1 Sam. 6, 17; 2 Sam. 1, 20, 9. 1; 2 Sain, 1. 40. prophedes concerning. Jer. 23. 20; 47. 5; Amos I. 8; Zeph. 2, 4; Zech. 9. 5. ASEKENA, ash'-ten-22. Gen. 10. 3. ASEKENA, ash'-ten-22. Gen. 10. 3. ASEKENA, ash'-ten-22. Dan. 1. 3. ASEKENA, ash'-ten-22. Dan. 1. 3. ASEKENA, ash'-ten-ch, statues of Ashtoreth. Jose, 9, 10.

ASHTAROTE.-cont. idolatrous worship of, by Israel. Judg. 2. 13; 1 Sam. 12. 10; by Solomon, 1 Kin. 11. 5, 33. ASHTERATHITE, ash-ter/-ath-ite, a native of Ashteroth. 1 Chr. 11, 44. AShteroth Karnaim, ash'-ter-oth kan Ashteroth of the two horns. Gen. 14. 5. ash'-ter-oth kar-na'-im. ASHTORETH, ash-tor'-eth, she who enriches, 1 Kin.

ASHUR, ash'-oor. 1 Chr. 2, 24. ASHURITES, ash'-oor-ites. 2 Sam. ASHURITES, ash'-oor-ites. 2 Sam. ASHATH, ash'-vath. 1 Chr. 7.33. ASIA, a'-shah. Acts 2.9. ASIEL, a'-si-el, created by God. 1 1 Chr. 4. 35.

ASKELON, see ASHKELON. Judg. 1. 18. ASNAH. as'-nah. bramble. Ezra 2. 50. ASNAH, AS-nah, Mahmole. Ezha 2.50.
ASNAPPEE, as-nap'-er, sume as ASSUR-BANI-PAL,
ASSUR has formed a son. Ezra 4.10.
ASPATHA, as-pa'h-thah. Esih. 9.7.

ASRIEL, as'-ri-el, the prohibition of God. Num. AskieLites, as'-ri-el-ites, the family of Asriel. Num. 26. 31. A'SHUR, ash'-oor, the gracious One (?). Gen. 10, 22, ASSHUR, M. sh-oor'-im. Gen. 25, 3, ASSIR, as'-eer, captive. Ex. 6, 24,

Assin, as'-eer, captive. Assos, as'-os. Acts 20. ASSII, as -eef, captive. E. V. 22. ASSSI, as -os. Acts 21, 13. ASSSIII, as-ir-ya, the land so named from As-SHUR. Gen. 2.14. Israel carried captive to. 2 Kin. 15, 20; 17. armg_of, miracultusly destroyed. 2 Kin. 19, 35;

Is. 37. 36.

prophedics concerning. Is, 8; 10, 5; 14, 24; 30, 31; 31, 8; Mic, 5, 6; Zeph, 2, 13, its glory. Ezek, 31, 3, Assyrians, as-ir-yans, inhabitants of Assyria. Tg. 10. 5. ASTAROTH, as'-tar-oth, same as ASHTORETH, Deut.

ASUPPIM, a-soop'-im. 1 Chr. 28, 15, ATARAH, a-ta'h-rah, a crown. 1 Chr. 2, 2: ATAROTH, a-ta'h-roth, crowns. Num. 32.

ATAROTH, a-ta'h-roth, crowns. Num. 32 3. ATER, a'ter, bound, shut up. Ezra 2 16. ATRACH, a'thak, lodging-place. 1 Sam. 30, 30, ATRALH, a'thai'-ah, whom Jehovah made (?). Neb. 11.4. ATHALIAH, ath'-al-i'-ah, whom Jehovah has af-

daughter of Ahab, mother of Ahaziah. 2 Kin. 8. 26. slays the seed royal, Joash only saved. 2 Kin. 11, 1; 2 Chr. 22, 10. slain by order of Jehoiada. 2 Kin. 11, 16; 2 Chr. 23.75

ATHLAI, a'th-lai, shortened form of Athaliah. Ezra 10, 28. ATHENIANS, ath-e'-ni-ans, natives of Athens. Acts 17, 21,

ATHENS, ath'-ens. Paul preaches to the philosophers at. Acts 17. 15: 1 Thess. 3. 1.

men of, described. Acts 17. 21. ATROTH, at'-roth, same as ATAROTH. Num, 32, 35, ATTAI, a't-tai, opportune. 1 cftr. 2.35.
ATTAI, a't-tail-a, so called from Attains, the royal founder of the city, sea-port. Acts 14, 25.
AUGUSTUS, aw-gmst-ins, venerable. Luke 2.1,
Ava, a-vah. 2 Kin. 17. 24.

Ava, a-vah. 2 Kin. II. 24.
Aves, a'-ven, nothingness. Ezek, 30, 17.
Avin, av'-im, ruins. Josh, 18, 25.
Avith, av'-im, Josh, 18, 25.
Azil, a'-zal, root of a mountain, Zech, 14, 5.
Azil, a'-zal, root of a mountain, Zech, 14, 5.
Azil, a'-zal, a'-zal, whom Jehovah has reserved. 2 Kin. 22, 3. Azantah, s/-zan-i'-ah, whom Jehovah hears. Neh.

10, 9, AZARAEL, a-zar'-eel, whom God helps. Neh. 12, 36, AZAREEL, a-zar'-eel, same as preceding. 1 Chr. 12. 6.

AZARIAH, a'-zar-i'-ah, whom Jehovah aids. 2 Chr.

(Uzziah), king of Judah, his good reign. 2 Kin. 14, 21; 2 Chr. 26. his wars. 2 Chr. 26.

his wars. 2 Chr. 26.

Invades the priest's office. 2 Chr. 26. 16.

struck with leprosy. 2 Kin, 15. 5; 2 Chr. 29. 20.

— prophet, exhorts Asa. 2 Chr. 26.

AZAZ, a'-zaz, strong. 1 Chr. 5; 8.

AZAZIAH, a'-zaz, strong. 1 Chr. 5; 8.

AZAZIAH, a'-zaz, strong.

AZBIEK, az'-zhook. Neh. 3, 16.

AZEKAH, a-ze'-kuh, dug over. Josh. 10, 10.

AZEL, a'-zel, nohle. 1 Chr. 8, 37.

AZEM, a'-zem, strength, bone. Josh. 15, 29.

AZGAD, az'-gad, strong in fortune. Ezra 2, 12.

AZIEL, az'-i-el, whom God strengthens. 1 Chr. 15.

20.

AZIZA, a-zi'-zah, strong. Ezra 10. 27. AZMAVETH, az-ma'-veth, strength (?). 2 Sam. 23.

AZMON, az'-mon, robust. Num. 34. 4.
AZMON, az'-mon, robust. Num. 34. 4.
AZMONI-TABOR, az'-noth-ta'-loor, cars (i.e. sum-mits) of Tabor. Josh. 19. 34.
AZOR, a'-zor, helper. Matt. 1. 13.
AZOR, a'-zor'-tus, the Greek form of Ashdod. Acts

8, 40,

AZRIEL, az'-ri-el, help of God. 1 Chr. 5. 24. AZRIKAM, az-ri'-kam, help against an enemy. 1Chr.

AZUBAH, a-zoof-ah, forsaken, 1 Kin, 22, 42, AZUBAH, a-zoor, same as AZOR. Jer, 2S, 1, AZZAH, az-ah, strong, fortified. Deut, 2, 23, AZZAN, az-an, strong, Num, 34, 26, AZZDR, az-oor, same as AZOR. Neb. 10, 17.

Baal, ba'-al, lord, master, possessor, owner, worshipped. Num. 22, 41; Judg. 2, 13; 8, 33; 1 Kin. 16, 32; 18, 20; 2 Kin. 17, 16; 19, 18; 21, 3; Jer. 2, 8; 7, 9; 12, 16; 19, 5; 23, 13; Hos. 2, 8; 13. 1. &c.

ns altars and priests destroyed by Gideon. Judg. 6. 25; by Elijah. 1 Kin. 18. 40; by Jehu. 2 Kin. 10. 18; by Jehuada. 2 Kin. 11. 18; by Josiah. 2 Kin. 23. 4; 2 Chr. 34. 4

BAALAH, ha'-al-ah, mistress. Josh. 15. 10.

BAALAH, ba'-al-ath, same as preceding. Josh. 15. 10.

19. 44.

BAALATH-BEER, ba'-al-ath-be'-er, having a well. Josh, 19. 8.

BAAL-BERITH, ba'-al-be-ri'th, lord of covenant. Judg. 8, 33,

BAALE, ba'-al-ay, plural of Baal. 2 Sam. 6.2. BAAL-GAD, ba'-al-gad', lord of fortune. Josh. 11.

BAAL-HAMON, ba'-al-ha'-mon, place of a multitude. Cant. 8. 11.
Baal-Hanan, ba'-al-ha'-nan, lord of benignity.

Gen. 36, 38, ba'-al-ha'-zor, having a village. BAAL-HAZOR.

2 Sam, 13, 23. BAAL-HERMON, ba'-al-her'-mon, place of Hermon.

BALL-HERMON, par-al-ner-mon, place of Hermon, Judg. 3.3.

BAALI, ba'-al-i, my lord. Hos. 2.16.

BAALIM, ba'-al-is, Jords. Judg. 2.11; 2 Chr. 28. 2

BAALIS, ba'-al-is, Jer. 40.14.

BALL-MEDN, ba'-al-me'-on, place of habitation,

Num. 32.38.

BAAI-PEOR, ba'-al-pe'-or, lord of the opening. Num. 25. 3.

Num. 25, 3.

Num. 25, 5.

Deut. 4, 3; Ps. 106, 28; Hos. 9. 10.

BAL-PERAZIM, ka'-al-pe-raz'-implace of breaches.

David's victory over Philistines at. 2 Sam. 5. 20.

BALL-SHALISHA, ha'-al-sha-lish'-ah, lord (or piace)

of Shalisha. 2 Kin. 4, 42.

BALL-TAMAB, ba'-al-ta'-mar, piace of pain trees.

Judg. 20, 33.

false god of Ekron, Abaziah rebuked for sending to enquire of. 2 Kin. 1, 2.

Baal-Zephon, ba'-al-ze-pho'n, place of Zephon, or sacred to Zephon. Ex. 14. 2. Baana, ba'-a-nah, 1 Kin. 4. 12.

BAANAI, Ba'-a-nan, 1 K.H. 4, 12 BAANAI, ba'-a-nah, and Rechah, for murdering Ish-bosheth, slain by David. 2 Sam. 4, 2, BAARA, ba'-a-rah, foolish. 1 Chr. 8, 8.

BAASEIAH, ba'-as-i'-ah, work of Jehovah. 1 Chr. 6. 40.

BAASHA, ba'-ash-ah, wicked (?). BAASHA, DR-381-3R, WICKEG (f).
king of Isruel, destroys the house of Jeroboam,
1 Kin. 15, 16, 27; Jehu's prophecy concerning
him. 1 Kin. 16, 1.
BAEEL, ba'-bel, confusion.
Nimrod king of. Gen. 19, 10.
confusion of tongues at the building of. Gen.

11. 9.

Babylon, hab'-il-on. Greek form of Babel. Gen. 10, 10; 2 Kin. 17, 30; 20, 12. ambassadors from, to Hezekiah. 2 Kin. 20, 12; 2 Chr. 32, 31; Is. 39.

Jewish captivity there. 2 Kin. 25; 2 Chr. 36; Jer. 39: 52.

Jer. 39; 92.
return from. Ezra 1; Neb. 2.
rreatness of. Dan. 4, 30.
taken by the Medes. Dan. 5, 30.
fall of. 1s. 13, 14; 21, 2; 41; 48; Jer. 25, 12; 50; 51.
church in. 1 Pet. 5, 13.
——the Great. Rev. 14, 8; 17; 18,
BAYLONISH, bab'-il-one-ish, of, or belonging to,
Rabylon. Josh. 7, 9.

Babylon, Josh, 7, 21,
Baca, ba'-kah, weeping,
valley of misery. Ps. S4. 6.
Bachartes, bak-rites, the family of Becher. Num. 26, 35,

26, 35.

BAHARUMITE, ba-ha-r'um-ite, an inhabitant of Bahurim. 1 Chr. 11, 33.

BAHURIM, ba-hoor'-im, (town of) young men. 2 Sam. 16, 5.

BAJUTH, ba-yyith (same as BETH), house. Is. 15, 2.

BAKDEK, bak'-bak'-ar. 1 Chr. 9, 15.

BAKDEK, bak'-bak'-ar. 1 Chr. 9, 15.

BAKDEK, bak'-book-i'-ah, emptying (i.e. wasting) of Jehovah. Neh, 11. 17.

BALAAM, ba'-la-am, destruction (?). Num. 22, 5.

requested by Balak to curse Israel, is forbidden. Num. 22, 13.

his anger. Num. 22, 27.

Num. 22. 13.
his anger. Num. 22. 27.
blesses Israel. Num. 23. 19; 24.
his prophecies. Num. 23. 9; 24; 24. 17.
his wicked counsel. Num. 31. 16; Deut. 23. 4.
See Josh. 24. 9; Judg. 11. 25; Mic. 6. 5; 2 Pet. 2.
15; Jude 11; Rev. 2. 14.
slain. Num. 31. 8; Josh. 13. 22.
BATAG, ba-lag, same as BALAE. Rev. 2. 14.
BATADAN. Psc-la-dan. He bas given a son. 2 Kines.

Baladan, ba'-la-dan, He has given a son. 2 Kings 20, 12,

BALAH, ba'-lah. Josh, 19, 3.
BALAK, ba'-lak, to make empty. Num. 22, 2.
BAMAH, ba'-mah, hirh place. Ezek. 20, 20, BAMOTH, ba'-moth, high places. Num. 21, 19.
BAMOTH, ba'-moth-ba'-al, h., p. of Baal, Josh.

13. 17.

BANI, ba'-ni, built. 2 Sam. 23. 36. BARABAR, bara'b-as, son of Abba or father. Mark 15. 7. a robber, released instead of Jesus. Matt. 27. 16; Mark 16. 6; Luke 23. 18; John 18. 40.

BARACHEL, ba'-rak-el, whom God blessed. Job

Barachias, ba-rak-i'-as, whom Jehovah blesses. Matt. 23. 35. Barak, ba'-rak, thunderbolt, lightning. Judg. 4. 6.

delivers Israel from Sisera, Judg. 4.5; Heb. 11.52. BARHUMITE, bar-hoom-ite, same as BAHARUMITE. 2 Sam. 23. 31.

BARIAL Ab. 31.
BARIAL Ba-ri'-ah, a fugitive. 1 Chr. 3, 22.
BAR-JESUS, bar-je'-sus, son of Jesus.
(Elymas) smitten with blindness by Paul. Acts 13, 6.

T T T I 7 BAR-JONA, bar-jo'-nah, son of Jona (Simon). Matt. 16, 17, BARKOS, bar'-kos, painter (?). Ezra 2.53.
BARNABAS, bar'-na-bas, son of exhortation.
Levite of Cyprus, sells his lands. Acts 4.36.
preaches at Antioch. Acts 11. 22. accompanies Paul. Acts 11. 30; 12. 25; 13; 14; 15; 1 Cor. 9. 6.

his contention. Acts 15.36, his error. Gal. 2.13. Acts 1.23. Hansanas, tar'ssi-bas, a. of Seba. Acts 1.23. Barringtonew, barthol'-o-mew, a. of Talmai, the appatie. Matt. 10.3; Mark 5.18; Luke 6.14; Acts 1. 13.

BARTIMEUS, bar'-ti-me'-us, s. of Timai. blindness cured near Jericho. Mark 10. 46. BARUCH, ba'-rook, blessed. Jer. 32, 12 receives Jeremiah's evidence. Jer. 32, 13; 36. discredited by Azariah, and carried into Egypt. Jer. 43. 6.

God's message to. Jer, 45.

BARZHLAI, bar-zi'l-ai, of iron.
loyalty to David. 2 Sam. 11, 27.

David's recognition of. 2 Sam. 19, 31; 1 Kin. 2, 7.

BASHAN, ba'-shan, soft rich soil.

33: Deut. 3, 1; Ps. 68, 15, conquered. Num. 21. 33; Deut. 3. 1; Ps. 68, 15, 22: 135, 10: 136, 20.

Bashan-пауотн-Jair, ba'-shan-hav'-oth-ja'-yir, Bashan of the villages of Jair. Deut. 3, 14, Bashemath, ba'-shem-ath, sweet-smelling. Gen.

26, 34, BASMATH, same as BASHEMATH. 1 Kin. 4. 15. BATH-HABBIM, bath-rab'-im, daughter of many. Cant. 7. 4.

BATH-SHEBA, bath'-she-bah, d. of the oath. 2 Sam. 11.3. wife of Uriah, taken by David. 2 Sam. 11; 12.

appeals to David for Solomon against Adonijah. I Kin. 1, 15.

1 M.H. J. 15. intercedes with Solomon for Adonijah. 1 Kin, 2.19. BATH-SHTA, bath'shoo-ah. 1 Chr. 3. 5. BATAI, ta'vai. Neh. 3. 18. BAZLITH, baz'-lith, a making naked (?). Neh. 7. 54. BAZLITH, baz'-loth, same as BAZLITH. Ezra 2. 52. BEALIAL, be'-al-i'-ah, whom Jehovah rules. 1 Chr. 12, 5,

Braloth, be-a'h-loth, citizens (?), plural of Baa-iah. Josh. 15, 24. Bebai, be-bai. Ezra 8, 11.

BEBLIAD be-Dai. Ezra 8.11.
BECHIER, be-Ker, a young camel. Gen. 46.21.
BECHIER, be-Ker, a young camel. Gen. 46.21.
BECHIER, be-Kor'-ath, offspring of the first birth. 1 Sam. 9.1.
BEDAN, be'-dad, separation, part. Gen. 36.35.
BEDAN, be'-dan, son of Dan (?). 1 Sam. 12.11.
BEDEIAH, be-di'-ah. Ezra 10.35.
BELLIADA, be-ell'-ya-dah', whom Baal has known.
1 Chr. 14.7.
BELLIADA, Be-ell'-ya-dah', whom Baal has known.

BEELZEBUB, be-el'-ze-bub', same as BAALZEBUB, Matt. 10. 25. prince of devils. Matt. 12, 24; Mark 3, 22; Luke 11. 15.

prince of devils. Matt. Iz. 22; mark a. 22; mare 11. 15.
Christ's miracles ascribed to. Matt. 12. 24, &co.
Beer, be-er, a well. Num. 21. 16.
Beera, be-er, a well. Num. 21. 16.
Beera, be-er-ah, same as Beer. 1 Chr. 5. 6.
Beer.-be-er-ah, same as Beer. 1 Chr. 5. 6.
Beer.-blim, be-er-el'-im, well of heroes. Is. 15. 8.
Beera, be-er-din, man of the vs. Gen. 26. 34.
Beeran, be-er-din, man of the vs. Gen. 26. 34.
Beeran, be-er-oth, wells. Josh. 9. 17.
Beeranther, be-er-oth-ite, a native of Beeroth.
2 Sam. 23. 37.
Beer-shea, be-er-she-bah, well of the cath.
Abraham dwells at. Gen. 21. 14.
Jacob comforted at. Gen. 46. 1.
Elijah flees to. 1 Kin. 19. 3.
Bensh-terah, be-esh'-te-rah, house or temple of Astarte (?). Josh. 21. 21.
Behemote, be-be'-moth, the water-ox. Job 40. 15.
Dekah, be'-krh, part, hall. Ex. 38. 26.

BEL, bel, another form of BAAL, an idol. Is. 46.1: Jer. 50. 2.

Jer. 50. 2. Bella, be'-lah, destruction. Gen. 14. 2. Bellat, be'-lah, same as Bella. Gen. 46, 21. Bellattes, be'-la-ites, descendants of Bella. Num. 26, 38,

BELLIAL, be'-li-al, worthless, men of, wicked men so called. Deut. 13.13; Judg. 19.22. sons of. 1 Sam. 10. 27.

BELSHAZZAR, bel-shaz'-ar, Bel protects. Dan. 5. 1.

BEISHAZZAR, bel-shaz'-ar, Bel protects. Dan, 5. 1, his profane feast, warning, and death. Dan, 5. BEITESHAZZAR, bel'-te-shaz'-ar, preserve his life. Daniel so named. Dan. 1, 7; 4. 8, &c. BEX, ben, son. 1 Chr. 15. 18. BEXALM, ben-ai'-ah, whom Jehovah has built. 2 Sam, 8, 18, valiant acts of. 2 Sam, 23, 20; 1 Chr. 11, 22; 27, 5. proclaims Solomon king. 1 Kin. 1, 32. slays Adonjah, Joah, and Shimel. 1 Kin. 2, 25—46, EE:-AMMI, ben'-am'-i, son of my own kindred. Gen. 10 38.

BEN-AMMI, I Gen. 19. 38. BENE-BERAK, be-ne'-be-rak', sons of Barak, or of lightning. Josh. 19. 45.
BENE-JAAKAN, be-ne-ja'-ak-an, s. of Jaakan.

Num. 33, 31, BEN-HADAD, ben-ha'-dad, s. of Hadad. king of Syria, his league with Asa against Baasha.

1 Kin. 15, 18

1 Kin. 15, 18,
—wars with Ahab. 1 Kin. 20.
baffled by Elisha. 2 Kin. 6, 8.
besieges Samaria. 2 Kin. 6, 24; 7.
slain by Hazael. 2 Kin. 8, 24; 7.
son of Hazael, wars with Israel. 2 Kin. 13,
3, 25, See Jer. 40, 27; Amos 1. 4
BEN-HAIL, ben-ha'-yli, son of the host. 2 Chr. 17, 7.
BEN-HANAN, ben-ha'-nan, s. of one who is gracious. 1 Chr. 4, 20,
BENING, be-ni'-noo, our s. Neh. 10, 13,
BENJAMIN, ben-fia-min, s. of the right hand, i.e.
fortunate. Gen. 35, 18,
(first named Ben-oni, "son of my sorrow"), (first named Ben-oni, "son of my sorrow"), Patriarch, youngest son of Jacob, his birth at Beth-lehem. Gen. 35, 16, goes into Egypt. Gen. 43, 15.

goes into Egypt. Gen. 43, 15. Joseph's stratagem to detain. Gen. 44, Jacob's prophecy concerning. Gen. 49, 27, HIS DESCENDANTS. Gen. 46, 21; 1 Chr. 7, 6, twice numbered. Num. 1, 36; 26, 38, blessed by Moses. Deut. 33, 12, their wickedness chastised. Judg. 20; 21, the first king chosen from. 1 Sam. 9; 10, support the house of Saul. 2 Sam. 2, afterwards adhere to that of David. I kin J. 45 and 10 and

afterwards adhere to that of David. 1 Kin. 12.21: 1 Chr. 11. the tribe of Paul. Phil. 3. 5. See Ps. 68. 27; Ezek.

the fribe of radi. Fill. 5.5. See Fs. 55. 21; EZEK. 48. 32; Rev. 7. 8. BENJANITE, ben'-iam-ite, a man of the tribe of Benjamin, Judg. 20, 35. BENO, ben-o', bis son. 1 Chr. 24. 26. BEN-501, be'n-o'-ni, s. of my sorrow. Gen. 35. 18. BEN-ZOHETH, ben-zo'-heth, s. of Zoheth. 1 Chr.

4, 20, BEON, be'-on, contracted from BAAL-MEON. Num. 32.3.

BEOR, be'-or, Gen. 36, 32
BERA, be'-rah, Gen. 14. 2
BERACHAR, be'-rak-ah, blessing, 1 Chr. 12, 3.
valley of, why so named, 2 Chr. 20, 26.
BERACHAR, be'-rak-ah, whom Jehovah hath
blessed, 1 Chr. 6, 20,
BERACHIAR, be'-rak-ah, whom Jehovah created, 1
Chr. 3, 21.
BEREA, be-re'-ah, and preaches at. Acts 17, 10.
people "more noble." Acts 17, 11.
BERECHAR, be'-rek-'ah, same as BERACHIAH,
1 Chr. 3, 20,
BEREA, be'-red, hail. Gen. 16, 14,
BEREL, be'-rd, man of the well. 1 Chr. 7, 38,

BERIAH, be-ri'-ah, in evil (?). Gen. 46. 17. BERIATES, be-ri'-ites, descendants of Beriah. Num. 26, 44,

BERITES, ber'-ites, 2 Sam. 20. 1

BERITH, be'-rith, a covenant, Judg. 9, 46. BERNICE, ber-ni'-see, Victoria. Acts 25, 13. BERODACH-BALADAN, be'-ro-dak-bal'-a-dan, Berodach (same as MERODACH) has given a son.

Kin. 20. 12.

BEROTHAH, be-ro'-thah, wells. Ezek. 47, 16, BEROTHAH, be-ro'-thai, my wells. 2 Sam. 8, 8, BEROTHITE, be-ro'-thite, same as BEROTHITE. 1 Chr. 11. 39.

BESAI, be-sai, sword (?), or victory (?). Ezra 2. 49. BESODEIAH, be'-sod-i'-ah, in the secret of Jehovah.

Neh. 3. 6.

Neh. 3. 6.
BEFOR, be'sor, cool. 1 Sam. 30, 9.
BEFAH, be'-tah, confidence. 2 Sam. 8, 8.
BEFEN, be'-ten. Josh. 19, 25.
BEFBABLRA, beth-ab'-sr-ah, house of passage, place where John haptized. John 1. 28.
BEFB-ANATH, beth'-an-ath, eeho. Josh. 19, 38.
BEFB-ANATH, beth'-an-oth. Josh. 15, 59.
BEFBAY, beth'-an-y, house of dates, visited by Christ, Matt. 21. 17; 28. 6; Mark 11. 1;
Luke 19, 29; John 12. 1.
Taising of Luzarus at. John 11. 18.

raising of Lazarus at, John 11. 18. assension of Christ at. Luke 24, 50. BETH-ARABAH, beth-a-ra'h-bah, h. of the desert. Josh. 15. 6.

BETH-ARAM, beth-a'-ram, h. of the height. Josh. 13. 27.

BETH-ARBEL, beth-arb'-el, h. of the ambush of God. Hos. 10, 14, BETH-AVEN, beth-a'-ven, h. of vanity (i.e. of idols).
Josh, 7. 2.

BETH-AZMAVETH, beth'-az-ma'-veth, h. of strength. Neh. 7. 28.

BETH-BAAL-MEON, beth'-ba'-al-me-on', h. of Baal-meon. Josh. 13, 17.

BETH-BARAH, beth-ba'-rah, same as EETHABARA. Judg. 7. 24.

BETH-BIREI, beth-bir'-i, house of my creation. 1 Chr. 4, 31.

Unr. 4.31.
BETH-CAR, beth'-kar, h, of pasture. 1 Sam. 7. II.
BETH-DAGON, beth-da'-gon, h, of Dagon, Josh 15.41.
BETH-DIBLATHAIM, beth'-dib-la-tha'-im, h, of the two cakes. Jer. 48. 22.
BETH-EL, beth'-el, h, of God. Gen. 12. 8.
(Luz), city of Palestine, named Beth-el by Jacob. Gen. 28. 19; 31. 13.
step built by Leoph at Gen. 35. 1

cob. Gen. 28, 19; 31, 13, altar built by Jacob at. Gen. 35, 1, occupied by the house of Joseph. Judg. 1, 22, sons of prophets resident there, 2 Kin. 2, 2, 3;

17. 28. the king's chapel. Amos 7. 13.

idolatry of Jeroboam at. 1 Kin. 12.28; 13.1. reformation by Josiah at. 2 Kin. 23.15. BETHELITE, beth-el-ite, a native of Bethel. 1 Kin. 16. 34.

BETH-EMEK, beth-e'-mek, house of the valley. Josh. 19. 27

BETHER, be'-ther, separation. Cant. 2.17. BETHESDA, beth-esd'-ah, house of mercy.

pool of, at Jerusalem, miracles wrought at. John 5. 2. BETH-EZEL, beth-e'-zel, house of firmness (?). Mic. 1. 11

BETH-GADER, beth-ga'-der, h. of the wall. 1 Chr. 2. 51.

BETH-GAMUL, beth-ga'-mool, h. of the weaned. Jer. 48, 23,

BETH-HACCEREM, beth'-hak-er'-em, h. of the vine-yard. Neh. 3. 14. BETH-HARAN, beth-ha'-ran. Num. 32, 36. BETH-HOGLAH, beth-hog'-lah, h. of the partridge.

Josh, 15, 6, BETH-HORON, beth-ho'-ron, h. of the hollow. Josh. 10, 10,

BETH-JESIMOTH, beth-je-shim'-oth, h. of the de-serts. Num. 33, 49.

BETH-LEBAOTH, beth'-le-ba'-oth, house of lionesses, Josh, 19.6, BETH-LEHEM, beth'-le-hem, h, of bread. Gen. 35.10. BETH-LEHEM EPHRATAH, beth'-le-hem ef'-ra-tah, B. the fruitful (?).

(originally Ephratah), Naomi and Ruth return to. Ruth 1-4.

to. Ruth 1—2.

David anointed at. 1 Sam. 16. 13; 20. 6.
well of. 2 Sam. 23. 15; 1 Chr. 11. 17.

Christ's birth at. Matt. 2. 1; Luke 2. 4; John
7. 42; predicted. Mic. 5. 2 (Ps. 132. 5, 6).
babes of, slaim. Matt. 2. 16.

BETILEHEMITE, beth-le-hem-ite a man of Deth-

lehem. 1 Sam. 16. 1

BETH-LEHEM-JUDAH, beth'-le-hem-joo'-dah, B. of Judah. Judg. 17. 7.

BETH-MAACHAH, beth'-ma'-ak-ah, house of Mas-ehah. 2 Sam. 20. 14.

BETH-MARCABOTH, beth'-mar'-kab-oth, h. of chariots. Josh. 19.5. BETH-MEON, be'th-me-o'n, h. of habitation. Jer. 48, 23,

BETH-NIMRAH, beth'-nim'-rah, h. of sweet water. Num. 32, 36

BETH-PALET, beth'-pa'-let, h. of escape, or of Pelet. Josh, 15, 27. Beth-Pazzez, beth'-paz'-ez, h, of dispersion. Josh, 19, 21,

BETH-PEOR, beth'-pe'-or, temple of Peor. Deut. 3.

BETHPHAGE, be'th-fa gee, house of unripe figs. Matt. 21, 1. BETH-PHELET, beth'-fe'-let, same as BETH-PALET. Neh. 11, 26,

BETH-RAPHA, beth'-ra'-fah, house of Rapha. 1 Chr. 4. 12. BETH-REHOB, beth'-re'-hob, h. of Rehob. Judg.

18.28.
BETHSAIDA, beth'-sai'-dah, h. of fishing.
Beth'-sai'-dah, h. of fishing.
Peter, and 18. 28.

of Galliee, native place of Philip, Pet Andrew. Mark 6, 45; John 1. 44; 12, 21. blind man cured at. Mark 8, 22. condemned for unbelief. Matt. 11, 21.

Christ feeds the five thousand at. Luke 9, 10—17. BETH-SHAN, beth'-shan', h. of rest. 1 Sam. 31, 10. BETH-SHEAN, beth'-she'-an, same as BETH-SHAN, Loch 17, 11 Josh. 17, 11,

BETH-SHEMESH, beth'-she'-mesh, house of the sun. Josh. 15, 10, men of, punished for looking into the ark. 1 Sam. 6. 19.

great battle at. 2 Kin. 14. 11.
BETIISHEMITE, beth'-shem'-ite, a native of Beth-shemesh. 1 Sam. 6. 14.

BETH-SHITTAH, beth'-shit'-ah, house of acacias, Judg. 7. 22.

BETH-TAPPUAH, beth'-tap-or'-ah, h. of apples. Josh. 15, 53,

BETHUEL, beth'-oo-el, h. of God. Gen. 22. 22.
BETHUL, beth-ool', same as BETHEL (?). Josh. 19. 4.
BETH ZUE, beth'-zoor', house of the rock. Josh. 15, 58,

BETONIM, be-to'-nim, pistachio nuts. Josh. 13. 26. BEULAR, be-ool'-sh, married. Is. 62. 4. BEZAI, be'-zai. Ezra 2. 11. the shadow of God (?). BEZAILEL, be-zai'-e-el, in the shadow of God (?). constructs the tabernacle. Ex. 31. 2; 33. 30; 36—

38. BEZER, be'-zek, lightning (?). Judg. 1, 4. BEZER, be'-zer, ore of precious metal. Deut. 4, 43. BICHER, bis'-ri, young. 2 Sam. 20. 1. BIDKAR, bid'-kar, cleaver (?). 2 Kin, 9, 25. BICHEA, big'-thah. Esth. 1.10. BIOTHAN, big'-than, given by God.

and Teresh, their conspiracy against Ahasuerus. Esth. 2, 21. BIGTHANA, big-thah'-nah, same as BIGTHAN. Esth.

6. 2. BIGVAI, big'-vai. Ezra 2. 2. BILDAD, bil'-dad, son of contention (?). Job 2. 11. his answers to Job. Job 8; 18; 25.

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T T T

BIL BILEAM, bil'-e-am, same as Balaam (?), or IB-LEAM (?), 1 Chr. 6.70.
BILGAH, bil'-gal, cheerfulness, 1 Chr. 24.14.
BILGAH, bil'-gal, same as BILGAH. Neh, 10.8.
BILHAH, bil'-hah, modesty. Gen. 29.29.
Lacob's children by. Gen. 30.5.
BILHAN, bil'-han, modest. Gen. 38.27.
BILSHAN, bil'-han, modest. Gen. 38.27.
BILSHAN, bil'-han, and Lacob's Chr. Ezra 2.2.
BILHAL, bil'-he-ah. 1 Chr. 7.33.
BINEA, bil'-ne-ah. 1 Chr. 7.33.
BINNL, bil'-co-1, a building. Ezra 8.33.
BINSLA, bil'-shah, Gen. 14.2.
BILZANIR, bil'-za-vih, wounds (?). 1 Chr. 7.31. EIRSHA, bir'-shab. Gen. 14.2
BIEZAVITH, bir'-Za-vith, wounds (f). 1 Chr. 7.31.
BISHLAM, bish'-lam. Ezra 4.7.
BISHLAM, bish'-lam. Ezra 4.7.
BISHLAM, bish'-lam. Exra 4.7.
BISHLAM, bish'-lam. A broken place. 2 Sam. 2.29.
BITHNON, bith'-ron, a broken place. 2 Sam. 2.29.
BITHNNIA, bi-hin'-yah. Acts 16.7.
BIZIOTILIA, biz-joit'-jah, contempt of Jehovah.
Josh. 15.28.
BIZIILA biz-thab. Esth 1.10 BIZTHA, biz'-thah. Esth. 1, 10. BIASTUS, blast'-us, a shoot. Acts 12, 20. BLASTUS, blast-uls, a shoot. Acts 12. 20.
BOANEGES, bo-d-ne-r-jes, sons of thunder.
James and John surnamed by Christ. Mark 3. 17.
BOAZ, bo-d-z, fleetness. Ruth 2.1.
his conduct towards Ruth. Ruth 2; 3; 4.
ancestor of David and Christ. Ruth 4. 17, 22;
Matt 1.5-16; Luke 3, 23, 32.

Authorist Joseph Strength and stebility, millers Matt. 1.5—16; Luke 3, 23, 32,
— and Jachin (strength and stability), pillars of the temple. 2 Chr. 3, 17.
BOCHERL, bok-ke-roo, firstborn (9), 1 Chr. 8, 38, 180cHRL, bok-ke-roo, firstborn (9), 1 Chr. 8, 38, 180cHRL, bok-ke-roo, firstborn (2), 1 Chr. 8, 38, 180cHR, bok-ke-roo, angel at, Judg, 2, 1, 1814 P. 180cHR, bok-ban, thumb (9), 180ch, 15, 6, 180cA, 180cHR, bok-kath, stony, elevated ground, 2 Kin, 23, 180ch, 180

RISIOR, Do'Ser, Greek and Aramaic form of BEOR. 2 Pet. 2.15.* BOZEZ, bo'-2ez, shining. 1 Sam. 14.4. BOZKATH, boz'-kath, same as BOSCATH. Josh. 15.

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BORDAH, boz'-rah, sheepfold. Gen. 36, 33,
prophecies concerning. Is. 34, 6; 63, 1; Jer. 48,
24; 49, 13; Amos I. 12.

BURKI, book'-i, wasting. Num. 34, 22.
BURKIAH, book'-jah, wasting from Jehovah. 1
Chr. 25, 4.
BUL, bool, rain. 1 Kin. 6, 38.
BUNAII, boon'-ah, prudence. 1 Chr. 2, 25.

BUNNI, boon'-i, built. Neh. 9, 4.
BUZ, booz, coutempt. Gen. 22, 21.
BUZITE, booz'-ite, a descendant of Buz. Job 32, 2.

Cabbon, kab'-on, cake. Josh. 15, 40. Cabul, cab'-bool, displeasing (?). Josh. 19, 27. Cæsar, see'-zar. Matt. 22, 17. Augustus. Luke 2. 1. Tiberius. Luke 3. 1. Claudius, time of dearth. Acts 11. 28.

Paul visits. Acts 21, 8, Paul sent to Felix there. Acts 23, 23, Calaphas, kai a-fas, depression (?).

high priest, prophesies concerning Christ. John

11. 49. his counsel. Matt. 25. 3. his counsel. Matt. 25. 3. he gendemus Him. Matt. 26. 65; Mark 14. 63; Luke 22. 71. CAN, kane, possession. Gen. 4. 1. Josh. 15. 57. his roger. Gen. 4. 8. 1 John. 3. 12.

CAIN-cont. his punishment. Gen. 4. 11; Jude 11. his punishment. Gen. 4. 11; Juda 11.
GAINAN, Kay'-nan, possessor. Gen. 5. 9.
GAIAH, Ka'-lah. Gen. 10. 11.
GAICOL, Kal'-kol. 1 Chr. 2. 6.
CALEB, Ka'-leb, a dog.
faith of. Num. 13. 30; 14. 6.
permitted to enter Canaan. Num. 28. 65; 32, 12; Deut. 1. 36. his request. Josh. 14. 6.

his possessions. Josh 15, 13. gives his daughter to Othniel to wife. Judg. 1. 13. CALEB-EPHRATAH, ka'-leb-ef'-rat-ah, C. the fruit-ful. 1 Chr. 2, 24. CALNEH, kal'-nay. Gen. 10, 10. CALNO, kal'-np, same as CALNEH, Is. 10, 9.

Calvary, kal'-va-ry, skull. Luke 23.33. Camox, ka'-mon, abounding in stalks. Judg. 10.5. Cana, ka'-nah. Christ turns water into wine at. John 2. Christ turns water into wine at. John 2. nobleman visits Christ at. John 4.47. Canan, ka'-na-an, low region. Gen. 9.18. land of. Ex. 23.31; Josh. 1.4; Zeph. 2.5. promised to Abraham. Gen. 12.7; 13. 14; 17. 8. inhabitants of. Ex. 15. 15. their wigkedness at Sodom and Gomorrah. Gen.

13. 13; 19. 13. 13; 19.

Escalites not to walk in the ways of. Lev. 18.
3, 24, 30; 29. 23.
daughters of. Gen. 28. 1, 6, 8.
language of. 18. 19. 18.
kingdoms of. Fs. 135. 11.
king of. Judg. 4, 2, 23, 24; 5, 19.
wars of. Judg. 3, 1.
dwalling of Alvahem in. Gen. 12, 6. Issae and

Gen. 12, 6. Isaac and

dwelling of Abraham in, Gen. 12, 6. Isaac and Jacob. Gen. 28. Esau. Gen. 36. Joseph. Gen. allotted to children of Israel. Josh. 14. the spies visit, and their report. Num. 13. Moses sees, from Pisgah. Num. 27. 12; Deut. 3. 27; 34. 1.

a son of Ham, grandson of Noah, cursed on account of his father's mockery of Noah.

Gen. 9, 25. CANAANITE, ka'-na-an-ite, a zealot. Mark 3.18. CANAANITES, ka'-na-an-ites, inhabitants of Ca-naan. Judg. 1.1.

ANANITESS, ka'-un-an-ite-ess, feminine of pre-ceding. 1 Chr. 2. 3. CANDACE, kan'-da-see, Queen of Ethiopia, Acts 8.27. CANDACE, kan'-ay, probably same as CALNEH, Ezek.

27. 23.

24, 23.

CAPERNAUM, ka-per'-na-um, eity of consolation (?).

Christ dwells at. Matt 4, 13; John 2, 12, preaches at. Matt. 4, 17; Mart 1, 21. miracles at. Matt. 8, 5; 17, 24; John 4, 46; 6, 17, paralles at. Matt. 13, 18, 24; Mark 4. condermed for impenitence. Matt. 11, 23; Luke 10, 15, CAPHTHORIM, kaf'-thor-im, same as CAPHTORIM.

1 Chr. 1, 12 1 Chr. 1, 12, CAPHTOR, Kaff-tor. Deut. 2, 23. CAPHTORIM, kaff-tor-lin, inhabitants of Caphtor. Gen. 10, 14. CAPPADOCIA, kapf-ad-of-sha. Acts 2, 9; 1 Pet. 1, 1. CARCAS, Kaff-kas. Esth. 1, 10. CARCESNISH, kaff-kem-ish, fortress of Chemosh.

Jer. 46, 2, CAREAR, ka-re'-ah, bald. 2 Kin. 25, 23. CARMEL, karm'-el, park. Josh 12, 22. Kabal's conduct to David at. 1 Sam. 25. mount, Elijah and the prophets of Baal. 1 Kin. 18.

her child restored to life by Elisha. 2 Kin. 4.34. CARMELITE, karm'-el-ite, a native of Carmel. 1 Sam. 30. 5.

CARMELITESS, karm/-el-ite-ess, feminine of pre-ceding. 1 Sam. 27. 3.

the Shunammite woman goes to Elisha at. 2 Kin.

CARMI, karm'-i, a vine-dresser. Gen. 46. 9. CARMITES, karmi-ites, descendants of Carmi, Num. 26. 6. 28.6, Karp'-ns, fruit (?). 2 Tim. 4.13.
CARPER, kar'-shen-ah. Eshh. 1.14.
CASHHA, kar'-shen-ah. Eshh. 1.14.
CASHHA, kas-sif'-yah, silver (?). Ezra 8, 17.
CASLHIV, kas'-loo-him. Gen. 10.14.
CASTOR, Kas'-tor.
and Pollux, Pau'l's shp. Acts 28, 11.
CENON, Keed'-ron, same as KIDRON. John 18, 1.
CENORHEA, ken'-kre-ah, millet, small pulse.
Paul shaves his head at. Acts 18, 18. Paul shaves his head at. Acts 18, 18 seaport of Corinth, church there. Rom. 16. 1. CEPHAS, Kec-1as.
(Peter), a stone. John 1, 42; 1 Cor. 1, 12; 3, 22; 9, 5; 15, 5; Gal. 2, 9. See PETER.
CHALCCL, kal'-kol, same as CALCOL. 1 Kin. 4, 31.
CHALDEANS, kal'-de'-ans, inhabitants of Chaldea, afflict Joh. Joh 1.17.
Lesiege Jerusalem. 2 Kin. 24, 2; 25, 4; Jer. 37—39 wise men of, preserved by Daniel. Dan. 2, 24, prophecies concerning. ls. 23, 13; 43, 14; 47, 1; 48, 14; Hab. 1, 5. CHALDEES, kal-dees', same as preceding. Gen. 11, 28, CHANAAN, ka'-na-an, another form of Canaan. Acts 7.11. CHARASHIM, kar'-ash-im, craftsmen. 1 Chr. 4.14. CHARCHEMISH, same as CARCHEMISH. 2 Chr. 35. CHARRAN, kar'-an, same as HARAN. Acts 7. 2. CHERAR, ke'-bar, great (?). the river, Ezekiel's visions at. Ezek 1; 3. 15; 10, 15. CREMONLAGMER, ke-dor'-la-o'-mer, glory of Laomer (?).

Elam, takes Lot prisoner, but subdued by Alvam. Gen. 14.

CHELIA, ke'-lal, completion. Ezra 10. 30.

CHELIA, ke'-loo. Ezra 10. 35.

CHELIA, ke'-oob. bird-trap. 1 Chr. 4. 11.

CHELUBA, kel-oo'-bai, same as Calen. 1 Chr. 2. 9.

CHEMARINS, kem-all-rims, persons dressed in black attire. Zeph. 1.4.

CHEMOSH, keem-osh, subduer. pod of Mozb. Num. 21. 22; Judg. 11. 24; Jer. 48. 7, 13. 4by Solomon. 1 Kin. 11. 7.

CHENANI, ke-na'-an-al, probably fem. of Camaan. 1 Kin. 22. 11.

CHENANI, ke'-nan'-d', probably same as CHE-CHEDORLAOMER, ke-dor'-la-o'-mer, glory of Lao-CHENANI, ke'-nane'-i, probably same as CHE-NANIAH. Neh. 9. 4. MANIAH: 1861. 19.3. (IENANIAH, Ked-nun-l'ah, whom Jehovah supports 1 Chr. 15, 22 (IEPHAR-HAMMONAI, ke-far'-hah-am'-on-ai, village of the Armonites. Josh. 18, 24. (IEPHHRAII, ke-fi'-rah, same as CAPRAE, Josh, 9. 17. CHERAN, ke'-ran. Gen. 36, 26. CHERETHIMS, ke'-reth-ims, Cretans (?). Ezek. 25. CHERETHITES, ke'-reth-ites, probably same as precedim: 2 Sam. 8.18.
(and Pelethites, David's guard. 2 Sam, 15. 18.
CHERIPH, ke'-rith, gorge (?). 1 Kin. 17. 3.
CHERUR, cher'-ub, blessing (?), strong (?). Ezra CHERUMM, cher'-cob-im, plural of CHERUE. in garden of Eden. Gen. 3, 24. for the m-rcy seat and the temple. Ex. 25. 18; 31, 7; 1 kin. 6, 23; 2 Chr. 3, 10; Ps. 80. 1; Ezek. 41. 18. EZEK. 41, 18.
EZEK. 11, 10.
ERESALOY, Ke-sah'-lon, hope. Josh. 15, 10.
CHESALOY, Ke-sah'-lon, hope. Josh. 15, 10.
CHESED, Ke'-sed, conqueror (7).
CHESEL, Ke'-sil, a fool. Josh. 15, 30.
CHESEL, Ke'-sil, a fool. Josh. 15, 30.
CHESEL, Ke'-zil, false. Gen. 38, 5.
CHEZIR, Ke'-zil, false. Gen. 38, 5.
CHEZIR, Ke'-don, favelin. 1 Chr. 13, 9.

CHILEAR, kil'-e-ab, probably another form of CA-LER. 2 fam. 3. 3. CHILLON, kil'-yon, wasting away. Ruth 1. 2. CHILMAR, kil'-mad. Ezek, 27. 23. CHILMAR, kim'-ham, longing. 2 Sam. 19. 37. CHINMERTH, kin'-e-reth, a lyre. Josh. 19. 33. CHINNEROTH, kin'-er-oth, plural of CHINNERETE, Josh 1.9. 1. Josh 1.9. 1. CHINDEROID, ...
Josh. 11. 2.
CHOS, ki'-os. Acts 20. 15.
CHISLET, kis'-lew. Neh. 1. 1.
CHISLET, kis'-loy, confidence, hope. Num. 34, 21.
CHISLO, kis'-loy, confidence, hope. Num. 34, 21. CHISLOT, AIS-Joh, Collinetter, hope. Avilla, 52, 21. CHISLOTH-TAROR, kis'-loth-ta'-bor, fishks (?) of Tabor. Josh. 19, 12. CHITTIM, kit'-im, probably Cyprus. Frophecies of. Num. 24, 24; 1s. 23, 1, 12; Dan. 11. 30. CHIUN, ki'-oon, image. Amos 5. 28. CHLOE, klo'-ee. 1 Cor. 1. 11. CHOE-ASHAN, kor-ash'-an, smoking furnace. 1 Sam. 20, 30, CHORAIN, ko-ra'-zin. Matt. 11. 21. CHOZEDA, ko-ze'-tah, deceiver. 1 Chr. 4. 22. CHRIST, the anointed. See Subject-Index, p. 42. CHUE, choob. Ezek. 30. 5. CHUN, choon, establishment. 1 Chr. 18.8. CHUSHAN-RISHATHAM, koosh'-an-rish-a-tha'-im. Oppresses Israel. Judg. 3, 8, 9, 10. CHUZA, koo'-zah. Luke 8, 3. CHACLA, si-lish'-ya. discibles there. disciples there. Acts 15, 23, 41. the country of Paul. Acts 21, 39; Gal. 1, 21. Paul born at Tarsus in. Acts 22, 3. INNEROTH, kiu'-er-oth, same as CHINNEROTH. chief captain, rescues Paul. Acis 21. 31; 22. 24; 23, 10, sends him to Felix. Acts 23, 26, CLEMENT, klem'-ent. fellow labourer of Paul. Phil. 4. 3. CLEONAS, kle'-op-as, either a shortened form of Cleonatros, or a Greek form of Alpheus. a disciple, Luke 2-1.18. See EMMATS, CLEOPIAS, kle'-of-as, protably same as preceding. John 19.25. CNIDUS, kni'-dus, nettle (?). Acts 27. 7. COL-ноžен, kol-ho'-zeh, every one that seeth. Neh. 3. 15. Colosse, ko-los'-ee. brethren at, encouraged and warned. Col. 1; 2. exhorted to holiness. Col. 3; 4. COLOSSIANS, ko-los-yans, people of Colosse. CONANIAH. 2 Chr. 35. 9, same as CONONIAH. CONIAH, ko-ni'-ah, contracted from Jeconiah. Jer. 22. 24. CONONIAH, kon-on-l'-ah, whom Jehovah has set up. 2 Chr. 31. 12. Paul sails to. Acts 21. 1. Cone, ko'-re, Greek form of Konan. Jude 11. CORINTH, kor-inth.
Paul and Apollos at. Acts 18; 10, 1.
CORINTHIANS, kor-inth-yans, inhabitants of Corinth. Acts 18. 8. their divisions, &c., censured. 1 Cor. 1; 5; 11. their faith and graces. 2 Cor. 3 instructed concerning spiritual gifts. 1 Cor. 14; and the resurrection. 1 Cor. 15. exhorted to charity, &c. 1 Cor. 13; 14. 1; 2 Cor. 8; 9. their false teachers exposed. 2 Cor. 11. 3, 4, 13. Paul commends himself to. 2 Cor. 11; 12. CORNELIUS, Kor-neel'-yus. Acts 10. 1. devout centurion, his prayer answered. Acts 10. 3; sends for Peter. 10. 9; baptized, 10. 48, COSAM, Ko'-sam. Luke 3. 28.

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Coz, koz, thorn. 1 Chr. 4.8. Cozni, kos'-bi, deceitful, slain by Phineas. Num. DANIEL-cont. (Belteshazzar), with other captives, taken from Jerusalem to Babylon. Dan. 1. 3. 25, 15, 25, 16.
CRESCENS, kres'-ens, growing.
goes to Dalmatia. 2 Tim. 4, 10.
CRETE, kreet.
visited by Paul. Acts 27, 7.
CRETES or CRETIANS, kreet'-yans, inhabitants of
Crete. Acts 2, 11. Tit, 1, 12.
CRISPIS, krisp'-us, curled.
haptized by Paul. Acts 18, 8; 1 Cor. 1, 14.
CUMI, koom'-i, arise. Mark 5, 41.
CUSH, koosh, black. Gen. 10, 6.
CUSHAN, koosh, black. Gen. 10, 6.
CUSHAN, koosh, black. Gen. 10, 6.
CUSHAN, koosh, black. Gen. 10, 6. taught the learning of the Chaldeans. Dan. 1. 4. CUSHAN, koosh'-an, same meaning as CUSH. Hab. 3. 7. 3.7. CCSHI, koosh'-i, same meaning as CUSH.
3nnounces Absalom's death. 2 Sam. 18. 21.
CUTH, kooth. 2 Kin. 17. 30.
CUTHAII, kooth'-ah, same as CUTH. 2 Kin. 17. 24.
CYPRUS, Si'-prus. Acts 4. 35.
disciples there. Acts 11. 19.
Paul and Barnabas preach there. Acts 13. 4.
Barnabas and Mark no there. Acts 15. 38. Barnabas and Mark to there. Acts 15, 39, Cynexps, si-re-ne. Mart. 27, 32, disciples of. Acts 11, 20; 13, 1, Simon of. Mark 15, 21, Cynexnax, si-reen'-yan, a native of Cyrene. Acts 6. 9. CYBENIUS, si-reen'-yus, Greek form of the Roman name Quirinus. uame quirmus.
governor of Syria. Luke 2. 2.
Gyrrs, si-rus, the sun. 2 Chr. 35. 22.
king of Persia, prophecies concerning. Is. 44. 28;
45. 1. See Dan. 6. 28; 10. 1.
his proclamation for rebuilding the temple.
2 Chr. 35. 22; Ezra 1. DABBASHETH, dab-ash'-eth, hump of a camel. Josh. 19, 11 DABERATH, da'-ber-ath. Josh. 19. 12, same as DARABEH. DAGON, da'-gon, fish.
national idol-god of the Philistines, sacrificed to. Judg. 16, 23, smitten down in temple at Ashdod, 1 Sam. 5. Saul's head fastened in house of. 1 Chr. 10, 10. Dalaiah, da-lai'-ah, whom Jehovah hath deliver-ed. 1 Chr. 3. 24. DALMANUTHA, dal'-ma-noo'-thah. Mark 8. 10. DALMATIA, dal'-ma'-shah. 2 Tim, 4. 10. DALPHON, dal'-fon, proud (?). Esth. 9. 7. DAMARIS, dam'-ar-is, calf (?). Cleaves to Paul. Acts 17. 34.
DAMASCENES, dam'-as-eens', people of Damascus.
2 Cor. 11. 32. DAMASCUR, dam-ask'-us, activity (?). Gen. 14. 15. mentioned. Gen. 15. 2 subjugated by David. 2 Sam. 8. 6; 1 Chr. 18. 6. Elisias's prophecy there. 2 Kin. 8. 7. taken by Tiglath-pileser, king of Assyria. 2 Kin. 16. 9. restored to Israel by Jeroboam. 2 Kin. 14. 28. king Ahaz copies an altar there. 2 Kin. 16. 10. Paul's journey to. Acts 9; 22. 6. Paul restored to sight, and baptized there. Acts 9. 17, 18. prophecies concerning, Is. 7. 8; 8. 4; 17. 1; Jer. 49. 23; Amos 1. 3. DAN, judge. DAN, 10426.

Son of Jacob, by Rachel's handmaid. Gen. 30, 6.

TRIBE of, numbered. Num. 1, 38; 26, 42.

their inheritance. Jost. 19, 40,

blessed by Jacob. Gen. 49, 16,

blessed by Moses. Deut. 33, 22,

win Laish, and call it Dan. Judg. 18, 29,

set up idolarry. Judg. 18, 39; 1 Kin. 12, 29,

DAN-JALN, dan/-js/-an, woodland (?) Dan. 2 Sam.

DANIEL, dan'-yel, God's judge. Dan. 1. 6.

taught the learning of the Chaldeans. Dan, 1.4, will not take the king's meat of drink. Dan, 1.8, has understanding in dreams. Dan, 1.17. interprets the royal dreams. Dan, 2.4; and handwriting on wall. Dan, 5.17. made chief president by Darius. Dan, 6.2, conspired against by the princes. Dan, 6.4, idolatrous decree against, issued. Dan, 6.9; breach thereof, Dan, 6.10. breach thereof, Dan. 6. 10. cast into the lions' den. Dan. 6. 16; preservation* cast into the hons den. Dan. 6. 19; preservation in, Dan. 6. 22. his vision of the four beasts. Dan. 7, 12; ram and he-goat. Dan. 8, 3, his prayer. Dan. 9, 3, promise of return from captivity. Dan. 9, 20; 10, 10; 12, 13, 10. 10; 12: 13, man entitioned. Ezek, 14: 14, 20; 28: 3, DANNES, dan'-ites, descendants of Dan. Judg. 13: 2, DANNAH, dan'-ah. Josh. 15: 49. DANA, da'-rah, probably contracted from the next word. 1 Chr. 2: 6. DANDA, dar'-dah, pearl of wisdom (?). 1 Kin. 4: 31, DANHUS, dar'-fus, governor (?). Ezra 4: 5. DARIUS, da-ri'-us, governor (?). Ezra 4.5. decree concerning the rebuilding of the temple. Ezra 6. EZTA 6.

— (the Median) takes Babylon. Dan. 5. 31;
his decree to fear the God of Daniel. Dan. 6. 25.
DARKON, dark-on, scatterer (?). Ezra 2. 56.
DATHAN, da'-than. Num. 10. 1. DATHAN, da'-than. Num. 16. 1.
DAVID, da'-vid, beloved.
King, son of Jesse. Ruth 4. 22; 1 Chr. 2; Matt. 1,
anointed by Samuel. 1 Sam. 16. 8.
plays the harp before Saul. 1 Sam. 16. 19.
his zeal and faith. 1 Sam. 17. 25, 34.
kills Gollat faith. 1 Sam. 17. 25, 34.
kills Gollat faith. 1 Sam. 17. 26, 34.
Saul jealous of, tries to kill. 1 Sam. 18. 8, 12.
afterwards persecuted by blim. 1 Sam. 19; 20,
loved by Jonathan. 1 Sam. 18. 28; 18. 11.
overcomes the Philistines. 1 Sam. 18. 27; 19. 8.
flees to Naioth. 1 Sam. 19. 18.
eats of the shewbread. 1 Sam. 21; Ps. 52; Matt.
12. 4. 12. 4. fices to Gath, and feigns madness. 1 Sam. 21. 10, 13; Ps. 34; 56. dwells in the cave of Adullam. 1 Sam. 22; Ps. 63; 142. -63; 142, escapes Saul's pursuit. 1 Sam. 23; Ps. 57, twice spares Saul's life. 1 Sam. 24, 4; 25, 5, his wrath against Nabal appeased by Abigail. 1 Sam. 25, 23, dwells at Ziklag. 1 Sam. 27, dismissed from the army by Achish. 1 Sam. 29, observies that Ampleiting and rescue the appearance. chastises the Amalekites, and rescues the cap-tives. 1 Sam. 30. 16. kills messenger who brings news of Saul's death. 2 Sam. 1, 15. laments the death of Saul and Jonathan. 2 Sam. 1. 17. becomes king of Judah. 2 Sam. 2.4, forms a league with Abner. 2 Sam. 3.13, laments Abner's death. 2 Sam. 3.31, avenges the murder of Ish-bosheth. 2 Sam. 4.9, becomes king of all Israel. 2 Sam. 5.3; I Chr. 11, his victories. 2 Sam. 2; 5; 8; 10; 12, 29; 21, 15; I Chr. 18–20; Ps. 60. brings the ark to Zion. brings the ark to Zion. brings the ark to Zion. 16; I Chr. 13; 15, his psalms of thanksgiving. 2 Sam. 22; I Chr. 16, 7; Ps. 18; 103; 105. Michal despises him for dancing before the ark. 2 Sam. 6, 20. reproves her. 2 Sam. 6, 21. becomes king of Judah. 2 Sam. 2. 4 2 Sam. 6, 20, reproves her. 2 Sam. 6, 21. desires to build God a house. 2 Sam. 7, 2; and is forbidden by Nathan. 1 Chr. 17, 4. God's promises to him. 2 Sam. 7, 11; 1 Chr. 17, 10. his prayer and thanksgiving. 2 Sam. 7, 18; 1 Chr. 17, 16.

DAVID-cont. his consideration for Mephibosheth. 2 Sam. 9. his sin concerning Bath-sheba and Uriah. 2 Sam. 11; 12

repents at Nathan's parable of the ewe lamb. 2 Sam. 12; Ps. 51. Absalom conspires against. 2 Sam. 15; Ps. 3. Ahithophel's treachery against. 1 Sam. 15. 31;

16; II.
Shimei curses. 2 Sam. 16. 5; Ps. 7.
Barzillai's loyalty. 2 Sam. 17. 27.
grieves over Absalom's death. 2 Sam. 18. 33; 19. 1.
returns to Jerusalem. 2 Sam. 19. 15.
pardons Shimei. 2 Sam. 19. 16.
Shela's conspiracy against. 2 Sam. 20.
atones for the Gibeonites. 2 Sam. 21.
his mighty men. 2 Sam. 23. 8; 1 Chr. 11. 10.

tempted by Satan, numbers the people. 2 Sam. 24; 1 Chr. 21.

regulates the service of the tabernacle. 1 Chr. 23-26.

exhorts the congregation to fear God. 1 Chr. 28. appoints Solomon his successor. 1 Kin. 1; Ps. 72. his charge to Solomon. 1 Kin. 2; 1 Chr. 28. 9; to build a house for the sanctuary. 1 Chr. 22. 6; 28, 10,

28.10.
his last words. 2 Sam. 23.
his death. 1 Kin. 2; 1 Chr. 29. 26.
the progenitor of Christ. Matt. 1, 1; 9.27; 21. 9;
comp. Ps. 110, with Matt. 22. 41; Luke 1, 32;
John 7. 42; Acts 2. 25; 13. 22; 15. 15; Rom. 1, 3;
2 Tim. 2. 8; Rev. 5. 5; 22. 10,
prophecies concerning. Ps. 59; 132; Is. 9, 7; 22.
22; 55. 3; Jer. 30. 9; Hos. 3. 5; Annos 0. 11.
DEBIR, de-beef', a recess. Josh. 10. 3.
DEBORAH, deb'-or-ah, bee.
the prophetess index and delivers Israel. Judg. 4.

the prophetess judges and delivers Israel. Judg. 4.

her song. Judg. 5.

Rebekah's nurse, death of. Gen. 35, 8.

DECAPOLIS, de-ka'-pol-is, ten cities. Matt. 4, 25.

DEDAN, de'-dan. Gen. 10, 7.

DEDANIM, de-dah'-nim, inhabitants of Dedan. Is.

DEHAVITES, de'-hav-ites. Ezra 4.9. DEKAR, de'-kar, piercing. 1 Kin. 4.9. DELAIAH, de-lai'-ah, whom Jehovah has freed. 1 Chr. 24.18.

DELILAH, de-li'-lah, delicate. Judg. 16. 4 DEMAS, de'-mas, probably same as following. Col.

4.14.
DEMETRIUS, de-me'-tri-us, belonging to Demeter.
silversmith. Acts 19, 24.
disciple. 3 John 12.
DEBER, der'-bee, jumiper (?). Acts 14. 6.
DEUEL, doo'-el, the same as REVEL (?). Num.1.14.
DEUTERONOMY, a recapitulation of the law.
DIANA, dian'-ah.

of Ephesians, tumult concerning. Acts 19. 24. DIBLAIM, dib-la-tim, two cakes. Hos, 1. 3. DIBLATHAIM, dib-la-thah'-im, same as DIBLAIM. Num. 33. 46.

DIBLATH, did'-lath, supposed to be the same as RIBLAH. Ezek. 6. 14. DIEON, di'-bon, wasting. Num. 21. 30. DIEON_CAD, di'-bon-gad', wasting of Gad. Num.

33. 45.

33, 45.

DIBRI, dib'-ri, eloquent, Lev. 24, 11.

DIDYRUS, did'-im-us, twin. John 11. 16.

(Thomas). John 20. 24.

DIKLAH, dik'-lah, a palm tree. Gen. 10, 27.

DIKAN, di'-e-an, cucumber field (?). Josh. 15. 38.

DIMARH, dim'-nah, dunghill. Josh. 21. 35.

DIMON, di'-mon, same as DIHON. 18. 15. 9.

DIMONAH, di-mo'-nah, probably same as preceding, Josh. 15. 22.

DIAMA, di'-nah, vindicated.

Jacob's daughter. Gen. 30. 21; outraged by Shechem, Gen. 34. 2; avenged by Simeon and Levi, Gen. 34. 25.

DINAITES, di'-na-ites. Ezra 4.9. DINHABAH, din'-hab-ah. Gen. 36.32.

DIONYSIUS, dit-o-nis-yus, belonging to Dionysus, the Arcongsilo, telieves. Acts 17. 34. DIOTHEPRES, di-of-ref-ces, nourished by Zeus, loveth preeminence. 3 John 9. DISHAN, di-shun, antelope (?). Gen. 36. 28. DISHON, di-shun, same as preceding. Gen. 30. 21. DIZAILA, df-722-lna), a place abounding in goid (?).

Deut. 1. 1.

DODAI, do'-dai, loving. 1 Chr. 27. 4. DODANM, do'-dah-nim. Gen. 10. 4. DODAYAH, do'-dah-vah, love of Jehovah. 2 Chr.

20.34;
DODO, do'-do, same as DODAL. 2 Sam. 23. 9.
DOBO, do'-eg, anxious. 1 Sam. 21. 7.
the Edonnie slays the priests. 1 Sam. 22. 9.
DOPHKLH, dor'-kah. Num. 33, 12.
DOR, dor, dwelling. Josh. 11. 2.
DOROAS, dor'-kas, gazelle. Acts 9. 56.
(Tablitha), raised from death by Peter. Acts 9.

DOTHAN, do'-than, two wells or cisterns. Gen. 37, 17,

DRUSILLA, droo-sil'-ah. Acts 24. 24. DUMAH, doom'-ah, silence. Gen. 25. 14. DURA, doo'-rah, town.

plain of, golden image set up. Dan. 3. 1.

EBAL, e'-bal, stony (?). Gen. 36, 23. mount, curses delivered from. Deut. 27, 13; Josh. 8. 33.

EBED, e'-hed, servant. Judg. 9. 26.
EBED-MELECH, e'-bed-me'-lek, servant of the king.

EBED-MELECH, 6-bed-mer-let, servant of the king, Ethiopian eunuch, intercedes with king Zede-kiah for Jeremiah. Jer. 38, 7; 39, 16. EBEN-PER, 6-ben-6-zer, stone of help. Israelites smitten by Philistines at. 1 Sam. 4, 1 whitherto hath the Lord helped us, "(stone raised by Sannel in memory of defeat of the Philistics and the philistics are supported by Sannel in memory of defeat of the Philistics and the philistics are supported by Sannel in memory of defeat of the Philistics and the philistics are supported by Sannel in memory of defeat of the Philistics and the philistics are supported by Sannel in memory of defeat of the Philistics and the philistics are supported by Sannel in the philistics and the philistics are supported by Sannel in the philistics and the philistics are supported by Sannel in the philistics are supported by Sannel in the philistics and the philistics are supported by Sannel in the philistics and the philistics are supported by Sannel in the philistics and the philistics are supported by Sannel in the philips and the philips are supported by Sannel in the listines), 1 Sam. 7, 12,

EBER, e'-ber, the region beyond. Gen. 10, 21, EBIASAPH, e-bi'-a-saf, same as ABIASAPH. 1 Chr.

6, 23, EBRONAH, eb-ro'-nah, passage (?). Num. 33, 34, ECCLESIASTES, ek-lee'-zy-ast'-ces, preacher, ED, witness. Josh. 22, 34, EDAH, e'-dar, flock. Gen. 35, 21, EDEN, e'-deu, pleasantness, Gen. 2, 8, Adam driven from, Gen. 3, 24, mentioned. Is. 51, 3; Ezek. 28, 13; 31, 9; 36, 35; Ezek. 28, 13; 31, 9; 36, 35;

Joel 2. 3.
EDER, e'-der, flock, same as EDAR, 1 Chr. 23, 23,
EDOM, e'-dom, red. Gen. 25, 30,
(Idumea), the land of Esau. Gen. 32, 3; Is.

prophecies concerning. Is. 34; Jer. 25. 21; 49. 7; Ezek. 25. 13; 35; Amos 1. 11; Obad. 1. EDOMITES, e'-dom-ites, inhabitants of Edom. Gen.

36, 9.
the descendants of Esau. Gen. 36,
deny Moses passage through Edom. Num, 20, 18.
their possessions. Deut. 2.5; Josh. 24, 4.
not to be abhorred. Deut. 23, 7,
subdued by David. 2 Sam. 8, 14,
revolt. 2 Kin. 8, 20; 2 Chr. 21, 8,
subdued by Amaziah. 2 Kin. 14, 7; 2 Chr. 11, 25,
EDREI, edf.-re-1, strong. Num. 21, 33,
EGLAM, egf-lath, heifer. 2 Sam. 3, 5,
EGLAM, egf-lath, heifer. 2 Sam. 3, 5,
EGLON, egf-lon. Judg. 3, 12,
oppresses Israel. Judg. 3, 14; slain by Ehud.
Judg. 3, 21,
EGYPT, of-jipt, black.
Abram goes down into. Gen. 12, 10,
Joseph sold into. Gen. 37, 30; his advancement,
fall, inoprisonment, and restoration there, Gen.

fall, imprisonment, and restoration there, Gen. 39; 40; 41.

og; 40; 41.
Jacob's sons go to buy corn in. Gen. 42.
Jacob and all his seed go there. Gen. 46. 6.
children of Israel wax mighty there. Ex. 1. 7.
afflicted, and build treasure cities. Ex. 1. 11.
plagued on account of Israelites. Ex. 7.—11. Ex. 1. 7; 35

-cont.

EGYFT—cont.

children of Israel depart from. Ex. 13. 17.

army of, pursue and perish in the Red sea. Ex. 14.

kings of, harnss Judah. 1 Kin. 14. 25. 2 Kin. 23.

20; 2 Chr. 12. 2; 53. 29; 30. 3; Jer. 37, 5.

the "remnant of Rich" po there. Jer. 43. 7.

Jesus taken to. Matt. 2. 13.

prophecies concerning. Gen. 5. 13; Is. 11. 11;

19; 27; 27; 23, 11; Jer. 9. 20; 25, 19; 43. 8; 44.

25; 49; Ezzk. 29—32; Dan. 11. 8; Hos. 9. 3; 11;

Jod. 3. 19; Zech. 10. 10; 14. 18.

EGYPTIAN, e-jip'-shan, a native of Egypt. 1 Sam.

30, 11.

20. 11.
20. 11.
EHI, e'hi, shortened from Ahiram. Gen. 46. 21.
EHUD, e'-had, joined together (?).
judge, delivers Israel. Judg. 3. 15.
EKERO, ek-cro, same as ACHAR. J Chr. 2. 27.
EKERON, ek'-cro, readication. Josh. 13.
Laken. Judg. 1. 18; homeodes a 1 Sun. 5. 12.

men of, smitten with emerods.* 1 Sam. 5.12. their trespass offering for recovery. 1Sam. 6.17. propheries concerning. Amos 1.8; Zeph. 2.4; Zech. 9.5.

son of Shem. Gen. 10, 22. Chedorlaomer, king of. Gen. 14

Chemoriaomer, king of. Gen. 14.

LLMITES, e'-lam-ites, inhabitants of Elam. Ezra
4,9; Acis 2,9.

FLASAH, el'-a-sah, whom God made. Ezra 10,22.

FLASH, el-dath, a grove. Deut. 2, 8.

EL-BITH-EL, el-beth'-el, the house of God. Gen.

ELDAAH, el'-da-ah, whom God called. Gen. 25. 4. ELDAAH, el'-dad, whom God loves. Num. 11. 26. ELEAD, el'-e-ad, whom God praises. 1 Clir. 7. 21. ELEALEH, el'-e-a'-lay, whither God ascends. Num.

32, 3, ELEASAH, e'l-e-a'-sah, same as ELASAH. 1 Chr. 2.

ELEAZAR, el'-e-a'-zar, whom God aids.

Son of Aaron, and chief priest Ex. 6, 23; 28; 29; Lev. 8; Num. 3, 2; 4, 16; 16, 36; 20, 26, 25; 27. 22; 31, 13; 34, 17; Josh. 17, 4; 24, 33. son of Abinadab, keeps the ark. 1 Sam. 7, 1, one of David's captains. 2 Sam, 23, 9; 1 Chr.

11. 12. EL-ELOHE-ISRAEL, el'-el-o'-he-iz'-ra-el, God, the God of Israel.

God of ISTRIEL. the alter-rected by Jacob at Shalem. Gen. 23, 20. ELEPH, e'-lef. ox. Josh. 18, 28. ELIXANA, e'-laf-nan, whom God gave, one of David's warriors. 2 Sam. 21, 19; 23, 24; 1. Chr. 11, 24; 20, 5. ELI, e'-li, my God. ELI, e'-li, my God. ELI, ELI, lama sabacht'anni? Matt. 27, 46; Mark 15, 34; hetakt. 18, 24, 18

ELI, e'-li, height. 1 Sam. 1. 3. high priest and judge blesses Hannah, who bears

Samuel, 1 Sam. 1. 17, 20. Samuel brought to. 1 Sam. 1. 2

wickedness of his sons. 1 Sam. 2, 22. rebuked by man of God, 1 Sam. 2, 27. ruin of his house shewed to Samuel by God.

run of his house shewed to Samuel by God. 1 Sam. 3, 11.
his sons slain. 1 Sam. 4, 10.
his death. 1 Sam. 4, 18.
ELIAB, el-1-ab, whose father is God. Num. 1, 9.
ELIAB, ELIADAH, el-1-ya-dah, whom God cares
for. 2 Sam. 5, 16.
ELIAB, el-1-ah, same name as ELIAB. 1 Chr.
5, 27.

Ettama, e'l-i-ah'-bah, whom God bides. 2 Sam.

ELIAKIM, el-i'-a-kim, whom God establishes. 2 Kin, 18. 18.

chief minister of Hezekiah; his conference with Rabshakeh's ambassadors; mission to Isaiah.

Ransmaron's amenasaudis; inteston to Isanan 2 Kin, 18; 19. prefigures kingdom of Christ. Is. 22, 20—25. — son of Josiah, made king by Pharaoh, and named Jehotakim. 2 Kin, 23, 24; 2 Chr. 36; 4. ELIAM, el-1'-am, same as AMMEL. 2 Sam, 11, 3. ELIAS, el-1'-as, same as ELIJAH. Matt. 27, 47, 49; Mark 15, 25, 36, John 1, 21. See ELIJAH. ELIASAPH, el-1'-a-saf, whom God added. Num.

L. 12. EMASHIR, el-i'-a-shib, whom God restores, high priest, huilds the wall. Neh. 3, 1. allied unto Tobiah. Neh. 13, 4. ELLATHAH, el-i'-a-thah, to whom God comes. 1 Chr.

ELIDAD, el-i'-dad, whom God loves. Num. 34. fl. ELIEL, el-i'-el, to whom God is strength. 1 Chr.

ELIENAI, el-i-e'-nai, unto Jehovah my eyes are raised (?). 1 Chr. 8, 20. ELIEZER, el'-i-e'-zer, my God is help.

Abraham's steward. Gen. 15. 2.
——son of Moses. Ex. 18. 4; 1 Chr. 23. 15.
——prophet, 2 Chr. 20. 37.

ELHHOENAI, el'-i-ho-e'-nai, same as ELIOENAI.

Ezra 8. 4.

EZTA 8.4. ELHOMERI, el'-i-ho'-ref, to whom God is the reward. 1 Kin. 4.2. ELHUL, el-i'-hoo, whose God is He. 1 Sam. 1.1. reproves Job's friends, Job 32; and Job's impattence, Job 53.8; and self-righteousness, Job 34.5. def. hydrog. Lab 23.12.13.15. def. algorithm. Lab 23.12.13.15.15.

declares God's justice. Job 33. 12; 34.10; 35.13; 36; power, Job 33-37; and mercy, Job 33. 23; 34.28.

ELIJAH, el-i'-jah, my God is Jehovah. the Tishite, prophet, predicts great drought, 1 Kin, 17, 1; Luke 4, 2°; James 5, 17, hides at the brook Cherith, and is fed by ravens. 1 Kin, 17, 5 (19, 5).

1 Km. 17, 5 (19, 5).
raises the widow's son. 1 Kin. 17, 21,
his sacrifice at Carmel. 1 Kin. 18, 38,
stays the prophets of Baal at the brook Kishon.
1 Kin. 18, 40,
flees from Jezebel into the wilderness of Beersheba. 1 Kin. 19, 19,
kw. Ged's compand denumers. Abab in Naboth's

by God's command denounces Ahab in Naboth's vineyard, 1 Kin, 21, 17, his prediction fulfilled, 1 Kin, 22, 38; 2 Kin, 9, 36;

10. 10. condemns Ahaziah for enquiring of Baal-zebub. 2 Kin. 1, 3, 16.

2 Kin, 1, 3, 16.
two companies sent to take him burnt with fire from heaven. 2 Kin, 1, 10; Luke 9, 54.
divides Jordan. 2 Kin, 2, 8.
taken up by charitot of fire. 2 Kin, 2, 11.
his mantle taken by Elisha. 2 Kin, 2, 13.
appears at Christ's transfiguration. Matt, 17, 3;
Mark 9, 4; Luke 9, 30.
precursor of John the Baptist. Mal, 4, 5; Matt, 11, 14; 16, 14; Luke 1, 17; 9, 8, 19; John 1, 21.
ELIKA, el-Y-kah, whom God purifies (?). 2 Sam.
23, 25.
ELIM, eel-Y-im, coks. Ex, 15, 27.

ELIM, eel'-im, oaks. Ex. 15. 27. ELIMPLECH, el-i'-me-lek, to whom God is king. Ruth 1. 2.

EUID 1. Z. ELIONAI, el'-i-o-e'-nai, unto Jehovah my eyes are turned. 1 Chr. 3. 23.

ELIPTAL, el'-i-fal, whom God judges. 1 Chr. 11. 35.

ELIPTALET, el-l'-lael, to whom God is salvation.

2 Sam. 5. 16.

ELIPTALZ, el'-i-faz, to whom God is strength. Gen.
36. 4.

reproves Job, Job 4; 5; 15; 22.
God's wrath against him. Job 42. 7; he offers a burnt offering, and Job prays for him. Job 42. 8.

ELIPHELEH, el-i'-fe-lay, whom God distinguishes. 1 Chr. 15. 18. ELIPHELET, el-i'-fe-let, same as ELIPHALET. 1 Chr.

3. 8.

ELISABETH, el-iz'-a-beth, same as ELISHEBA, cousin of Virgin Mary, and mother of John the Baptist. Luke 1.5.

angel promises her a son. Luke 1. 13. her salutation to Mary. Luke 1. 42. ELISEUS, el'-i-se'-us, Greek form of ELISHA. Luke

ELISHA, el-i'-shah, to whom God is salvation.
—— (Eliseus), succeeds Elijah. 1 Km, 19. 16.
receives his mantle, and divides Jordan. 2 Kin. 2. 13.

heals the waters with salt. 2 Kin. 2. 22 bears destroy the children who mock him. 2 Kin.

his miracles: water. 2 Kin. 3, 16; oil, 4, 4; Shunamnite's son. 4.32; death in the pot, 4.49; feeds a hundred men with twenty leaves, 4.44; Naaman's leprosy, 5.14; iron swims, 6.5; Syrians struck blind, 6, 18.

prophesies plenty in Samaria when besieged. 2 Kin. 7. 1.

sends to anoint Jehu. 2 his death. 2 Kin. 13. 20. 2 Kin. 9. 1.

miracle wrought by his bones. 2 Kin. 13. 21. ELISHAH, el-i'-shah. Gen. 10. 4. ELISHAMA, el-i'-sha-mah, whom God hears. Num. 1, 10,

ELISHAPHAT, el-i'-sha-fat, whom God judges. 2 Chr. 23. 1. ELISHERA, el-i'-she-bah, to whom God is the oath.

Ex. 6, 23, ELISHUA, el-i'-shoo'-ah, same as ELISHA. 2 Sam.

ELIUD, el-i'-ood, God of Judah. Matt. 1. 14. ELIZAPHAN, el-i'-za-fan, whom God protects. Num.

ELIZUR, el-i'-zoor, God is a Rock. Num. 1. 5. ELKANAH, el'-ka'-nah, whom God possessed. Ex. 6. 24.

Samuel's father. 1 Sam. 1. Elkoshite, el'-kosh-ite, inhabitant of Elkosh.

Nah. 1. 1. ELLASAR, el-ah'-sar. Gen. 14. 1. ELMODAM, el-mo'-dam, same as Almodad. Luke

ELNAAM, el-na'-am, whose pleasure God is. 1 Chr. 11. 46.

ELNATHAN, el-na'-than, whom God gave. 2 Kin. 24. 8.

EIOI, el-o'-i, my God. Mark 15.34. EION, e'-lon, oak. Gen. 25.34. judges Israel. Judz. 12.11. EION-BETH-HANAN, e'-lou-beth'-ha/-nan, oak of the house of grace. 1 Kin. 4.9.

ELONITES, e'-lon-ites, descendants of Elon. Num.

ELOTH, e'-loth, same as ELATH, 1 Kin. 9. 26. ELPAAL, el-pa/-al, to whom God is the reward. 1 Chr. 8, 11. ELPALET, el-pa'-let, same as ELIPHALET. 1 Chr.

EL-PARAN, el-par'-an, oak of Paran. Gen. 14. 6. ELTEKEH, el'-te-kay, whose fear is God. Josh. 19.

ETTEKON, el'-te-kon, whose foundation is God. Josh. 15. 59.

ELTOLAD, el-to'-lad, whose posterity is from God. Josh. 15, 30. ELUL, el'-ool. Neh. 6, 15.

ELUI, el'-ool. Neh. b. 15. ELUZAI, el-oo'-zai, God is my praises. 1 Chr. 12. 5. ELYMAS, el'-im-as, a wise man. Acts 13. 8. (Bar-jesus). Acts 13. 6. ELZABAB, el-za'-bad, whom God gave. 1 Chr. 12. 12.

ELZAPHAN, el-za'-phan, whom God protects. Ex. 6.

Emins, eem'-ims, terrible men, giants. Gen. 14. 5; Deut. 2, 10.

EMMANUEL, em-an'-u-el, same as IMMANUEL. God with us. 1s. 7. 14; 8. 8; Matt. 1. 23. EMMAUS, em-a'-us, hot springs (?). Luke 24. 13.

Christ talks with Cleopas and another on the way to. Luke 24, 15,

way to. Liuce 24, 10, EMMOR, em-tor, same as HAMOR. Acts 7, 16, ENAN, e-nam, two fountains. Josh, 15, 34, ENAN, e-nam, having eyes. Num, 1, 15, EN-DOR, en'-dor, fountain of Dor. Josh, 17, 11.

witch of. 1 Sam. 28. 7. Eneas, e'-ne-as. Acts 9. 33, 34. En-Eglaid, en'-eg-la'-im, f. of two calves. Ezek. 47, 10,

44, 19.

EN-GANIM, en-gan'-im, f. of gardens. Josh, 15, 34, EN-GEDI, en'-ged-i, f. of the kid, city of Judah. Josh, 15, 62.

David dwells there. 1 Sam. 23, 29; 24, 1.

EN-HADDAH, en-had'-ah, f. of sharpness, d.e. swift f. Josh, 19, 21.

EN-HAKKOFE, en'-hak-o'-ree, f. of him that calleth. Judg. 15. 19.

EN-HAZOE, en-ha/-zor, f. of the village. Josh, 19. 37. EN-MISHPAT, en-mish/-pat, f. of judgment. Gen. 14. 7.

Exocu, e'-nok, experienced (?). Gen. 4.17. his faith, Heb. 11.5; prophecy, Jude 14; trans-lation. Gen. 5.24.

ENON, e'-non, rich in springs. John 3, 23, Enos, e'-nos, man. Gen. 4, 26. ENOSH, e'-nosh, same as ENOS. 1 Chr. 1. 1.

ENGRI, O'-IOSI, Sinfe as ENGR. 1 Chr. 1.1 EN-RIMMON, en'-rim'-on, fountain of the pome-granate. Neb. 11, 29, EN-ROGEL, en'-ro'-gel, 7, of the fuller. fountain. Josh. 13, 7; 18, 16; 2 Sam. 17, 17; 1 Kin. 1, 9

EN-SHEMESH, en'-she'-mesh, f. of the sun. Josh.

15. 7. EN-TAPPUAH, en'-tap-oo'-ah, f. of the apple tree.

Josh. 17. 7. EPENETUS, e-pe'-net-us, laudable. Rom. 16. 5. EPAPHRAS, ep'-af-ras, contracted from the next word (?). commended. Col. 1, 7; 4, 12.

EPAPHRODITUS, ep-af'-ro-di'-tus, handsome

EARPHRODITUS, 69-au-ro-au-rus, nanasome.
Paul's Joy at his recovery. Phil 2. 25; his
Kindness. Phil 4. 18.
EFNETUS, same as E-ENETUS. Rom. 16. 5.
EPHAH, e-fah, Gen. 25. 4.
EPHAL, e-fah, languishing. Jer. 40. 8.
EPHER, e-fer, cali. Gen. 25. 4.
EPHER, e-fer, cali. Gen. 25. 4.

1 Sam. 17. 1.

EPHESIANS, e-fe'-zi-ans, inhabitants of Ephesus, Acts 19. 28.

Acts 19. 28.
Paul's epistle to. Eph. 1.
election. Eph. 1. 4.
adoption of grace. Eph. 1. 6.
dead in sin quickened. Eph. 2. 1, 5.
Gentiles made nigh. Eph. 2. 13.
unity and kindness enjoined. Eph. 4—6.

timiny and Animaless enjoined. Epin. 4—6. EPHESUS, eff-es-us. visited by Paul. Acts 18, 19; 19, 1, miracles there. Acts 19, 11, turnult there. Acts 19, 24, Paul's address at Miletus to the elders of. Acts

Paul fights with beasts there. 1 Cor. 15. 32.

tarries there. 1 Cor. 16. 8. EPHLAL, ef-lal, judgment. 1 Chr. 2, 37.

EPHALL (P'-1a, jugment, 1 Our, 2 or, EPHYALHA, (P'-4th-4h, be opened, Mark 7, 34. EPHO, 6-fod. Num. 34, 25, EPHRAIN, (P'-1a-im, fruitful (P), younger son of Joseph. Gen. 41, 52, Jacob Diesse Ephraim and Mannsseh, Gen. 48, 14, 2 daob Diesse Ephraim and Mannsseh, Gen. 48, 14,

Judg. 12.

revolt from the house of David. 1 Kin. 12, 25.

EPHRAIM-cont.

16, 31,

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chastise Ahaz and Judah. 2 Chr. 28. 6, 7. release their prisoners. 2 Chr. 28. 12. carried into captivity. 2 Kin. 17. 5; Ps. 78. 9, 67; Jer. 7, 15. or, 36.1. ... or repenting, called God's son. Jer. 31. 20. prophecies concerning. Is. 7; 9.9; II. 13; 28. 1; Hos. 5—14; Zech. 9. 10; 10, 7. EPHRAINITES, eft-ra-im-ites, inhabitants of Ephraim. Judg. 12. 4. EPHRAIN, ef-ra'-in, same as EPHRON. 2 Chr. 13. 19. EPHRATH, or EPHRATAH, ef-rat-ah, fruitful (?). 1 Chr. 2. 50. (Beth-lehem). Gen. 35. 16; Ps. 132. 6; Micah 5. 2. EPHRATHITES, ef'-rath-ites, inhabitants of Ephrath. Ruth 1, 2 EPHRON, ef'-ron, of or belonging to a calf. Gen. 23. 8. the Hittite, sells Machpelah to Abraham. Gen. 23. 10. EPICUREANS, ep'-ik-u-re'-ans, followers of Epicurus. philosophers, encounter Paul at Athens. Acts 17, 18, EB, watchful. Gen. 38. 3. ERAN, e'-ran. Num. 25. 36. ERANITES, e'-ran-ites, posterity of Eran. Num. 26.36ERASTUS, e-rast'-us, beloved. ministers to Paul. Acts 19, 22; Rom. 16, 23; 2 Tim. 4. 20. ERECH, e'-rek, Gen. 10. 10.
ERI, e'-ri, same as ER, Gen. 46. 16.
ERITES, e'-ri-les, descendants of Eri. Num. 26. 16.
ESAIAS, e'-sal-as, sume as IRAIH. Matt. 3. 3.
ESAR-HADON, e'-sar-had'-on, Assur giveth a bropowerful king of Assyria. 2 Kin. 19. 37; Ezra 4. 2; Is. 37. 38. 4. 2; 1s. 37. 38. ESRAT, evs. hairy, son of Isaac. Gen. 25, 25; (Mal. 1, 2; Rom. 9. 13). sells his birthright, Gen. 25, 29 (Heb. 12, 16), deprived of the blessing. Gen. 27. 38, his anger against Jacob Gen. 27. 41; and reconciliation. Gen. 33, his riches and descendants. Gen. 36; 1 Chr. 1, 35. ESRA, evsek, strife. Gen. 26, 20. ESR-haat, esh-ba'-al, man of Baal. 1 Chr. 8, 33, ESRHAN, esh'-kol. cluster. Gen. 14, 13. ESHRAN, esh'-bal. Gen. 30. 20. ESHCAN, esh'-kol. cluster. Gen. 14. 13. grapes of. Num. 13. 23. ESHEAN, esh'-e-an, support (?). Josh. 15. 52. ESHEA, esh'-e-an, support (?). Grn. 8. 39. ESHEAGONTES, esh'-ka-lon-ites, men of Ashkalon. Lob. 12. 6. Josh. 13. 3. ESHTAOL, esh'-ta-ol. Josh. 15, 33, ESHTAULITES, esh-ta'-ool-ites, inhabitants of Eshtaol. 1 Chr. 2.53. ESHTEMOA, esh'-tem-o'-ah, obedience. Josh. 21.14. ESHTEMOH, esh'-te-mo', same as ESHTEMOA. Josh. ESHTON, esht'-on, womanly. 1 Chr. 4. 11. ESLI, es'-li, same as AZALIAH (?). Luke 3. 25 ESROM, es'-rom, same as HEZRON. Matt. 1. 3. ESTHER, es'-ter, star. Esth. 2. 7. (Hadassah), made queen in the place of Vashti. Esth. 2. 17. pleads for her people. Esth. 7. 3, 4. ETAM, e'-tam, a place of ravenous creatures. Judg. ETHAM, e'-tham, boundary of the sea (?). Ex. 13, 20. ETHAM, e'-than, firmness. 1 Kin. 4, 31. ETHANIM, e-thah'-nim, gifts (?). 1 Kin. 8, 2. ETHANIM, eth-ba'-al, living with Baal. 1 Kin.

ETHIOPIAN, e'-thi-ope'-yan, a native of Ethiopia. Jer. 13, 23,

ETHIOFIANS, e'-thi-ope'-yans, invading Judah, subdued by Asa. 2 Chr. 14, 9. See Num. 12, 1; 2 Kin. 19, 9; Esth. 1; Job 23, 19, prophecies concerning. Ps. 68, 31; S7, 4; Is. 18; 20; 43, 3; 45, 14; Jer. 46, 9; Ezek. 30, 4; 38, 5; Nah. 3, 9; Zeph. 3, 10. ETHINAN, eth'-nan, a gift. 1 Chr. 4, 7. ETHIN, eth'-ni, bountiful. 1 Chr. 6, 41. EUBULUS, eu-bew'-lus, good counsellor. 2 Tim. 4, 21. 4. 21 EUNICE, eu-ni'-see. commended (Acts 16. 1); 2 Tim. 1. 5. EUNICE, eu-ni'-see. commended (Acts 16. 1); 2 Tim. 1. 5. EUDDIAS, eu-ode-yas, success. Phil. 4. 2. EUPRIATES, eu-fra'-tes, the fertile river (?). river. Gen. 2, 14; 15. 18; Deut. 11. 24; Josh. 1. 4; 2 Sam. 8. 3; Jer. 13. 4; 46. 2; 51. 63. typical. Rev. 9. 14; 16. 12. EURCLYDON, eu-rok'-ly-don, storm from the east. EUROCHYDON, ett-fok-1y-aon, storm from the a wind. Acts 27, 14. EUTYCHTS, eu-t-tyk-us, fortunate. Acts 20, 9. restored. Acts 20, 20. created. Gen. 1, 27; 2, 18, her fall and fate. Gen. 3, See ADAM. EVT, e-v.i. Num. 31, 8. EVI. MEMOJACH, e'-Vil-me'-ro-dak, man of Mero-dach. 2 Kin. 25. 27. king of Babylou, restores Jeholachin. 2 Kin. 25. 27; Jer. 52. 31. Exodus, ex'-od-us, departure. EZAR, e'-zar, treasure. 1 Chr. 1.38, EZBAI, ez'-bai. 1 Chr. 11.37, EZBON, ez'-bon. Gen. 46.16. EZEKIAS, ez--pon. Gen. 46. 16. EZEKIAS, ez-ek-i'-as, same as HEZEKIAB. Matt. 1. 9. EZEKIEL, ez-ek-ki-el, whom God will strengthen. Ezek. 1. 3. sent to house of Israel. Ezek. 2; 3; 33. 7. his visions of God's glory. Ezek. 1; 8; 10; 11, 22, of the Jews' abominations, &c. Ezek. 8. 5. their punishment. Ezek. 9; 11. of the resurrection of dry bones. Ezek, 37, his vision of the measuring of the temple. Ezek. 40. Ezek. 40. intercedes for Israel. Ezek. 9. 8; 11. 13. his dumbness. Ezek. 3. 26; 24. 26; 33. 22. his parables. Ezek. 15; 16; 17; 19; 23; 24. exhorts Israel against idols. Ezek. 14. 1; 20. 1; 33, 30, rehearse Israel's rebellions. Ezek. 20; and the sins of the rulers and people of Jerusalem, 22; 23; 24. predicts Israel's and the nations' doom. Ezek. 21; 25. ZI; 20. EZEL, et-zel, departure. 1 Sam. 20. 19. EZEL, et-zem, bone. 1 Chr. 4. 29. EZEL, et-zem, bone. 1 Chr. 4. 4. EZICN-GABER, or EZICN-GEBER, et-zi-on-gat-ber, the backbone of a giant. on the Red Sea. Num. 33. 35; 1 Kin. 9. 26. EZENTE, ezt-nite. 2 Sam. 23. 8. EZENTE, ezt-nite. 2 Sam. 23. 8. EZRA, ez/-rah, help. Ezra 7. 1. scribe, goes up from Babylon to Jerusalem. Ezra 7. 1; 8. 1. his commission from Artaxerxes to rebuild the temple. Ezra 7. 11. temple. EZTA 1.11.
fast ordered by. EZTA 8.21.
reproves the people. EZTA 10.9.
reads the book of the law. Neh. 8.
reforms corruptions. EZTA 10; Neh. 13.
EZHAHTE, ez-rah-ite, a descendant of Zerah. 1.
Kin. 4.31. EZRI, ez'-ri, the help of Jehovah (?), 1 Chr. 27, 26, FAIR HAVENS, Acts 27. 8. FAIR HAVENS. ACIS 27, 8.
FELIX, 16-11ix, happy. Acis 23, 24.
governor of Judgea, Paul sent to. Acis 23, 23,
Paul's defence before him. Acis 24, 10.
FremDis sat Paul's preaching, but leaves him
bound, Acis 24, 25.
FENTUS, 162t-12s, joyful. Acis 24, 27.
governor of Judgea, Acis 24, 27. ETHER, e'-ther, plenty. Josh, 15, 42.
ETHEOPIA, e'-thi-ope'-yah, (region of) burnt faces.
Gen. 2 13.

FESTUS-cont. Paul brought before him. Acts 25. Paul's defence before. Acts 25. 8; 26. acquits Paul. Acts 25. 14; 26. 31. FORTUNATUS, for-tu-na'-tus, prosperous. succours-Paul. 1 Cor. 16. 17.

GAAL, ga'-al, loathing. Judg. 9.26. GAASH, ga'-ash, shaking. Josh, 24.30. GABA, ga'-lah, hill. Josh, 18, 24. GABBAT, gab'-al, a collector of tribute. Neh. 11.8. GABBATLA, gab'-at-ah, height (pavement). John 19.13.
GADHEL, ga'-bri-el, man of God.
archangel, appears to Dannel. Dan. 8.16; 9.21.
to Zacharins. Luke 1.19.
to Mary. Luke 1.25.
GAD, gad, a troop, good fortune.
birth of. Gen. 30.11.
his descendants. Gen. 46.16.
blessed by Jacob. Gen. 48.10.
— tribe of, blessed by Moses. Deut. 33.20.
numbered. Num. 1.24; 28.15.
their possessions. Num. 32; 34, 14.
divers commands to. Deut. 27. 15; Josh. 4.12.
commended by Joshua. Josh. 22. 11.
their defence. Josh. 22. 21.
their defence. Josh. 22. 21.
— seer, his message to David. 2 Sam. 24. 11;
1 Chr. 21. 9; 2 Chr. 29. 25.
GADMENES, gad-qur-cens', inhabitants of Gadara. 19. 13.

GADARENES, gad'-ar-cens', inhabitants of Gadara. of Gergesenes, Christ's miracle in the country of. Matt. 8, 23; Mark 5, 1; Luke 8, 20, Gaddi, gad'-i, fortunate. Num. 13, 11. Gaddie, gad'-i-el, fortune sent from God. Num.

13, 10.

GADI, ga'-di. 2 Kin. 15, 14.

GADITES, gad'-ites, persons belonging to the tribe of Gad. Deut. 3, 12.

GAHAM, ga'-ham, sunburnt (?). Gen. 22, 24.

GAHAM, ga'-ham, sinburnt (part). Gen. 22, 24.

GAIUS, ga'-yus. The Greek form of Calus. Acts 19.

19, 24.

19, 24.

19, 24.

his piety. 3 John.
GALATI, gu'-lal, worthy (?). 1 Chr. 9. 15.
GALATIA, ga-la'-shah, a place colonised by Gauls.
Acts 16. 6. GALATIANS, ga-la'-shans, inhabitants of Galatia,

Gal. 3. 1.

Gal. 3. 1.
Paul visits. Acts 16. 6.
reproved. Gal. 1. 6; 3.
exhorted. Gal. 5; 6.
their love to Paul. Gal. 4. 13.
GALEED, gal-e-ed, witness-heap. Gen. 31. 47.
GALLEANS, gal-tl-e-d-yans, slanghter of. Luke 13. 1.
disciples so called. Acts 1. 11; 2. 7.
Isaiah's prophecy concerning. 18, 9. 1; Matt. 4. 15.
work of Christ there. Matt. 2. 22; 15, 22; 26, 32;
27. 55; 28. 7; Mark 1. 9; Luke 4. 14; 23. 5; 24. 6;
Acts 10. 37; 13. 31.
GALLIN, gal-im, heaps. 1 Sam. 25. 44.
GALLIO, gal-yo.

Gallio, gal'-yo. dismisses Paul.

dismisses Paul. Acts 18, 12, Gamaliel, ga-ma'-li-el, benefit of God. Num. 1, 10.

advises the council. Acts 5. 34.
Paul brought up at feet of. Acts 22, 3.
GAMMADIMS, gam-ah'-dims, warriors (?). Ezek, 27.

GAMUL, ga'-mool, weaned. 1 Chr. 24.17. GARER, ga'-reh, scabby. 2 Sam. 23, 28. GARMITE, garm'-ite, bony. 1 Chr. 4.19. GASHAU, gash'-moo, same as GESHEM. Neh. 6.6. GATAM, ga'-tam. Gen. 36, 11.

GATAM, ga'-tam. Gen. 30.11.
GATH, gath, wine-press, Josh. II. 22.
Goliath of. 1 Sam. 17. 4.
men of, smitten with emerods. 1 Sam. 5. 8.
David a refugee there. 1 Sam. 27. 4.
taken by David. 1 Chr. 18. 1.
by Hazael. 2 Kin. 12. 17.
Uzziah breaks down the wall of. 2 Chr. 26. 6.

GATH-HEPHER, gath-he'-fer, the wine-press of the well. 2 Kin. 14, 25.

GATH-RIMMON, gath-rim'-on, wine-press of the pomegranate. Josh. 19, 45.

GAZA, ga-zah, same as AZZAH. Gen. 10, 19. Samson carries away the gates of. Judg. 16. destruction of, foretold. Jer. 47; Amos 1, 6; Zeph. 2. 4: Zech. 9. 5. GAZATHITES, ga'-zath-ites, inhabitants of Gaza.

GAZARIITES, Solution Josh, 13, 3, GAZER, ga'-zer, place cut off. 2 Sam. 5, 25, GAZER, ga'-zer, shearer. 1 Chr. 2, 46, Land

GAZEI, ga'-zer, place cut off. 2 Sam. 5, 25, GAZEI, ga'-zez, shearer. 1 Chr. 2, 46, GAZITES, ga'-zites, inhabitants of Gaza. Judg. 16, 2, GAZZAI, eaz'-am, eating up. Ezra 2, 48, GEBA, ge'-tah, bill. Josh. 21, 17, GEBAL, ge'-bal, mountain. Ps. 83, 7, GEBER, ge'-ber, man. 1 Kin, 4, 13, GEBLI, ge'-bim, trenches. Is, 10, 31, GEDLIAH, ged'-al-i'-ah, whom Jehovah has made

great.

governor of the remnant of Judah. 2 Kin. 25, 22 (Jer. 40, 5). treacherously killed by Ishmael. 2 Kin. 25. 25

(Jer. 41). GEDEON, ged'-e-on, Greek form of Gideon. Heb. 11, 32.

GEDER, ged'-er, wall. Josh. 12, 13 GEDERAH, ged-er'-ah, enclosure, sheep-fold. Josh. 15, 36,

GEDERATHITE, ged-er'-ath-ite, an inhabitant of Gederah. 1 Chr. 12. 4. GEDERITE, ged'-er-ite, native of Geder. 1 Chr.

GEDEROTH, ged-er'-oth, sheep-folds. Josh. 15. 41. GEDEROTHAIM, ged-er'-oth-a'-im, two sheep-folds. Josh. 15. 36.

JOSE, 15, 50.
GEDOR, ged-'or, wall. Josh, 15, 58.
conquered by Sinconites. 1 Chr. 4, 41.
GEHAZI, ge-hi-21, valley of vision.
servant of Elisha. 2 Kin, 4, 12.
his covetonsness. 2 Kin, 5, 20.
GELLIOTH, gel-li'-oth, regions. Josh, 18, 17.
GENALIA, ge-mal'-l, possessor of camels. Num.

GEMARIAH, gem'-ar-i'-ah, whom Jehovah has completed. Jer. 29. 3. GENESIS, jen'-es-is, generation, or beginning.

GENNESHET genes'a-ret, Matt 14.34.
a lake of Falestine, miracles wrought there.
Matt 17.2; Lulke 5.1; John 21.0.
GENTLES, jen'-tiles,
origin of. Gen. 10.5.

origin of. Gen. 10, 5; their state by nature. Rom. 1, 21; 1 Cor. 12, 2; Eph. 2; 4, 17; 1 Thess. 4, 5. God's judgments on. Joel 3, 9; their conversion predicted. Is. 11, 10; 42, 1; 49, 6. (Matt. 12, 18; Luke 2, 22; Acts 13, 47); 62, 2; Jer. 16, 19; Hos. 2, 23; Mal. 1, 11; Matt. 8, 11, prediction fulfilled. John 10, 16; Acts 8, 37; 10; 14; 15; Eph. 2; 1 Thess. 1, 1; 15; Eph. 2; 1 Thess. 1, 1; Lailing of. Rom. 9, 24. See Is. 66, 19, become fellow-citizens of the saints. Eph. 2, 11. Christ male known 16, Col. 1, 27.

Christ made known to. Col. 1. 27. GENUBATH, ge-noob'-ath. 1 Kin. 11. 20. GERA, ge'-ra, a grain. Gen. 46. 21. GERAH, ge'-rah. Ex. 30. 13.

GERAR, ge'-rar, sojourning. Gen. 10, 19, herdmen of, strive with Isaac's. Gen. 26, 20, GERGEENES, ger'-ge-seens', inhabitants of Gerasa. Matt. 8. 98

GERIZIM, ge-rize'-im, persons living in a casert. mount of blessing. Deut. 11, 29: 27, 12: Josh. 8.

33, Gebenom, ger'-shorn, expulsion, son of Moses. Ex. 2, 22; 18, 3, (Gershon), son of Levi. Gen. 46, 11; Num, 3, 17. GershonNum, son of Levi. Gen. 46, 11; Num, 3, 17. GershonNum, 3, 21, their duties in the service of the tabernacle, Num. 4; 7; 10, 17. Gesham, ge'-sham, 1 Chr. 2, 47.

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GESHEM, gc'-shem, stout (?). Nch. 2 19.
GESHUR, gc'-shoor, bridge. 2 Sam. 3. 3.
Absalom takes refuge there after killing Amnon.
2 Sam. 13. 37; 14. 23 (Josh. 13. 13).
GESHURI, gc-shoor'-i, inhabitants of Geshur. Deut.
2 14 3.14
GESHURTTES, ge-shoor-ites, same as preceding. Josh. 12.5
GETHER, ge'-ther, dregs(?). Gen. 10.23.
GETHER, ge'-ther, dregs(?). Gen. 10.23.
GETHER, ge'-ther, dregs(?). Gen. 10.23.
GETHER, and the serve and the 3. 14. GESHURITES, ge-shoor'-ites, same as preceding. 21, 29, GIBEONITES, gib'-e-on-ites, inhabitants of Gibeon. 2 Sam. 21. 1.
GIBLITES, gib'-lites, inhabitants of Gebal. Josh. 13. 5. GIDDALTI, gid-al'-ti, I have increased. 1 Chr. 25.4. GIDDEL, gid'-el, gigantic. Ezra 2.47. GIDEON, gid'-e-on, one who cuts down. Judg. 6.11. God appoints him to deliver Israel from the Midianites. Judg. 6. 14. destroys the altar and grove of Baal. Judg. 8. 25, 27. 25, 27.
called Jerubbaal. Judg. 6. 32.
God gives him two signs. Judg. 6. 36—40.
his army reduced, and selected by a test of water.
Judg. 1. 2—7.

his army reduced, and selected by a test of the Judg. 1.2—1,
his stratagem. Judg. 7. 16.
subdues the Midlanties. Judg. 7. 19; 8.
makes an ephod of the spoil. Judg. 8. 24.
his death. Judg. 8. 25. See Heb. 11. 32.
GIDDON, gid-con-i, cutting down. Num. 1. 11.
GIDON, gid-con-i, cutting down. Num. 1. 11.
GIDON, gid-con-i, cutting down. Num. 1. 11.
GIDON, gid-con-i, cutting down. Num. 1. 12.
GILDON, gid-con-i, cutting down. Num. 1. 12.
GILDON, gid-con-i, cutting down. Num. 1. 12.
GILDON, gid-con-i, cutting down. Num. 1. 11.
GILDON, gid-con-i, cutting down. Num. 1. 12.
GILDON, gid-con-i, cutting down. Num. 1. 13.
GILDON, gid-con-i, cutting down. Num. 1. 23.
GILDON, gid-con-i, cutting down. 12. 23.
Inand of, granted to the Reubenites, &c. Num. 32.
Invaded by the Ammonites. Judg. 10. 17.
Jephthah made captain of. Judg. 11.
GILBANTER, gid-cod-ite, inhabitant of Gilead,
Judg. 10. 3.
GILDON, gid-gal, a circle.
Joshua encamps there. Josh. 4. 19; 9. 6.
Saul made king there. 1 Sam. 13. 8; 15. 12.

Joshus encamps there. Josh. 4, 19; 9. 6.
Saul made king there. I Sam. 10. 8; 11. 14.
Sauls sacrifices at. 1 Sam. 13. 8; 15. 12.
GHON, gf. 10. exite. Josh. 15. 51.
GHONITE, gf.-lon-ite, an inhabitant of Giloh.
2 Sam. 15. 12.
GHEZO, gim-20. a place abounding with sycamores.
2 Chr. 28, 18.
GHEZIE, gf.-nath, garden. 1 Kin. 16. 21.
GENERIE, gid-eth-op, garden. Neh. 12.4.
GENERIEOS, gin-eth-op, same as preceding. Neh.
10. 6.

GIEGASHITE, gir'-gash-ite, dwelling in a clayey soil. 1 Chr. 1.14.

GIRGASHITES, gir gash-ites, descendants of Canaan. Gen. lo. 15; 15. 21. communion with, forbidden. Deut. 7. 1. driven out. Josh. 3, 10; 24. 11. GIRGASITE, gir'-gas-ite, same as preceding. Gen. 10, 16,

GISPA, gis'-pah, flattery. Neh. 11. 21.
GITTAH-HEPHEH, git'-tah-het-fer, wine-press of
the well. Josh. 19. 13.
GITTAIN, git'-an-im, two wine-presses. 2 Sam. 4. 3.
GITTAIN, git'-an-im, two wine-presses. 2 Sam. 4. 3.
GITTIES, git'-ties, inhabitants of Gath. Josh.

GITTITH, git'-ith, after the manner of Gittites. Ps. 8. title.

P. S. title.
GIONDER, gi'-zon-ite. 1 Chr. 11. 34.
GOATH, go'-ath, lowing. Jer. 31. 39.
GOB, gobe, pit, cistern. 2 Sam. 21. 18.
GOG. 1 Chr. 5. 4.
GOG and MAGOG. Ezek. 38; 39; Rev. 20. 8.
GOLAN, go'-lan, exile. Deut. 4. 43.
GOLOTHA, go'-loth-ab, place of a skull. Mr. 21. 33; Mark 15. 22; Luke 23. 33; John 19. 17.
GOLATH, go-li'-ath, exile (?). 1 Sam. 17. 4.
GOMER, go'-mer, complete. Gen. 10. 2.
GOMORAH, go-mor'-ab. Gen. 10. 19. Matt.

GOMORRAH, go-mer, complete. Gen. 10, 2. GOMORRAH, go-mor'-ah. Gen. 10, 19. (and Sodom). Gen. 18, 20; 19, 24, 28; Is, 1, 9; Matt. 10, 15; Mark 6, 11. GOMORRHA, go-mor'-ah, same as preceding. Matt. 10, 15,

10, 15.

GOSHEN, go'-shen, land of (Egypt), Israelites placed there. Gen. 45, 10; 48, 34; 47, 4, no plagues there. Ex. 8, 22; 9, 26, (Canaan), Josh. 10, 41; 11, 10, GOZAN, go'-zan. 2 Kin. 17, 6, GREECE, grees, country of the Greeks. Acts 20, 2, prophecies of. Dan. 8, 21; 10, 20; 11, 2; Zech. 9, 13

Paul preaches in. Acts 16; 20, GRECIA, greesh'ah, same as GRECCE. Dan. 8. Zl. GRECIAN, greesh'an, a Jew who speaks Greek. Acts 11, 20.

ACIS 11, 20.

GREEK, the language of Greece. Acis 21, 37.

GREEKS, inhabitants of Greece. Acis 18, 17.

would see Jesus. John 12, 20.

believe in Him. Acis 11, 21; 17, 4.

GUNCODAH, gud-gof-dah, thunder (?). Deut. 10, 7.

GUNI, goon'-i, painted with colours. Gen. 46, 24.

GUNITES, goon'-ites, descendants of Guni. Num. 26, 48.

26, 48,

GUR, goor, a young lion. 2 Kin. 9. 27. GUR-BAAL, goor-ba'-al, Gur of Baal. 2 Chr. 26. 7.

HAAHASHTARI, ha/-a-hash'-tar-i, the muleteer (?). 1 Chr. 4. 6. Habaiah, hab-ai'-ah, whom Jehovah hides. Ezra 2. 61.

HABAKKUK, ha-bak'-ook, embrace. Hab. 1. 1. prophet, his burden, complaint to God, his answer, and faith. Hab. 1; 2; 3. HABAZINIAH, hab'-az-in-i'-ab, lamp of Jehovah (?).

HABAZINIAH, hab/-az-in-i'-ah, lamp of Jehovah (y), Jer. 35. 3.

HADDA, ha'-bor, johning together. 2 Kin. 17. 6.

HACHALIAH, hak-al-i'-ah, whom Jehovah disturbs. Neh. 1. Ak, dark. 1 Sam. 23. 19.

HACHMONIT, hak'-mon-it, wise. 1 Chr. 27. 32.

HACHMONIT, hak'-mon-ite, a descendant of Hachmoni. 1 Chr. 11. 11.

HADAD, ha'-dad. Gen. 36. 35.

Edomite. 1 Kin. 11. 14.

HALDEZEE, had'-ad-e'-zer, whose help is Hadad, 2 Sam. 23.

2 Sam. 8. 3

Z SEM. S. 5.

(Hadarezer), king of Zobah, David's wars with, 2 Sam. 8; 10, 15; 1 Chr. 18.

Hadapenmon, had'-ad-rim'-on, named from Hadad and Rimmon. Zeeh. 12. 11.

HADAR, ha'-dat, enclosure. Gen. 25. 15, HADAREZER, had'-ar-e'-zer, same as HADADEZER. 1 Chr. 18. 3.

HADASHAH, had-ash'-ah, new. Josh. 15. 37.

Hadassah, had-as'-ah, myrtle. Esth. 2. 7.
Hadattah, had-at'-ah, new. Josh. 15, 25,
Hadda, had-did, sharp. Ezra 2. 33.
Hadda, had-lai, rest. 2 Chr. 28, 12.
Hadda, had-lai, rest. 2 Chr. 28, 12.
Hadda, had-ar-am. Gen. 10. 27.
Hadda, had-gab, locust. Ezra 2. 46.
Hadah, hag-ar-ha, same as Hadah. Neh. 7. 48.
Hadah, hag-ar-ha, same as Hadah.
Mother of Ishmatel. Gen. 16. 3.
mother of Ishmatel. Gen. 16. 3.
fleeing from Sarah is comforted by an angel.
Gen. 18, 10, 11. Gen, 16. 10, 11. sent away with her son, Gen. 21, 14; allegory of, Gal. 4, 24. HAGARENES, hag'-ar-e'-nes, inhabitants of Hagar. HAGARITES, hag'-ar-ites, same as preceding. 1 Chr. 5, 10, HAGERITE, hag'-er-ite, same as HAGARENE, 1 Chr. 27, 31, Haggar, hag'-ai, festive.
prophet. Ezra 6; 6, 14. See Hag, 1; 2.
Haggi, hag'-1, sune as preceding. Gen, 46. 16.
Hagger, hag'-e-1. 1 Chr. 11. 38.
Haggiah, hag-1'-ah, festival of Jehovah. 1 Chr. 8. 30. HAGGITES, hag'-ites, the posterity of Haggi. Num. 26, 15, HAGGITH, hag'-ith, festive. 2 Sa HAI, hai, same as AI. Gen. 12.8. HAKKATAN, hak'-ah-tan, the small. Ezra S. 12. HAKRATAN, RAK-an-tan, the small. Ezra S. 12. HAKROF, hak-oz, the thorn. 1 Chr. 24 10. HARUPHA, ha-koo'-fah. Ezra 2. 51. HALAH, ha'-iah, same as GALAH (?). 2 Kin. 17. 6. HALAK, ha'-iak, samooth. Josh. 11. 17. HALHUL, hal'-hool. Josh. 15. 58. HALI, ha'-li, necklace. Josh. 19. 25. HALLELUIAH, hal-el-oo'-ya, praise the Lord. Rev. 19. 1 19. 1. HALLEUJAN (Alleluia). Ps. 106; 111; 113; 146; 148; 149; 150; Rev. 10. 1, 3, 4, 6.

HALLOHESH, hal-o'-hesh, same as following. Neh. 10, 24, HALOHESH, hal-o'-hesh, the enchanter, Neh, 3. Ham, bam, warm. Gen. 9, 18, son of Noah, cursed. Gen. 9, 22, bis descendants. Gen. 10, 6; 1 Chr. 1, 8; Ps. 105, 23; smitten by the Simeonites. 1 Chr. 4, 40, Haman, ha'-man. Esth. 3, 1 Haman, ba'-man. Esth. 3, anger against Mordecal. Esth. 3, 8, bis fail. Esth. 7, Haman, ha'-math, fortress.
— (Syria), Num. 34, 6; Josh. 13, 5; 2 Kin. 14, 20; 17, 24, conquered. 2 Kin. 18, 34; Is. 37, 13; Jer. 49, 23, Hamanhtte, ha'-math-ite, a dweller at Hamath. Gen. 10, 18 HAM, ham, warm. Gen. 9, 18, Gen. 10, 18, Gen. 10. 18.

HAMATH-CODAH, ha'-math-zo'-bah, fortress of Zobah. 2 Chr. 8. 3.

HAMMATH, ham'-ath, warm springs. Josh. 19. 25.

HAMMATH, ham'-ed-ah'-thah, given by the moon (?). Esth. 3. 1.

HAMMELET, bani-me'-lek, the king. Jer. 30. 28.

HAMMILKETH, ham'-mo-le'-keth, the queen. 1

Chr. 7 18. Chr. 7. 18. HAMMON, ham'-on, warm. Josh. 19. 28.
HAMMOTH-DOR, ham'-oth-dor', warm springs of Dor. Josh. 21. 32.
HAMOAB, ha-mo'-nah, multitude. Ezek. 39. 16. HAMONAH, ha-mo'-nah, multitude. Ezek. 39, 16. HAMON-GOG, ham'-on-gog', m. of Gog. Ezek. 39. HAMOR, ha/-mor, ass. Gen. 33. 19. father of Sheehem. Gen. 34; Acts 7. 16. HAMUEL, ham'-oo-el, heat (wrath) of God. 1 Chr.

ha'-mool, who has experienced mercy.

HAMULITES, hay-mool-ites, the posterity of Hamul. Num. 26, 21.

Gen. 46, 12

HAMUTAL, ha-moo'-tal, refreshing like dew. 2 Kin. 23. 31. HANAMEEL, han'-am-e'-el, probably another form of HANAMEEL Jer. 32.7. HANAM, ha'-nan, merciul. 1 Chr. 8.23. HANANEEL, han'-an-e'-el, whom God graciously gave. Neh. 3. 1. gave. Neh. 3. 1.

HANAIN, ha-na'-ni, probably same as HANANIAH.

1 Kin. 16. 1.

prophet. 2 Chr. 16. 7.

brother of Nehemiah. Neh. 1, 2; 7, 2; 12, 3°,

HANAINI, han'-an-i'-ah, whom Jehovah graciously gave. 1 Chr. 3, 10,

faise prophet. Jer. 23,

his doeth Low 26, 28,

his doeth Low 26, 28, his death. Jer. 28, 16.

HANES, ha'-nees. Is. 30, 4.

HANEL, han'-i-el, favour of God. 1 Chr. 7, 39.

HANNAH, han'ah, gracious. her song. 1 Sam. 2 vow and prayer. 1 Sam. 1. 11; answered. 1 Sam. 1 19. HANNATHON, han-a'-thon, gracious. Josh. 19. 14. HANNATHON, han'-t-el, same as HANIEL. Num. 34. 13. HANOCH, ha'-nok, same as ENOCH. Gen. 25. 4. HANOCH, tak-nok-ites, descendants of Hanoch. Num. 26, 5.

HANUN, had-noon, whom (God) pities. 2 Sam. 10. 1.
king of the Ammonites, dishonours David's
messengers. 2 Sam. 10. 4.
chastised. 2 Sam. 12. 30.
HAPIRALN, haf-raf-lm, two pits. Josh. 10. 19.
HARA, haf-ra, mountainous. 1 Chr. 5. 23.
HARADAII, har-a-dah, feur. Num. 33. 24.
HARAN, haf-ram, mountainour. Gen. 11. 27.
son of Terah. Gen. 11. 28.
— (city of Nahor). Abram comes to. Gen. 11.
31; departs from. Gen. 12. 4.
Jacob flees to Laban at. Gen. 27. 43; 28. 10; 29.
HARARITE, haf-rar-ite, a mountaineer. 2 Sam.
23. 11. Num. 26, 5. 23, 11, HARDONAH, har-bo'-nah. Esth. 7, 9, HAREPH, ha'-ref, plucking. 1 Chr. 2, 51, HARETH, ha'-reth, thicket. 1 Sam. 22, 5 HARDAIAN, har-haif-ah, dried up (?). Neh. 3. 8. HARDAIAN, har-haif-ah, dried up (?). Neh. 3. 8. HARDAIAN, har-hae, inflammation. Ezra 2. 51. HARDAIAN, har-rin, flat-nosed. 1 Cin. 7. 4. HARDAIAN, har-rin, autumnal showers. Neh. 7. 24. HARNEPHER, har-ne'-fer. 1 Chr. 7. 35. HAROD, ha'-rod, terror. Judg. 7. 1. HARODTE, har'-od-ite, inhabitant of Harod. 2 Sam. 23, 25. HASENUAH, ha/-se-noo'-ah, she that is hated. I Chr. 9. 7. HASHABIAH, ha'-shab-i'-ah, whom Jehovah es-teems. 1 Chr. 6, 45. Hashahah, ha-shab'-nah, same as preceding (?). Neh, 10, 25. Hashabnian, ha'-shab-ni'-ah, same as Hasha-Bian. Neh. 3. 10. HASHBADANA, hash'-bad-a'-na. Neh. S. 4. HASHEM, ha'-shem, fat. 1 Chr. 11. 34. HASHMONAH, hash-mo'-nah, fatness, fat soil. Num. Hashur, hash-oob, thoughtful. Neh. 3. 11. Hashubah, hash-oob-ah, same as preceding. 1 Chr. 3. 20. HASHUM, hash-oom, rich. Ezra 2. 19. HASHUMHA, hash-ooff-ah, another form of HASU-PHA. Neh. 7. 48. 1

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Hasrah, haz'-rah, probably same as Harhas. 2 Chr. 34, 22.

HASSENAAH, has'-en-a'-ah, the thorny. Neh. 3. 3. HASSHUB, hash'-oob, same as HASHUB. 1 Chr. 9.

has-oof-ah, one of the Nethinims. HASUPHA, Ezra 2, 43.

Ezra 2 43.

HATACH, ha'-tak. Esth. 4.5.

HATHATH, ha'-thath, terror. 1 Chr. 4.13.

HATHATH, ha-te-'fah, seized. Ezra 2.54.

HATHATH, ha-te-'cah, digging. Ezra 2.42.

HATHATH, ha-te-'cah, digging. Ezra 2.42.

HATHATH, ha'-di, wavering. Ezra 2.57.

HATHUSH, hat'-osh, assembled!?). 1 Chr. 3.22.

HACHAN, how'-ran, hollow land. Ezek. 47.16.

HAVILH, ha-vil'-ah. Gen. 19. 7.

HAVOTH-JAIR, haw'-oth-ja'-ir, villages of Jair.

Num. 32.41.

I VALEL Ba'-za-el. whom God watches over.

Num. 32. 41.

Hazaei, hd-za-el, whom God watches over.
king of Syria. 1 Kin. 19. 15.

Elisha's prediction. 2 Kin. 8. 7.

slays Ben-hadad. 2 Kin. 8. 15.

oppresses Israel. 2 Kin. 8. 15.

oppresses Israel. 2 Kin. 9. 14; 10. 32; 12. 17; 13. 22.

Hazahah, ha-zai'-ah, whom Jehovah watches

over. Neh. 11. 5.

Hazar-addar-town. Num.

34. 4.

34. 4.

HAZAR-ENAN, ha'-zar-e'-nan, fountain-town. Num. 34. 9.

HAZAR-GADDAH, ha'-zar-gad'-ah, luck-town. Josh. 15, 27,

HAZAR-HATTICON,ha'-zar-hat'-ik-on,middle-town. Ezek. 47. 16. H.ZARMAVETH, ha'-zar-ma'-veth, death-town. Gen. 10. 26.

HAZAR-SHUAL, ha'-zar-shoo'-al, jackal-town, Josh.

15, 28, HAZAR-SUSAH, ha'-zar-soo'-sah, mare-town. Josh. 19. 5.

HAZAR-SUSIM, ha'-zar-soo'-sim, horses-town. 1 Chr. 4. 31.

HAZELELPONI, haz'-lel-po'-ni, the shadow looking on me. 1 Chr. 4. 3. IAZERIM, haz-e'-rim, villages. Deut. 2. 23.

HAZEROTH, haz-e'-roth, same as HAZERIM. Num. 11. 35.

11. 35.

HAZEZON-TAMAR, ha'-ze-zon-ta'-mar, pruning of the palm, Gen. 14. 7.

HAZIEL, ha'-zi-el, the vision of God. 1 Chr. 23. 9.

HAZO, ha'-zo, vision, Gen. 22. 22.

HAZOR, ha'-zo, vision, Gen. 22. 22.

HAZOR, ha'-zor, castle, Josh. 11. 1.

Cansan, burnt. Josh. 11. 10; 15. 25.

HEEER, he'-ber. Gen. 10. 21; Luke 3. 35.

— the Kenite. Judz. 4. 11.

(1) same as EBER. 1 Chr. 5. 13; (2) fellowship. Gen. 46. 17.

HEBERITES, he'-ber-iles. descendants of Heber

HEBERITES. he'-ber-ites, descendants of Heber. Num. 26, 45,

Num. 20, 40.

Hennew, he-broo, the (name of Abraham), Gen. 14, 13; the language spoken by the Jews: John 19, 20. Or n. Jew. Jer. 34, 9.

Hennew, he-broo, essy, a Jewess, Jer. 34, 9.

Hennews, he-broo-essy, a Jewess, Jer. 34, 9.

Hennews, he-broo, descendants of Abraham.

Gen. 40, 15; 43, 32; Ex. 2, 6; 2 Cor. 11, 22; Phil.

HEBRON, heb'-ron, alliance.

(Mamre), in Canaan, Abraham dwells there.

Gen. 13, 18; 23, 2.

the spics come to. Num. 13, 22, taken. Josh. 10, 36, et al. 13; 15, 13, et al. 14, 13; 15, 13, bavidreigns there. 2 Sam. 2.1; 3.2; 5.1; 1 Chr. 11; 12, 35; 29, 27.

HEBROXITES, he-bron-ites, the people of Hebron.

Num. 3.7.

Hegal, or Hege, he'-gai. Esth. 2. 3, 8.

Helal, he'-lah, rust. 1 Chr. 4.5.

Helal, he'-lah, rust. 1 Chr. 4.5.

Helal, he'-lah, ristonghold. 2 Sam. 10. 16.

Helbal, he'-lah, stronghold. 2 Sam. 10. 16.

Helbal, he'-lah, iterass. Judg. 1. 31.

Helbal, he'-boh, farties. Zek. 27, 18.

Helbal, he'-dat, terrestrial. 1 Chr. 27, 15.

Helbel, he'-leb, fat, fatness. 2 Sam. 23, 23.

Helen, he'-led, the world. 1 Chr. 11. 30.
Helek, he'-lek, portion. Num. 28. 30.
Helekites, he'-lek-ites, descendants of Helek.
Num. 25. 30.
Helen, he'-lem, another form of Heldal. 1 Chr.
7. 35.

7. 35. HELEPH, he'-lef, exchange. Josh, 19, 33, HELE, he'-lez, liberation. 2 Sam. 23, 26, HELL, he'-li, the Greek form of ELL. Luke 3, 23, HELEAH, hel'-kal, another form of HILKIAI. Neh,

12, 15, HELKATH-HAZZURIM, hel'-kath-haz'-oor-im, the field of swords (?). 2 Sam. 2. 16. HELON, he'-lon, strong. Num. 1. 9.

HELON, he'-lon, strong. Num. 1. 9.
HEMAM, he'-mum, same as HOMAM. Gen. 36, 22.
HEMAN, he'-man, faithful. 1 Kin. 4, 31.
HEMATH, he'-math; (1) fortress, 1 Chr. 2, 55;
(2) same as HAMATH, Amos 6, 14.
HEMAN, hem'-dan, pleasant. Gen. 36, 26,
HEN, hen, favour. Zech. 6, 14.
HEXA, he'-nah. 2 Kin. 18, 34.
HEXADAD, hen'-a-dad, favour of Hadad (?). Ezra
3, 2, 4.

3. 9.

HENOCH, he'-nok, same as ENOCH. 1 Chr. 1.3. HEPHER, he'-fer, pit. Josh. 12.17. HEPHERITES, he'-fer-ites, descendants of Hepher. Num. 26.32.

HEPHZI-EAH, heph'-zi-bah, in whom is my delight, queen of Hezekiah, and mother of Manasseh. 2 Kin. 21. 1.

2 Km. 21.1.

Heres, he'-res, the sun. Judg 1.35.

Heres, he'-res, the sun. Judg 1.35.

Heres, he'-res, artificer, 1 Chr. 9.15.

Heres, he'-res, artificer, 1 Chr. 9.15.

Heres, he'-res, her'-mas and her'-mes, of

Rome, salued by Paul. Rom. 16.14.

Heresogenes, her'-mog'-e-nees, 2 Tim. 1.15.

Heresogenes, her'-mon, lofty, Deut. 3.8.

mount. Deut. 4.48; Josh. 12.5; 13.5; Ps. 89 12;

HERMONITES, her'-mon-ites, the summits of Hermon. Ps. 42.6. HEROD, her'-od (the Great), king of Judæa. Matt.

troubled at Christ's birth. Matt. 2, 3. slays the bales of Bethlehem. Matt. 2, 16.
— (Antipas) reproved by John the Baptist, imprisons him, Luke 3, 19; beheads him. Matt.

14; Mark 6. 14. desires to see Christ. Luke 9. 9.

desires to see Christ. Luke 9, 9, scourges Him, and is reconciled to Pilate. Luke 23, 7; Acts 4, 27.
— (Arrippa) persecutes the church. Acts 12, 1, his pride and miserable death. Acts 12, 23.
HERODIANS, he-ro'-di-ans, partisans of Herod. a sect, rebuked by Christ. Matt. 22, 16; Mark 12.

plot against him. Mark 3, 6; 8, 15; 12, 13, HERDRIAS, he-ro'-di-as. Matt. 14, 3; married to Herod Autipas. Mark 6, 17, plans the death of John the Baptist. Matt, 14; Mark 6, 24.

Mark 6, 24,
HERGDION, he-ro'-di-on. Rom. 16, 11.
Paul's kinsman. Rom. 16, 11.
HESED, he-ks-ed, nerey. 1 Kin. 4, 10.
HESED, he-ks-ed, nerey. 1 Kin. 4, 10.
HESIEON, hesh'-hon, counting. Num. 21, 25, city of Slhon, taken. Num. 21, 26; Deut. 2, 24; Neh. 9, 22; 18, 18, 8.
HESIMON, hesh'-mon, fatness. Josh. 15, 27.
HETH, SONS of. Gen. 10, 15.
HeFILION, heth'-lon, hiding-place. Ezek, 47, 15.
HEZEKI, hez'-ek-i, shortened from Hizkiah. 1
Chr. 8, 17.
HEZEKIAH, hez'-ek-i'-sh, the might of Jehoyah.

Chr. 8.17.
HEZERIAH, hez'-ek-i'-ah, the might of Jehovah.
2 Kin. 18. 1.
kinz of Judah. 2 Kin. 16. 19 (2 Chr. 28. 27).
abolishes idolatry. 2 Kin. 18.
attacked by the Assyrians, his prayer and de-liverance. 2 Kin. 19.

his life lengthened, shadow of dial goes back-

HEZEKIAH-cont. ward, displays his treasure, Isaiah's prediction. 2 Kin. 20 (Is. 38); his passover. 2 Chr. 30. 13. his piety, and good reign. 2 Chr. 29. his death. 2 Kin. 20. 20.

HEZ

HIS GEAUL. 2 N.H. 20, 20, HEZION, bez-yon, vision. 1 Kin. 15, 18, HEZIA, hez-rai, enclosed wail. 2 Sam. 23, 35, HEZBO, hez-roi, same as preceding. 1 Chr. II. 37, HEZBON, hez-roi, same as preceding. 1 Chr. II. 37, HEZBON, hez-roi, same as HEZBAI. Gen. 44, 12, HEZRONITES, hez'-ron-ites, descendants of Hezron.

Num. 26. 6. Hippai, hid'-ai, the rejoicing of Jehovah. 2 Sam.

HIDDEKEL, hid-ek'-el. Gen. 2.14. HIEL, hi'-el, God liveth. 1 Kin. 16.34. —— See Jericho.

HIERAPOLIS, hi'-e-ra'-pol-is, a sacred or holy city. Col. 4, 13,

HIGGAION, hig-a/-yon, meditation. Ps. 9. 16. HILEN, hi'-len. 1 Chr. 6. 58. HILKIAH, hilk-i'-ah, portion of Jehovah. 2 Kin. 18, 18,

- principal brass-worker to Solomon. 1 Kin.

7. 13. 7.15. htt-ites, descendants of Heth. Gen. 15. 20; Judg. 1, 26; 3, 5. Hivites, hive'-ites, villagers. Ex. 3, 8; Gen. 10. 17; Ex. 3, 17.

deceive Joshua. Josh. 9. Hizkian, hizk-i'-ah, might of Jehovah. Zeph. 1. 1.

HIZKIJAH, hizk-i'-jah, same as preceding. Neh.

HOBAB, ho'-bab, beloved. Num. 10, 29. See JETHRO.

Hobah, ho'-bah, a hiding-place. Gen. 14. 15. Hob, hode, splendour. 1 Chr. 7. 37. Hobalah, ho-dai'-ah, praise of Jehovah. 1 Chr. 3, 24,

HODAVIAH. ho'-dav-i'-ah, Jehovah is his praise. 1 Chr. 5. 24. HODESH, ho'-desh, new moon. 1 Chr. 8. 9.

HODEVAII, ho'-de-vah, same as HODAVIAR. Neh. 7.43

7.43.
HODIAH, ho-di'-ah, same as HODAIAH. 1 Chr. 4. 19.
HODIAH, ho-di'-ah, same as preceding. Neh. 8.7.
HOGIAH, hod-di-jah, same as preceding. Neh. 8.7.
HOGIAH, hod-lah, partridge. Num. 25. 33.
HOHAM, hod-ham. Josh. 16. 3.
HOHAM, hod-mam, destruction. 1 Chr. 1. 39.
HOHAM, hod-min, destruction. 1 Chr. 1. 39.
HOHAM, hod-nin, puglilst; and PHINEHAE, sons of Ell. 1 Sam. 1. 3.
their sin and death. 1 Sam. 2. 12, 22; 4. 11.
HOPHA, hod-rah, priest of the sun. Jer. 44. 30.
HOR, mountain. Num. 20. 23.
mount, Aaron dies on, Num. 20, 25.

Moses twice there for forty days. Ex. 24, 18; 34,

Moses twice there for lorty days. 1. Kin. 19. 8. 23; Deut. 9, 9. Elijah there for forty days, 1 Kin. 19. 8. Horem, ho'-rem. Josh. 19. 38. Horna, ho'-ri, cave-dweller. Gen. 36. 22. Horns, ho'-ims, descendants of Hori. Deut. 2. 12. Hornas, hor'-ines, same as preceding. Gen. 14. 6. Hornas, hor'ims, a devoting, a place laid waste, Num. 14. 45.

Num. 14, 45.

HORNAH -cout

destruction of. Num. 21. 3; Judz. 1. 17. HORONAIM, hor'-o-na'-im, two caverus. Is. 15, 5. HORONITE, hor'-on-ite, native of Beth-horon, Neh. 2, 10,

HOSAH, ho'-sah, fleeing to Jehovah for refuge (?). Josh. 19, 29,

Josh. 19, 29.

HOSANNA, ho-san'-nah, save us we pray, children sing, to Christ, Matt. 21, 9, 15; Mark 11, 9; John 12, 13 (Ps. 118, 25, 26).

HOSEA, ho-ze'-dh, salvation. Hos. 1, 1. prophet, declares God's judgment against idolatrous Israel, Hos. 1; 2; 4; and his reconciliation. Hos. 2, 14; 11; 13; 14.

HOSEALAM, ho-sha'-ah, whom Jehovah has set free, Neh, 12, 22.

HOSILAMA, ho'-sha-mah, 1 Chr. 3, 19.

HOSEL HOSEL ASSERVANT, Dent 22, 44.

HOSHEA, ho-she-ah, same as Hosean. Deut. 32. 44. last king of Israel, his wicked reign, defeat by the king of Assyria, and captivity. 2 Kin. 15.

30; 17.

30; 17.

HOTHAM, ho'-tham, signet ring. 1 Chr. 7, 32.

HOTHAM, ho'-than. 1 Chr. 11. 44.

HOTHIE, ho'-thir. 1 Chr. 25. 4.

HUKKOR, hock'-oke, decreed. Josh. 19, 34.

HUKKOR, hock'-cke, decreed. Josh. 19, 34.

HUKKOR, hock'-cke, same as preceding. 1 Chr. 6, 75.

HUK, hool, circle. Gen. 10, 23.

HULDAH, hool'-dah, wessel. 2 Kin. 22. 14.

HUMTAH, hool'-dah, fortress (?). Josh. 15, 54.

HUPHAM, hoo'-fam, inhabitant of the shore (?).

Kum. 26, 39.

HUMLAH, Standard of Hu-

HUPHANITES, nov-fam-ites, descendants of Hu-phani Num. 25, 33. Huphan, hoop-ah, covering. 1 Chr. 24, 13. Huphan, hoop-ah, evering. 1 Chr. 24, 13. Huphan, hoop-ah, sume as Huphani(r), Gen. 46, 21. Hug, hoop, cavern. Ex. II. 10.

HURAI, hoo'-rai, another way of writing Hiddai. 1 Chr. 11. 32.

I Chr. II. 32.

HURAM, hod-ram, the older way of spelling

Hiram. 2 Chr. 2. 13.

HURAM, hod-shath, haste, 1 Chr. 5. 14.

HUSHAH, hod-shath, haste, 1 Chr. 4. 4.

HUSHAH, hod-shath, hasting, loyalty. 2 Sam. 15. 32.

Lefeats Ahithophe'is counsel. 2 Sam. 16. 16; 17. 5.

HUSHAM, hod-sham, haste. Gen. 36. 34.

HUSHAM, hod-sham, haste.

HUSHATHITE, hoo'-shath-ite, inhabitant of Hu-shah. 2 Sam. 23. 27. HUSHIM, hoosh'-im, those who make haste. Gen. 46, 23,

HUZ. Gen. 22, 21. HUZLAB, hooz'-ab, it is decreed. Nah. 2. 7. HYMENEUS, hi'-men-e'-us, belonging to Hymen. 1 Tim. 1. 20; 2 Tim. 2. 17.

IBHAR, ib'-har, whom God chooses. 2 Sam. 5. 15. IPLEAM, ib'-le-am, He destroys the people. Josh.

II. 11.
IENEIAH, ib-ni'-ah, whom Jehovah will build up.
I Chr. 9. 8.
IENJIAH, ib-ni'-jah, same as preceding. I Chr. 9. S.
IENJIAH, ib-ni'-, Hebrew. 1 Chr. 24. 27.
IEZAN, ib'-zan, active (?). Judg. 12. S.
I-CHAROD, i'-ka-bod, inglorious. 1 Sam. 4. ZI; 14. 3.
ICONIUM, i-kon'-yum, gospel preached at. Acts
13. 51; 14. 1; 16. 2.
Paul persecuted at. 2 Tim. 3. 71.

13.51; 41; 16.2.
Paul persecuted at, 2 Tim. 3, 11,
IDALH, id-al-ah, snares (?). Josh. 19. 15.
IDALSH, id-al-ah, snares (?). Josh. 19. 15.
IDALSH, id-al-ah, snares (?). Zi; (2) Ezra 8. 17;
(3) seasonable, Zech. 1, 1.
IDUMEA, Fdu-me-ah, same as Edom. Is. 34. 5.
IGAL, I-gal, whom God will averge. Num. 13. 7.
IGDALLAH, ig-dal-i-zh, whom Jehovah shall make great. Jer. 35. 4.
IGEAL, I-ge-al, same as IGAL. 1 Chr. 3. 22.
IDM, I-im, ruins. Num. 33. 45.
IDM-ABEM, i-je-a-bar-im, ruinous heaps of Abarim. Num. 21. 11.
IJON, I-jon, a ruin. 1 Kin. 15. 20.
IKKERH, ik'-esh, perverseness of mouth. 2 Sam. 23. 26.

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П ч Rom. 15. 19. Chr. 8, 25,

NOD. Z SRID, 24, 40, 1819. The Man of shame, 2 Sam. 28, 3, 7, 4, 5, 8. 1811, cesh'-1, my husband. Hos. 2, 16. 1811, yish'-1, salutary. 1 Chr. 2, 31. 1811, yish'-1, yish Ishijan, ish-i'-jah, same as Ishia. Ezra 10, 31. Ishma, ish'-mah. 1 Chr. 4, 3. ISHMAEL, ish'-ma-el, whom God hears, son of Abram. Gen. 16, 15; 17, 20; 21, 17; 25, 17; his descendants. Gen. 25, 12; 1 Chr. 1, 29. descendants. Gen. 25, 12; 1 Chr. 1, 29, —son of Nethaniah, slays Gedaliah. 2 Kin. 25. 25; Jer. 40. 14; 41 ISBMAELTES, ish'-ma-el-ites, descendants of Ish-mael. Judg. 8, 24. ISBMAIAH, ish-mai'-ah, whom Jehovah hears. 1 Chr. 27, 19. Chr. 27. 19.

ISBUMERLITES, ish'-me-el-ites, same as ISBUMELTES. Gen, 37. 25.

IS MERAT, ish'-mer-at, whom Jehovah keeps. 1 Chr. 8. 18.

ISBURD, ish'-hode, man of glory. 1 Chr. 7. 18.

ISBURD, ish'-hode, men of glory. 2 Chr. 8. 22.

ISBURD, ish'-hode, men of 70. 25. 22.

ISBURDA, ish'-oo-at, seven. Gen. 46. 17.

ISBURDA, ish'-oo-at, same as ISBUL I Chr. 7. 30.

ISBUR, ish'-oo-i, same as ISBUL I Chr. 7. 30.

ISBUR, ish'-oo-i, same as ISBUL I Shr. 7. 30.

TLA ILAI, ec'-lai, most high. 1 Chr. 11. 29. il-ir'-ik-um, gospel preached there. IMLA, im-lah, same as IMLAH. 2 Chr. 18. 7. IMLAH, im-lah, whom (God) will fill up. 1 Kin. ZZ. 8. MMANUEL, im-an'-u-el (See EMMANUEL), God with us. Is. 7. 1+; Matt. 1, 23. IMMER, im'-cr, talkative. 1 Chr. 9. 12. IMMA, im'-nah, whom (God) keeps back. 1 Chr. 7. 35. IMMA, im'-nah, whom (God) assigns (?). 1 Chr. 7. 30. IMMA, im'-rah, stubborn. 1 Chr. 7. 36. IMRAH, im'-rah, stubborn. 1 Chr. 7.36.
IMRI, im'-ri, eloquent. 1 Chr. 9.4.
INDIA, ind'-ya. Esth. 1.1.
IPHEDDIAH, if'-ed-l-ah, whom Jehovah frees. 1 Chr. 5, 25, IR, eer, city, 1 Chr. 7, 12, IRA, 1'-rah, watchful, 2 Sam, 20, 25, IRAD, 1'-rad, Gen. 41, IRAD, 1'-rad, Gen. 20, IRA, 1'-ri, same as IRAM, 1 Chr. 7, IRDAH, 1-ri'-jah, whom Jehovah looks on, Jer. IR-NAHASH, ir-na'-hash, snake-town. 1 Chr. 4.12. Matt. 10. 4; Mark 3. 19.
his treachery. Matt. 26. 21; Mark 14. 18; Luke
22. 47; John 18. 3.
death, Matt. 27. 5; Acts 1. 18.
LSHDAR, ish'-bab, praising. 1 Chr. 4. 17.
ISHBAR, ish'-bab, Gen. 25. 2.
ISHDH-BENOR, ish'-bl-ben-ob'e, one who dwells at
Nob. 2 Sam 21 18. Nob. 2 Sam. 21. 16.

35, 23, descendants of. Gen. 46, 13; Judg. 5, 15; 1 Chr. 7, 1. See Num. 1, 28; 29, 29; Gen. 40, 14; Deut. 33, 18; Josh. 19, 17; Ezek. 48, 33; Rey. 7, 7; ISSHIAH, ish-hi'-ah, sume as I-HIAH. 1 Chr. 74, 21, ISVAH, is'-oo-th, same as ISHUAH. 1 Chr. 7, 30. ISUL, is'-oo-i, same as ISHUAH. Gen. 46, 17; TALIAN, it'-al-ya, helonging to Italy. Acts 10, ITALIAN, it'-al-ya, Holonging to Italy. Acts 10, ITALIA, et-thai, ploughman. 1 Chr. 11, 31. ITHAMAR, i'-tha-mar, island of palms. Ex. 6, 23; Lev. 10, 6: bis charge. Num. 4. ITHEL, ith'-i-el, God is with me. Neh. 11, 7; Prov. 30, 1. ITHMAH, ith'-mah, bereavedness. 1 Chr. 11, 46. ITHMAN, ith'-nan. Josh. 15. 23. ITHRA, ith'-rah, excellence. 2 Sam. 17. 25. ITHEAN, ith'-ran, same as ITHEA. Gen. 36, 26, ITHEAN, ith'-re-am, remainder of the people. 2 Sam. 3.5. ITTAH-KAZIN, it'-ah-ka'-zin, time of the chief. Josh. 19.13. 15. 19; 18. 2.

ITUREA, 1'-tu-re'-ah, a province so named from Jetur. Luke 3.1.

IVAI, 1'-vah. 2 Kin. 18. 34.

IZEHAR, 12'-c-har, oil. Num. 3. 19.

IZEHARITES, 1'-ze-har'-ites, the descendants of Izehar. Num. 3. 27.

IZIIAR, 12'-har, same as IZEHAR. Ex. 6. 18.

IZTARITES, 12'-har-ites, the same as IZEHARITES.

1 Chr. 26. 23.

IZHAHIH IZ-RSh. 1'-bar-har. IVA.

1 Chr. 25. 25.

12 Chr. 10. 25.

12 Chr. 11.

12 Chr. 1.

12 Chr. 1.

13 Chr. 1.

14 Chr. 1.

15 Chr. 1.

16 Chr. 27.

18 Chr. 27. JAAKAN, ja'-ak-an, one who turns. Deut. 10. 6. JAAKOBAH, ja'-ak-o'-bah, same as JACOE. 1 Chr. 4.

ISMACHIAH, is-mak-i'-ah, whom Jehovah upholds. 2 Chr. 31, 13. ISMAIAH, is-inai'-ah, same as ISHMAIAH, 1 Chr. 12. 4.

ISPAH, is'-pah, bald. 1 Chr. 8, 16.
ISPAEL, iz'-ra-el, soldier of God, Jacob so called after wrestling with God. Gen. 32, 28; 35, 10; Hos. 12, 3,

ISRAELITES, iz'-ra-el-ites, descendants of Israel. Ex. 9. 7. in Egypt. Ex. 1—12. the first passover instituted. Ex. 12.

flight from Egypt. Ex. 12. 31. pass through the Red Sea. Ex. 14. their journeys. Ex. 14. 1, 19; Num. 9. 15; Ps.

78, 14, fed by manna and water in the wilderness. Ex. 16. 4; 17. 1; Num. 11; 20. God's covenant with at Sinai. Ex. 19; 20; Deut. 29, 10,

their idolatry. Ex. 32. See also 2 Kin. 17; Ezra 9; Neh. 9; Ezek. 20; 22; 23; Acts 7, 39; 1 Cor. 10, 1, their rebellious conduct rehearsed by Moses. Deut. 1; 2; 9.

conquer and divide Canaan under Joshua. Josh. 1: 12: 13.

1; 12; 13; governed by judges, Judg. 2; by kings. 1 Sam. 10; 2 Sam.; 1 & 2 Kin.; 1 & 2 Chr. their captivity in Assyria, 2 Kin. 17; in Babylon, 2 Kin. 25; 2 Chr. 36; Jer. 39; 52; their return, Ezra; Neh.; Hag.; Zech. God's wrath against, Ps. 78; 106; deliverances of. Ps. 105.

their sufferings our examples. 1 Cor. 10. 6.
ISRAELITISH, iz'-ra-el-ite-ish, after the fashion of
an Israelite. Lev. 24. 10.
ISRACHAH, is'-ak-ar, he is hired (?). Gen. 30. 18;

ITHRITE, ith'-rite, descendants of Jether (?), 2 Sam. 23.38.

ITTAI, it'-tai, same as ITHAI (the Gittite). 2 Sam.

Jaalan, ja'-a-lah, same as Jaala. Ezra 2, 56, Jaalan, ja'-a-lam, whom God hides. Gen. 56, 5, Jaanan, ja'-a-nai, whom Jehovah answers. 1 Chr. 5, 12,

JAARE-oregim, ja'-ar-e-or'-eg-im, forests of the weavers. 2 Sam. 21, 19. JAASAU, ja'-a-saw. Ezra 10, 37. JAASEL, ja-as-i-el, whom God created. 1 Chr. 27.

JAAZANIAH, ja'-az-an-i'-ah, whom Jehovah hears. 2 Kin. 25. 23. JAAZER, ja'-a-zer, whom (God) aids. Num. 21.

JAAZIAH, ja'-az-i'-ah, whom Jehovah strengthens.

1 Chr. 24, 26.

1 Chr. 24, 25, JAAZEL, in-'ag'-i-el, whom God strengthens, 1 Chr. 15, 18, JAHAL, ig'-lad, Gen. 4, 20, JAHAL, ig'-lad, Gen. 4, 20, JAHAL, ig'-lad, Chr. 16, JAHAL, ig'-lad, J. 16; Josh, 12, 2, JAHESH, ig'-lesh, dry, 2 Kin. 15, 10, JAHESH-GIHEAD, 'ja'-besh-gil'-e-ad, Jabesh of Gilbadbiants smitten by Israel Judg 21, and Shark Shark

icad, Judg. 21. [18] inhabitants smitten by Israel. Judg. 21. threatened by Ammonites. I Sam. 11. 1; delivered by Saul. I Sam. 11. 11. [18] Saul. I Sam. 11. 11. JABEZ, ja-bez, cansing pain, prayer of. 1 Chr. 4. 9. JABEX, ja-bin, whom He (God) considered, Judg.

King of Hazor, conquered by Joshua. Josh. 11.

(another), destroyed by Barak. Judg. 4.

JABNEEI, jab'-ne-el, may God cause to be built.

Josh. 15, 11.

Josh, 15. 11.
JANNEH, jab'-nay, which (God) causes to be built,
2 Chr. 26, 6.
JACHAN, ja'-kan, troubled, 1 Chr. 5. 13.
JACHAN, ja'-kin, whom (God) strengthens one of
the pillars of the poron of the temple. 1 Kin.
7. 21; 2 Chr. 3. 17.

the phiars of the poron of the temple. I Kin. 7. 21; 2 Chr. 3. 17.

JACHINITES, ja-k-lin-ites, descendants of Jachin. Num. 26. 12.

JACOB, ja'-koh, supplanter, his birth, Gen. 25. 26; birthright, 25. 33; blessing, 27. 27; sent to Padanaram, 27. 43; 28. 1; his vision of the ladder, and vow. 28. 10; marriages, 29; sons, 20. 31; 30; dealings with Laban, 31; his vision of God's host, 21; his prayer, 32. 9; wrestles with an angel, 32. 24; Hos. 12. 4; reconciled with Esau. Gen. 33; builds an aitar at Bethe-l, 35. 1; his grief for Joseph and Benjamin, 37; 42. 38; 43; goes down to Egypt, 46; brought before Pharach, 47. 7; blesses his sons, 48; 40. his death, and burial. Gen. 49. 33; 50. See Ps. 105. 23; Mal. 1. 2; Rom. 9. 10; Heb. 11. 21.

JACOB'S WELL. John 4. 5.

JADA ja'-dah, wise. 1 Chr. 2. 28.

JADAU ja'-dah, wise. 1 Chr. 2. 28.

JADAU ja'-dah, wise. 1 Chr. 2. 28.

JADAU, ja'-dah, son, a ludge. Neh. 3. 7.

JAEL, ja'-day. Ezm as JAALA, kills Sisera, Judg. 4. 17; 5. 24.

JAGUR, ja'-cor, a lodging. Josh. 15. 21.

JAGUR, ja'-goor, a lodging. Josh. 15. 21. Jah, poetic form of Jeнovaн. Ps. 68, 4. Jahath, ja'-hath. 1 Chr. 6, 20. Jahaz, ja'-haz, a place trodden down. Num. 21.

23, JARAZA, ja'-haz-ah, same as JAHAZ. Josh, 13, 18, JARAZAH, same as JAHAZA. Josh, 21, 38, JARAZIAH, ja'-haz-1'-ah, whom Jehovah watches eyer. Ezra 10, 15. JARAZIEI, ja-haz'-i-el, whom God watches over. I Chr. 16, 6, comforts Jehoshaphat. 2 Chr. 19, 14. prophecies against Moab and Ammon. 2 Chr. 2014

JAHDAI, jah'-dai, whom Jehovah directs. 1 Chr.

Jandiel, jah'-di-el, whom God makes glad. 1 Chr.

Jahre, jah'-do, union. 1 Chr. 5, 14. Jahreel, jah'-le-el, hoping in God. Num. 26, 26.

JAHLEELITES, jah'-le-el-ites, descendants of Jah-leel. Num. 26, 26, JAHMAI, jah'-mai. 1 Chr. 7, 2, JAHZAI, jah'-zah, same as JAHAZ. 1 Chr. 6, 78, JAHZEEL, jah'-ze-el, whom God allots. Gen. 46, 24, JAHZEELITES, jah'-ze-el-ites, descendants of Jah-zeel. Num. 26, 48, JAHZERAH, jah-ze'-rah, may he bring back, 1 Chr. 6, 12

9, 12.

9.12
JARZIEI, jah'-zi-el, same as JAHZEEL. 1 Chr. 7.13.
JAIR, ja'-er, (i.e. God) enlightens. Num. 32.41.
Glicadite, judge. Judg. 10.3.
JAIRITE, ja'-er-ite, a descendant of JAIR. 2 Sam. 20.25.
JAIRIS, ja-l'-rus, Greek form of JAIR, daughter of, raised, Matt. 9.15; Mark 5.25; Luke S. 41.
JARAN, ja'-kan, same as JAARAN, 1 Chr. 1.42
JAREH, ja'-kan, pious (9). Prov. 30.1.
JAKIM, ja'-kim, (God) sets up. 1 Chr. 8.19.
JAION, ja'-lon, passing the night. 1 Chr. 4.17.
JAMERS, jam'-brees. 2 Tim. 3.8.
JAMES, the English equivalent for Jacob in the

James, the English equivalent for Jacob in the New Testament.

JAMIN, ja'-min, right hand. Gen. 40, 10, JAMINITES, ja'-min-ites, descendants of Jamin. Num. 26, 12.

Jamlech, jam'-lek, He makes to reign. 1Chr. 4. Janna, jan'-nah, probably another form of John. Luke 3, 24.

JANNES and JAMBRES, magicians of Egypt. 2 Tim. 3, 8 (Ex. 7, 11). JANOAH, ja-no'-ah, rest. 2 Kin. 15. 20,

JANOHAH, ja-no'-hah, same as preceding. Josh. 76. 6.

2 Sam. I. 18.
JASHOBEAM, ja-shob'-e-am, the people returns, valour of. 1 Chr. 11. 11.
JASHUB, ja'-shoob, he returns. Num. 28, 24.
JASHUBI-E-EHEM, ja -shoob'-i-le'-hem, giving broad (?). 1 Chr. 4, 22.
JASHUBI-EJS, ja'-shoob-ites, descendants of Jashub. Num. 28, 24.
JASHE, ja-sh'-el, whom God made. 1 Chr. 11, 47.
JASON, ja'-son, Greco-Judean equivalent of Joshub, persecuted at Thessalonica. Acts 17.
5; Rom. 16, 21.

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JATHNIER, jath'-ni-el, God gives. 1 Chr. 26, 2. JATTIR, jat'-yer, excelling. Josh. 15, 48, JAYAN, ja'-yan, wine (?), son of Japheth. Gen. 10, 2.

19, Z. Jazer, jazzer, same as Jazer, Num. 32, I. Jazer, jazziz, wanderer (?). I Chr. 27, 31, Jearny, jezzzim, forests. Josh. 15, 10, Jeateral, jezuzzim, jez

19. 10.

JERUSI, je-hoo'-si, a Jebusite. Josh. 18. 16.

JERUSITS, je-hoo'-sites, the descendants of Jebus, the son of Canaan. Gen. 15. 21; Num. 13. 22; Josh. 15. 63; Judg. 1, 21; 19. 11; 2 Sann. 5. 6.

JECAMIAH, jek'-al-ni'-ah. 1 Chr. 3, 18.

JECHOLIAH, jek'-ol-i'-ah, Jehovah is strong. 2

Jacobalah, jek'-on-i'-as, the Greek way of spelling Jecobiah. Matt. 1. 11, 12; 1 Chr. 3. 17. Jecobiah, jek'-ol-i'-ah, same as Jechollah. 2 Chr. 26. 3.

JECONIAH, jek'-on-i'-ah, Jehovah establishes, 1 Chr. 3, 16,

mante of Sciomon, 2 Sam. 12, 25. JEDUTHUS, jed-ooth oon, friendship (?). 1 Chr. 16, 38; 41; 25, 6. JEZZER, je-e'-zer, contracted from ABIEZER, Num. 16, 30,

JEEZERITES, je-cz'-er-ites, descendants of Jeezer. Num. 26, 30,

JEGAR-SAHADUTHA, je-gar'-sa-ha-doo'-thah, the heap of testimony. Gen. 31, 47. JEHALELEEL, je-hal'-el-e'-el, he praises God. 1

Chr. 4, 16, JEHALELEL, je-hal'-e-lel, same as preceding. 2 Chr. 23, 12.

JEHDETAH, jed-i'-ah, whom Jehovah makes glad. 1 Chr. 24, 20, JEHEZEKEL, je-hez'-e-kel, same as EZEKIEL. 1 Chr. 24, 16.

Cnr. 24. 16.
Jehilai, je-hi'-ah, Jehovah lives. 1 Chr. 15. 24.
Jehilai, je-hi'-el, God liveth. 1 Chr. 15. 18.
Jehileil, je-hi'-el-i, a Jehielite. 1 Chr. 26. 21.
Jehilai, je-hi'z-l-i, a Jehielite. 1 Chr. 26. 21.
Chr. 23. 12.

JEHOADAH, je-ho'-a-dah, whom Jehovah adorns. 1 Chr. 8. 36

JEHOADDAN, je-ho'-ad-an, Jehovah is beauteous (?). 2 Kin. 14, 2.

JEROAHAZ, je-ho'-a-haz, whom Jehovah holds fast, son of Jehn, kius of Israel. 2 kin, 10. 35; 13. 4, — (Shallum), king of Judah, his evil reign. 2 kin, 23. 31; 2 Chr. 36. 1, 56hovah supports. 2 Kin. 11.

JEHOHAVAN, je-ho'-han-an, Jehovah is gracious. 1 Chr. 26, 3.

JEHOLACHIN, je-ho'-ya-kin, Jehovah has established.

king of Judah, his defeat and captivity. 2 Kin. 24, 6; 2 Chr. 36, 8. JEHOIADA, je-ho'-ya-dah, Jehovah knoweth. 2 Sam. 8. 18.

Sam, 8, 18.

high priest, deposes and slays Athaliah, and restores Jehoash. 2 Kin, 11. 4; 2 Chr. 23; repairs the temple. 2 Kin, 12. 7; 2 Chr. 24. 6.

JEHOLAKIM, je-ho-ya-kim, Jehovah has set up.

(Eliskim), made kimg of Judah by Pharaoh-neehoh, bis evil reign and captivity. 2 Kin, 23, 34; 24.1; 2 Chr. 36. 4; Dan. 1. 2. See

JEHOLARIB, je-ho'-ya-rib, Jehovah will contend. 1 Chr. 9, 16.

JEHONADAB, je-ho'-na-dab, Jehovah is bounteous, 2 Kin. 19. 15.

JEHONATHAN, je-ho'-na-than, same as JONATHAN. I Chr. 27, 25.

1 Chr. 27, 25.

JETORAM, je-ho'-ram, Jehovah is high.

— (son of Jehoshaphat), king of Judah,
1 Kin, 22, 50; 2 Kin, 8, 16; his cruelty and
death, 2 Chr. 21, 4, 18.

— (Jorum), king of Israel, son of Ahab. 2 Kin,
1, 17; 3, 1; his evil reign. 2 Kin, 3, 2; slain by
Jehu. 2 Kin, 9, 24.

JEHOSHABEATH, je-ho'-shab'-e-ath, Jehovah is the oath. 2 Chr. 22, 11.

JEHOSHAPHAT, je-hosh'-af-at, whom Jehovah

Judges.
king of Judah, his good reign. 1 Kin. 15, 24; 2
King of Judah, his good reign. 1 Kin. 15, 24; 2
Chr. 17; his death. 1 Kin. 22, 50; 2 Chr. 21, 1,
— valley of, Joel 3, 2,
— valley of, Joel 3, 2,

valley of, Joel 4,

valley of, Joel 4,

valley of, Joel 4,

valley of, Jo Jеноsнева, je-ho'-she-bah, same as Jеноsна-веатн. 2 Kin, 11, 2; 2 Chr. 22, 11. Jеноsниа, je-hosh'-oo-ah, same as Joshua, Num.

13, 16, JEHOSHUAH, je-hosh'-oo-ah, same as Joshua. 1

Chr. 7. 2: ho'-vah, the Eternal One.
JEHOVAH, [6-ho'-vah, the Eternal One.
JEHOVAH, (BLOHM, I AM THAT I AM). Ex. 6.
3; Ps. 83. 18; Is. 12. 2; 26. 4

Jehovan-jireh, je-ho-vah-ji-ray, Jehovah will provide. Gen. 22. 14. JEHOVAH-NISSI, je-ho'-vah-nis'-i, Jehovah my ban-

ner. Ex. 17, 15. JEHOVAH-SHALOM, je-ho'-vah-sha'-lom, Jehovah send peace. Judg. 6, 24. — SHAMMAH, je-ho'-vah-sham'-mah (the LORD is

there). Ezek. 48, 35. - TSIDKENU, je-ho'-vah-tsid-ke'-nu (the LORD is our righteousness). Jer. 23. 6. Jehozabad, je-ho'-za-bad, Jehoyah gaye, 2 Kin.

Jehozadak, je-ho'-za-dak, Jehovah is just. 1 Chr. 6. 14.

JEHU, je'-hu, Jehovah is He (?), son of Hanani, prophesies against Baasha. I Kin. 16. 1. rebukes Jehoshaphat. 2 Chr. 19. 2; 20, 34.

son of Nimshi, to be anointed king of Is-1. 1 Kin. 19, 16; 2 Kin, 9, 1,

JEHUD, je'-hood, praise. Josh. 19. 45. JEHUDI, je-hood'-i, a Jew. Jer. 36. 14. JEHUDIJAH, je-hood-i'-jah, a Jewess. I Chr. 4.

JEHUSH, je'-hoosh, to whom God hastens. 1 Chr. S. 39.
JEIEL, ji'-el. 1 Chr. 5. 7.
JEKABZEEL, je-kab'-ze-el, God gathers. Neh. 11.

JERAMEAM, je-kam'-e-am. 1 Chr. 23. 19. JERAMIAH, jek'-am-i'-ah, same as JECANIAH. 1 Chr. 2. 41. JEKUTHIEI, je-koo'-thi-el, the fear of God. 1 Chr.

4. 18.

4.18. JEMISIA, je-mi'-mah, dove. Job 42.14. JEMISIA, jem-oo'-el, day of God. Gen. 46.10. JEPHTIAE, jef'-thah, Greek way of writing Jephthah. Heb. 11.32. JEPHTIAH, jef'-thah, God opens. Judg. 11.1. judge, his dealings with the Gileadites. Judg.

11. 4. defeats the Ammonites. Judg. 11. 14 his rash vow. Judg. 11. 30, 34. chastises the Ephraimites. Judg. 12. Judg. 11. 14.

JEPHUNNEH, je-foon'-eh, for whom it is prepared, Num, 13, 6, JERAH, je'-rah, the moon. Gen. 10, 26, JERAHMEEL, je-rah'-me-el, whom God loves, 1 Chr.

JERAHMEELITES, je-rah'-me-el-ites, descendants of Jerahmeel, 1 Sam. 27, 10.

JER JERED, je'-red, descent. 1 Chr. 1. 2. JEREMAI, jer-e'-mai, dwelling in heights. Ezra JERUSALEM .- cont. 10, 33, JEREMIAH, jer'-em-i'-ah, whom Jehovah has appointed.
(prophet), his call and visions. Jer. 1. (propnet, in sea and yishons. Jer. 1. his mission. Jer. 1. 11; 7. his complaint. Jer. 20, 11; 7. his complaint. Jer. 21, 3; 34, 1. foretells the seventy years 'captivity. Jer. 25, 8, arraigned, condemned, but delivered. Jer. 25, 8. denounces the false prophet Hananiah. writes to the captives in Babylon. Jer. 29. his promises of comfort and redemption to Israel. Jer. 31. writes a roll of a book. Jer. 36, 4; Baruch reads it. Jer. 35, 8, imprisoned by Zedekiah. Jer. 32; 37; 38, released. Jer. 38, 7. predicts slaughter of innocents. Jer. 31, 15; fulfilled. Matt. 2, 17. with all the remnant of Judah carried into E-gypt. Jer. 43. 4. gypt. Jer. 43. 2. various predictions. Jer. 46—51; 51. 59. mentioned. Matt. 16. 14; 27. 9. JEREMIAS, jer-'em-i'-as, Greek form of Jeremiah. Matt. 16. 14. JEREMOTH, je-re'-moth, high places. 1 Chr. 8.14. JEREMY, jer'-em-y, shortened English form of Jeremiah. Matt. 2.17. JERIAH, jeri'-ah, whom Jehovah regards (?). 1 Chr. 23.19. 1 Chr. 23, 19, JEBHAI, jer-ee'-bai, contentious. 1 Chr. II. 46, JEBHCHO, jer'-ik-o, a fragrant place. Num. 22, 1, the spies at. Josh. 2, 1, (Heb. II. 30), rebuilt by Hiel. 1 Kin. 16, 34. See Josh. 6, 26, JEBHEI, jer-if'-el, founded by God. 1 Chr. 7, 2, JEBHJAH, jer-if'-jah, same as JEBHAH. 1 Chr. 26, JERIMOTH, jer-ee'-moth, same as JEREMOTH, 1Chr. JERIOTH, je-ri'-oth, curtains. 1 Chr. 2, 18. JERIOBOAN I., jer'-ob-o'-am, whose people are many. 1 Kin. 11.26. promoted by Solomon. 1 Kin. 11. 28.
Ahijah's prophecy to. 1 Kin. 11. 29.
made king. 1 Kin. 12. 20 (2 Chr. 10).
his idolatry, withered hand, denunciation. 1 Kin. his idolatry, withered hand, denunciation. 1 Kin. 12; 13; 14.
14. death. 1 Kin. 14. 20.
evil example. 1 Kin. 15. 34.
JEROHOAM II. 2 Kin. 13. 13; 14. 23—29.
JEROHAM, je-ro'-ham, who is loved. 1 Sam. 1.1.
JERUBBAM, je-ro'-ba'-al, let Baal plead. Judg. JERUBBESHETH, jer-ool-be'-sheth, let shame plead, another name for JERUBBAAL. 2 Sam. 11. 21. JERUBEL, je-roo'-el, same as JEREL. 2 Chr. 20. 16. JERUSALEM, je-roo'-sa-lem, founded in peace (?). Josh, 10. 1. 6, 32

- Adoni-zedec, king of, slain by Joshua.

Josh. 10.
borders of. Josh. 15. 8.
David reigns there. 2 Sam. 5. 6.
the ark brought there. 2 Sam. 6.
saved from the pestilence. 2 Sam. 24. 16.
temple bult at. 1 Kin. 5-8; 2 Chr. 1-7.
sufferings from war. 1 Kin. 14. 25; 2 Kin. 14.
14; 25; 2 Chr. 12; 25. 24; 36; Jer. 39; 52.
capture and destruction by Nebuchadrezzar.
Jer. 52. 12-15.

captives return; and rebuilding of the temple begun by Cyrus. Ezra 1-3; continued by Ar-taxerxes. Neh. 2.

abominations there. Ezek. 16. 2. presentation of Christ at. Luke 2. 22. the child Jesus tarries at. Luke 2. 42.

Josh. 10.

SKISSALEM.—CONT.

Christ rides into. Matt. 21. 1; Mark 11. 7;
Luke 19. 35; John 12. 14.

laments over it. Matt. 23. 37; Luke 13. 34; 19. 41.

foretells its destruction. Matt. 24; Mark 13;
Luke 13. 34; 17. 23; 19. 41; 21.

disciples filled with the Holy Ghost at. Acts 2. 4. which is above. Gal. 4. 26. the new. Rev. 21. 2. Jerusha, je-roo'-shah, possession. 2 Kin. 15. 33. Jerusha, je-roo'-shah, same as preceding. 2 Chr. JESAIAH, je-sai'-ah, same as ISAIAH. 1 Chr. 3.21. JESHAIAH, je-shai'-ah, same as preceding. 1 Chr. JESHANAH, je-shan'-ah, old. 2 Chr. 13. 19. JESHARELAH, jesh'-ar-el'-ah, right before God (?). 1 Chr. 25. 14. JESHEREAB, je-sheb'-e-ab, father's seat, 1 Chr. 24. JESHER, je'-sher, uprightness. 1 Chr. 2.18. JESHIMON, je-shim'-on, the waste. Num. 21.20. JESHISHAI, je-shee'-shai, like an old man. 1 Chr. JESHOHAIAH, je-sho-hai'-ah, whom Jehovah hum-JESHORAIAH, Je-Sno-nar-an, whom Jenovan numbles, 1 Chr. 4, 36, JESHUA (Joshua), jesh'-oo-ah, Jehovah is salvation, Ezra 2, 2; Neh, 8, 17, See Joshua, JESHUAH, jesh'-oo-ah, help, 1 Chr. 24, II. JESHURUH, jesh-oo-oon, rightecus, symbolical name of Israel, Deut. 32, 15; 33, 5, 26; Is. 44, 2, JESHAH, je-si'-dh, 1 Chr. 12, 6. JESHMEL, je-sim'-i-el, whom God founds (?), 1 Chr. 4, 26. J. 35. JSSSE, jes'-sy, gift (?). Ruth 4, 17. David's father. Ruth 4, 22. and his sons sanctified by Samuel. 1 Sam. 16, 5, his son David anointed to be king. 1 Sam. 16, 13, See Is. 11. 1. his posterity. 1 Chr. 2. 13.
JESUL, je-soo-i, same as ISHUA. Num. 26. 44.
JESULTES, je'-soo-ites, the posterity of Jesui. Num. JESURUN, je-soor'-oon, wrongly printed for Je-shurun. Isai 44.2. shurun, Isai. 44. 2.
JESUS, je'-sus, Saviour, Matt. 1. 21. See Christ,
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Subject-Index, p. 439. Subject-Index, p. 439.

JETHER, je'-ther, same as ITHEA. Judg. 8. 20.

JETHER, je'-ther, Gen. 30. 40.

JETHERH, je'-theth. Gen. 30. 40.

JETHERH, je'-theth'-lah, lofty, Josh. 19. 42.

JETHER, jeth'-lah, same as ITHEA. Ex. 3. 1.

Moses' father-in-law. Ex. 18. 12.

JETUR, je'-toor, an enclosure. Gen. 25. 15.

JEUEL, je'-cosh, same as JEHEJ. I Chr. 9. 6.

JEUSI, je'-cosh, same as JEHEJ. Gen. 30. 5.

JEUZ, je'-coz, counsellor. 1 Chr. 8. 10.

JEWESS, joo'-ess, a female Jew. Acts 16. 1.

JEWESS, joo'-ess, a female Jew. Acts 16. 1.

JEWESS, joo'-ish, of or belonging to Jews. Tit. 1. JEWRY, joo'-ry, Old English name for Judea. Dan. 5. 13. JEWS, jooz, inhabitants of Judea (Israelites first so called). 2 Kin. 16. 6. Christ's mission to. Matt. 15. 24; 21. 37; Acts 3. 25. Christ's compassion for. Matt. 23. 37; Luke 19. 41. Christ's cepeted by. Matt. 11. 20; 13. 15. 58; John 5. 16, 38, 43; Acts 3. 13; 13. 48; 17 Thess. 2. 15. gospel first preached to, Matt. 10. 6; Luke 24. 47; Acts 1. 6. St. Paul's teaching rejected by, Acts 13. 46; 28. 24. 26, &c. JEZAMLH, jez'-an-i'-ah, Jehovah adorns (?). Jer. 40. 8. 40. 8. 40. 8.
JEZEREI, jez'-e-bel, unmarried.
wife of Ahab, 1 Kin, 16. 31.
kills the prophets, 1 Kin, 18. 4; 19. 2.
causes Naboth to be put to death. 1 Kin. 21.
her violent death. 2 Kin, 2. 30.
JEZER, je'-zer, anything made. Gen. 48. 24.

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JEZERITES, je'-zer-ites descendants of Jezer. Num. 26, 49, JEZIAH, jez-i'-ah, whom Jehovah assembles. Ezra 10, 25, JEZIEL, jez-i'-el, the assembly of God. 1 Chr.

JEZIAH, jez-ji'-ah, deliverance (?). 1 Chr. 8. 18. JEZOAR, je-zo'-or, splendid. 1 Chr. 4. 7. JEZRAHIAH, jez'-rah-j'-ah, Jehovah shines forth. Neh. 12. 42.

JEZREEL, jez'-re-el, God scatters. 1 Chr. 4.3. See A HATL JEZNEELITE, jez'-re-el-ite, an inhabitant of Jez-reel. 1 Kin. II. 6.

reel, 1 km. 21.6.

JERRELITESS, jez're-el-ite-ess, feminine of preceding, 1 Sam, 27.3.

JIBSAM, jib'-sam, fragrant, 1 Chr. 7.2.

JIBLAPH, jid'-laf, weeping (?). Gen. 22.22.

JIMNA, jim'-nah, same as IMNA, Num. 26.44.

JIMNAH, jim'-nah, same as IMNAH. Gen. 46.17. JIMNITES, jim'-nites, descendants of Jimnah. Num. 26, 44,

JIPHTAH, jif'-tah, same as Jephthan. Josh. 15. 43. Jiphtiian-el, jif'-thah-el, which God opens. Josh.

JOAB, jo'-ab, Jehovah is father. 2 Sam. 2.13. Joan, jo-ab, Jehovah is father. 2 Sam, 2.13. nephew of David, and captain of the host. 2 Sam. 8.16. kills Abner. 2 Sam. 3.23. intercedes for Ahsalom, 2 Sam. 14; slays him in an oak, 2 Sam. 18.14. reproves David's grief. 2 Sam. 19.5. slays Amasa. 2 Sam. 20.9. unwillingly numbers the people. 2 Sam. 24, 3 (1 Chr. 21.3).

oins Adonijan's usurpation. 1 Kin. 1.7. slain by Solomon's command. 1 Kin. 2.5, 28. Joan, jo'-ah, Jehovah is brother. 2 Kin. 18, 18; 2 Chr. 34. S. Joanaz, whom Jehovah holds. 2 Chr. 21 8

JOANNA, jo-an'-ah, Greek way of writing Jehonan. Luke 3, 27; 8, 2, 3; 24, 10. JOASH, jo'-ash, whom Jehovah supports (?). 2 Kin.

Joash, Jo-ash, whom senovas organization of 11.2.
(Jehoash), king of Israel. 2 Kin. 13. 10. visits Elisha sick. 2 Kin. 13. 14. defeats the Syrians. 2 Kin. 13. 25. chastiess Amaziah. 2 Kin. 14. 8; 2 Chr. 25. 17. king of Judah. 2 Kin. 11. 4; 2 Chr. 23. repairs the temple. 2 Kin. 12; 2 Chr. 24. kills Zechariah. 2 Chr. 24. 17. slain by his servants. 2 Kin. 12; 19; 2 Chr. 24. 23. Joarnam, jo-ath-am, Greek form of Jotham. Matt. 1. 9.

JoB, johe, (1) a desert, Gen. 46. 13; (2) one per-

secuted. his character, Job 1. 1, 8; 2, 3 (Ezek. 14, 14, 20). his afflictions and patience. Job 1, 13, 20; 2, 7, 10 (James 5, 11).

(James 5, 11).
complains of his life. Job 3.
reproves his friends. Job 6; 7; 9; 10; 12—14;
16; 17; 19; 21; 23; 24; 26—30.
solemnly protests his integrity. Job 31.
humbles himself. Job 49, 3; 22.
God accepts and doubly blesses. Job 42, 10.

JOBAR, jo'-bab, a desert. Gen. 10, 29.

JOCHEBED, jo'-ke-bed, Jehovah is glorious (?),
mother of Moses. Ex. 6, 20; Num. 26, 59.

JOED, jo'-ed, for whom Jehovah is witness. Neh.

John, 10-ed, for whom Jehovan is witness. Neh. 11. 7.

Jori, Jo-el, Jehovan is might, delivers God's judgments. Joel 1—3.
proclaims a fast, and declares God's mercy. Joel 1. 14; 2. 12; 3, and declares God's mercy. Joel 2. 14; 2. 12; 3, ed. He helps (?), 1 Chr. 12. 7.
JOZZER, Jo-el-ah, He helps (?), 1 Chr. 12. 7.
JOZZER, Jo-e-zer, Jehovah is help, 1 Chr. 12. 6, JOCHERAN, 105'-be-hab, 105', Num, 32, 25.

JOCIA, Jo-gil, an exile. Num, 34, 22, JOHA, 10'-bah, Jehovah lives (?), 1 Chr. 3, 16.

JOHANAN, jo-ha'-nan, Jehovah is gracious. 2 Kin. 25, 23; Jer. 40, 8, 15; 41, 11; 42; 43. JOHN, English way of spelling Johanan. Matt. 3, 1, the Apostle, called, Matt. 4, 21; Mark 1, 19;

Tuke 5: 10, ordained. Matt. 10. 2; Mark 3, 17, enquires of Jesus. Mark 13. 3. reproved. Matt. 20. 20; Mark 10. 35—40; Luke

9, 50.

sent to prepare the passover. Luke 22. 8. declares the divinity and humanity of Jesus Christ. John 1; 1; 56. Christ's love for. John 13. 25; 19. 28; 21. 7, 20, 24. his care for Mary the Lord's mother. John 19. 27. meets for prayer. Acts 1, 13, accompanies Peter before the council. Acts 3; 4,

accompanies Feter Defore the council, Acts 3; 4, exhorts to obedience, and warms against false teachers. I John 1—5, sees Christ's glory in heaven. Rev. I. 13. writes the Revelation. Rev. I. 19. forbidden to worship the angel. Rev. 19. 10; 22. 8. — (Mark). Acts 12, 12, 25. See Mark. the Baptist, his coming foretold. Is. 40, 3; Mal. 4, 3; Luke I. 17.

Mal. 4. 5; Luke 1. 1/. his birth and circumcision. Luke 1. 57. office, preaching and haptism. Matt. 3; Mark 1; Luke 3; John 1. 6; 3. 20; Acts 1. 5; 13. 24. baptizes Christ. Matt. 3; Mark 1; Luke 3; John 1. 32; 3. 26. imprisoned by Herod, Matt. 4. 12; Mark 6. 14. sends his disciples to Christ. Matt. 11, 1; Luke 3. 20; and beheade! Matt. 11, 1; Luke

7. 18. Christ's testimony to. Matt. 11. 11, 14; 17. 12; Mark 9. 11; Luke 7. 27. his disciples receive the Holy Ghost. Acts 18.

24: 19. 1.
JOLADA, jo'-ya-dah, Jehovah knows. Neh. 12. 10.
JOLAKIM, jo'-ya-kim, shortened from Jehoiakim,
Neh. 12. 10. JOIARIB, jo'-ya-rib, whom Jehovah defends. Ezra.

8, 16, JOKIM, jo'-kim, shortened from Jehoiakim, 1 Chr. JOKDEAM, jok'-de-am, burning of the people. Josh.

JOKMEAM, jok'-me-am. 1 Chr. 6. 68. JOKNEAM, jok'-ne-am, possessed by the people. Josh, 12. 22.

JORSHAN, jok'-shan, fowler. Gen. 25. 2. JORTAN, jok'-tan, small. Gen. 10. 25. JORTHEEL jok'-the-el subdued by God. Josh. 15. 38. JONA, jo'-nah, a Greek way of spelling Johanan. John 1, 42, JONADAB, jo'-na-dab, same as JEHONADAB. 2 Sam.

13, 3, - (Jehonadab), son of Rechab. 2 Kin. 10. 15. JONAH, jo'-nah, dove. prophet. 2 Kin. 14. 25.

his disobedience, punishment, prayer, and repentance. Jonah 1—4, a type of Christ. Mat. 12. 39; Luke 11. 29. JONAN, jo-nan, contracted from JOHANAN. Luke 3, 30.

JONAS, jo'-nas, (1) same as JONA. John 21, 15. (2) Or JONAH. Matt, 12, 39.

Or JONAH. Matt. 12. 30.

JONATH. ELEM-RECHOKIM, jo'-math.e'-lem-re-ko-kim', the silent dove afar off. Title of Ps. 56.

JONATHAN, jo'-na-than, whom Jehovah gave. son of Saul, smites the Philistines. I Sam. 13. 2; 14.

His love for David. 1 Sam. 18. 1; 19; 20; 23. 16. slain by the Philistines. I Sam. 31. 2.

David's lamentation for. 2 Sam. 1. 17.

— son of Abiathar. 2 Sam. 15. 27; 1 Kin. 1. 42.

one of David's nephews, his deeds. 2 Sam. 21. 21; 1 Chr. 20. 7.

— a Levite, hired by Micah, Judg. 17. 7; 18.

JOFFA, jop'-ah, beauty (?).

Joffal, 2 Chr. 2. 16; Jonah 1. 3.

Tablitha raised at, Acts 9, 36.

JOFFA-cont.
Peter dwells at, Acts 10. 5: 11. 5.
JORAH, jo'-rah, watering (?). Ezra 2. 18.
JORAH, jo'-rah, archer (?). 1 Chr. 5. 13.
JORAM, jo'-ram, same as JEHORAM. 2 Sam. 8. 10.
JORDAN, jo'-ram, same as JEHORAM. 2 Sam. 8. 10.
JORDAN, jo'-ram, same as JEHORAM. 3. 2 Sam. 8. 10.
JORDAN, jo'-ram, same as JEHORAM. 3. 2 Sam. 8. 10.
3, 14. PS. 114. 3; by Elijah and Elisha, 2 Kin. 2.
8. 13.
Namanus lances. JOSIAH-cont. Naaman's leprosy cured at. 2 Kin. 5, 10. John baptizes there. Matt. 3; Mark 1, 5; Luke 3, 3, See Job 40, 23; Ps. 42, 6; Jer. 12, 5; 49, 19; Zech. 11. 3. Zeco. 11. 3. JORIM, jor-fim, a form of JORAM (?). Luke 3, 29, JORROAM, jor-ko-am, spreading of the people (?). 1 Chr. 2, 44. JORABAD, jor-sa-bad, same as JEHOZABAD. 1 Chr. JOSAPHAT, jo'-saf-at, Greek form of Jehoshaphat. JOSEDECH, jo'-se-dek, same as JEHOZADAK. Hag. JOSEPH, jo'-sef, he shall add. son of Jacob. Gen. 30. 24. See Ps. 105. 17; Acts 7. 9; Heb. 11. 22. his dreams, and the jealousy of his brethren. Gen. 37. 5. solt to the Ishmeelites. Gen. 37. 28. solt to the Ishmeelites. Gen. 37. 28. slave to Potiphar. Gen. 39. 7. resists Potiphar's wife. Gen. 39. 7. interprets the dreams of Pharaoh's servants, theory of the desired of Pharaoh's servants. Gen. 40; a Gen. 41, 25. and of Pharaoh, predicting famine, made ruler of Egypt. Gen. 41. 39. prepares for the famine. Gen. 41. 48. receives his brethren and father. Gen. 42—46. receives his preturen and lather. Gen. 42—46, gives direction concerning his bones. Gen. 50. 25. his death. Gen. 50. 26. — son of Heli, husband of the Virgin. Matt. 1. 19; 2. 13, 19; Luko 1. 27; 2. 4. — of Arlmathæa. Matt. 27, 57; Mark 15. 42; Luke 23, 50; John 19, 38. Luke 23. 30; John 19. 35.

(Barsabas, Justus. Acts 1. 23.
JOSEA, Jo'-ses. Matt, 13. 55.
JOSHA, Jo'-shah, Jehovah presents (?), 1 Chr. 4. 34.
JOSHAH, Jo'-shah-fat, shortened from Jehoshaphat, 1 Chr. 11. 43.
JOSHAMIAH, Jo'-shav-i'-ah, same as JOSHAH. 1 Chr. JOSHUA, josh'-be-ka'-shah, seut of hard-ship (?). I Chr. 25. 4. JOSHUA, josh'-you-ah, Jehovah is salvation. Num. 14. 6.
(Hoshea, Oshea, Jehoshua, Jeshua, and Jesus), son of Nun. 1 Chr. 7. 27: Heb. 4. 8. discomflis Amalek. Ex. 17. 9. ministers to Moses. Ex. 24. 13: 32. 17; 33. 11. spies out Canaan. Nun. 13. 16. ordained to succeed Moses. Num. 27. 18; 34. 17; Deut. 1, 38; 3. 28; 34. 9. reassured by God. Josh. 1. harangues his officers. Josh. 1. 10. crosses river Jordan. Josh. 3. erects memorial pillars. Josh. 4. re-enacts circumctision. Josh. 5. assaults and destroys Jerioho. Josh. 6. 4, 6, assaults and destroys Jericho. Josh. 6. assants and destroys Jerond. Josh. 6. condemns Acian. Josh. 7. subdues At. Josh. 8. his victories. Josh. 10—12. apportions the land. Josh. 14—21; Heb. 4. 8. his charge to the Reubenites. Josh. 22 exportation to the people. Josh 23, reminds them of God's mercies. Josh 24, renews the covenant. Josh 24, 14, his death, Josh 24, 29, Judg. 2, 8, his curse, Josh 6, 20; fulfilled, I Kin, 16, 34, 5681AR, jo-si-sh, whom Jehovah heals. 2 Kin, 21, 24. exportation to the people. Josh. 23.

prophecy concerning, 1 Kin. 13. 2; fulfilled, 2 Kin. 23. 15.

reigns well. 2 Kin. 22.

repairs the temple. 2 Kin. 22. 3. hears the words of the book of the law. 2 Kin. 22. 8. 22, 5. Huldah's message from God to him. 2 Kin. 22, 15. ordains the reading of the book. 2 Kin. 23. keeps a signal passover to the Lord. 2 Chr. 35. shain by Pharaoh-nechoh at Megiddo. 2 Kin. 23, 29, 23, 29. Josta, Greek form of Josiah, Matt, 1, 10. JOSIBAI, jo.5-ib-i/-ah, to whom God gives a dwelling. 1 Chr. 4, 35. JoSIPHIAH, jo.5-ib-i/-ah, whom Jehovah will increase. Ezra 8, 10. JOBEAH, joi/-tah, pleasantness (?). 2 Kin. 21, 19. JOTEAH, joi/-bath, same as JOTEAH. Deut, 10, 7, JOTEAHAR, joi-bath-thah, same as JOTEAH. Num. 22, 22, 14, 18, joi-bath-thah, same as JOTEAH. Num. 33, 33, JOTHAM, jo'-tham, Jehovah is upright, Judg. 9. 5. son of Gideon, his apologue. Judg. 9. 7. king of Judah. 2 kin. 15. 32; 2 Chr. 27. JOZABAD, jo'-za-bad, same as JEHOZABAD. 1 Chr. 12, 20. JOZACHAR, jo'-za-kar, whom Jehovah has remembered. 2 Kin, 12, 21.
JOZADAK, jo'-za-dak, same as JEHOZADAK. Ezra JUBAL, joo'-bal, music (?). JULLI, 100-bal, music (?), inventor of harp and organ. Gen. 4. 21. JULLI, joo'-kal, same as JEHUCAL. Jer. 38. 1. JUDA, joo'-dah, same as JUDAH. Luke 3. 30. JUDAH, joo'-dah, praised. son of Jacob. Gen. 29. 35. his descendants. Gen. 38: 46, 12: Num. 1, 26: 26. 19; 1 Chr. 2-4 Acts 1, 13. his question to our Lord. John 14. 22 26, 34 ULIA, joo'-li-ah, feminine form of Julius. Rom. 18, 15. 16. 15.

JULIUS, joo'-li-us, downy. Acts 27. 1.

JUNIA, joo'-ni-ah.
saluted by Paul. Rom. 16. 7.

JUPTTER, joo'-pii-er.

Barnahas addressed as. Acts 14. 12:—19. 35.

JUHALB-REER, joo'-shab-he'-sed, whose love is returned. 1 Chr. 3. 20.

JUSTUS, JUSTUS, JUSTUS, Lyright. Acts 1. 23.

JUTTAH, joot'-ah, extended. Josh. 15. 55. KABZEEL, kab'-ze-el, God has gathered, Josh, 15, 21, KADESH, ka'-desh, consecrated. Gen. 20, 1.
KADESH, kakene, ka'-desh-bar'-ne-al. Num. 34.4.
Israelites murmur against Moses and Aaron, threaten to stone Galeb and Joshun, and provoke God's anger. Num. 13; 14; Deut. 1. 19; Josh, 14, 6. KADMIEL, kad'-mi-el, eternity of God (?). Ezra 2.40. KADMONITES, kad'-mon-ites, Orientals. Gen. 15.19.

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KIRJATH-JEARIM, kir'-jath-je'-ar-im, c. of woods, Josh, 9, 17; 18, 14; 1 Chr. 13, 6, the ark brought to. 1 Sam, r. 1 ark fetched from. 1 Chr. 13, 5; 2 Chr. 1, 4. KIRJATH-SANNAH, kir'-jath-san'-ah, c. of thorns, Lech 1-5 Josh, 15, 49. KIRJATH-SEPHER, kir'-jath-se'-fer, book-city. Josh. 15. 15. 40. crossed by David. Z Sam. 15, 23, idols destroyed there. 1 Kin. 15, 13; 2 Kin. 23, 6; 2 Chr. 29, 16; Jer. 31, 40, See Kidron. Kehelathah, ke-he-lah-thah, assembly. Num. 33, 22 KEILAH, ke-ee'-lah, sling (?). Josh. 15, 44. David there. 1 Sam. 23, 1, 12 KELTAH, ke-lai'-ah, contempt (?). Ezra 10, 23, KELTA, ke-li'-tah, dwarf. Neh. S, 7, KEMTEL, ke-moo'-el, congregation of God. Gen. 33, 22 11, 7, ZZ 21. ke'-nan, smith (?). 1 Chr. 1, 2 KENAN, ke'-nath, possession. Num. 32, 42. KENATH, ke'-naz, hunting. Gen. 36, 11. KENAZTE, ke'-nez-ite, descendant of Kenaz, Num. 32, 12, KENITES, keen'-ites, descendants of an unknown man named Kain. Gen. 15, 19, their fate foretold. Num. 24, 22 KENIZZITES, ke'-niz-ites, same as KENEZITE. Gen. 15, 19, KEREN-HAPPUCH, ke'-ren-hap'-ook, horn of paint. Job 42, 14. one of Joh's daughters. Job 42. 14.
KERIOTH, ke-ri'-oth, cities.
a city of Judah. Josh. 15, 25; Jer. 48. 24, 41;
Amos 2. 2.
KEROS, ke'-ros, crook (?). Ezra 2. 44. Keros, ke'-ros, crook (?). Ezm 2. 44.
Keturah, ke-too'-rah, incental.
Abraham's wife, Gen. 25; her children, 1 Chr. 1. 32.
Kezla, ke-zi'-ah, cassia. Joh 42. 14.
Kezlz, ke'-zi'-ah, cassia. Joh 42. 14.
Kezlz, ke'-zi'-ah, cassia. Joh 42. 14.
Kezlz, ke'-zi'-ah, rosh-hat-ta'-a-vah,
graves of lusi. Num. 11. 34.
Kibzah, kib-za'-im, two heaps. Josh. 21. 22.
Kibron, kid'-ron, turbid. 2 Sam. 15. 23.
Kiyah, ki'-rah, song of mourning, lamentation.
Josh. 15. 22.
Kip, kir, town, 2 Kin, 16. 9: 1s. 15. 1: 22. 6: Amos Kir, kir, town, 2 Kin, 16, 9; 1s, 15, 1; 22, 6; Amos 1, 5; 9, 7. Ts. 16, 11, KIR-HERES, kir-her'-es, same as preceding. Jer. 48, 31, KIRIATHAIM, kir'-yath-a'-im, same as KIRJATH-AIM. Ezek, 25. 9. KIRIOTH, kir'-oth, cities. Amos 2. 2. KIRIATH, kir'-lath, city (?). Josh. 18. 28. KIRIATHAIM, kir'-jath-a'-im, double city. Num.

KIRJATH-ARBA, kir'-jath-ar'-bah, city of Arba.

KIRJATH-ARIM, kir'-jath-ar'-im, contracted from KIRJATH-JEARIM. Ezra 2, 25. KIRJATH-BAAL, kir'-jath-ba'-al, city of Baal. Josh.

KINJATH-HUZOTH, kir'-jath-hooz'-oth, c. of streets.

Gen. 23, 2,

JOSH, 10. 10.
KISH, kish, bow,
Saul's father. 1 Sam, 9. 1.
KISHIN, kish'-i, how of Jehovah. 1 Chr. 6. 44.
KISHION, kish'-i-on, hardness, Josh, 19. 20.
KISHON, ki'-shon, tortuous.
JUNG 4 7. 5 21. 1 Ki waters of Megiddo. Judg. 4.7; 5.21; 1 Kin. 18. KISON, ki'-son, same as KISHON. Ps. 83. 9. KITHLISH, kith'-lish, fortified. Josh. 15. 40. KITRON, Kit'-ron, burning, Judg, 1, 30, KITTIN, kit'-in, same as CHITTIM, Gen. 10, 4, KOA, ko'-ah, prince, Ezek, 23, 23, KOBATH, ko'-hath, assembly. NOMATH, KO-DALH, ESSEMBLY, SON OF Levi. Gen. 46, 11. his descendants. Ex. 6, 18; 1 Chr. 6, 2, their duties. Num. 4, 15; 10, 21; 2 Chr. 29, 12; KOHATHITES, ko'-hath-ites, descendants of Kohath Num. 3, 27.
KOLAIAH, kol-ai'-ah, voice of Jehovah (?). Neh. KORAH, ko'-rah, bald. Dathan, &c., their sedition and punishment. Num. 16; 26, 9; 27, 3. (Core), Jude 11. KORAHITES, ko'-rah-ites, descendants of Korah, 1 Chr. 9. 19. KORATHITES, ko'-rath-ites, same as preceding. Num, 26, 58. KORE, ko'-re, partridge. 1 Chr. 9. 19. KORHITE, kor-ite, same as KORATHITE. 2 Chr. 20. Koz, thorn. Ezra 2. 61. Kushatah, kush-ai'-ah, longer form of Kishi. 1 Chr. 15. 17. LAADAH, la'-ad-ah, order (?). 1 Chr. 4. 21.
LAADAN, la'-ad-an, put in order (?). 1 Chr. 7. 26.
LABAN, la'-ban, white.
nospitality of. Gen. 24. 29.
gives Jacob his two daughters. Gen. 29.
envies and oppresses him. Gen. 30. 27; 31. 1,
his dream. Gen. 31. 24.
his covenant with Leach. Gen. 31. 42. nis dream. Gen. 31, 24, his covenant with Jacob. Gen. 31, 43. LACHISH, la'-kish, impregnable. Josh. 10, 3, conquered. Josh. 10, 31; 12, 11. Amaziah slain at. 2 Kin. 14, 19. LAEL, la'-el, (devoted) to God. Num. 3, 24. LAHAJ, la'-had, oppression. I Chr. 4, 2. LAHAJ-ROJ. la-hal-ro'-l, to the living is sight. Gen. 24, 62. LAHAJ-ROJ. labby-marg. Loch. 15, 40. Gen. 24, 62.
LARMAN, lah'-mam. Josh. 15, 40.
LARMAN, lah'-mi, warrior. 1 Chr. 20, 5.
LARMI, lah'-mi, warrior. 1 Chr. 20, 5.
LARMI, lah'-sh, lion. 1 Sam. 25, 44.
taken. Judg. 18, 14.
LARMI, la'-koom, fort (?), Josh. 19, 33
LAMA, lam'-ah, why? Matt. 27, 46.
LAMER, la'-mek, destroyer.
descendant of Cain. Gen. 4, 18.
Gen. 5, 25, 29, 9. Josh, 19, 33. Lazarus, laz'-ar-us, Greek form of Eleazar. Luk 16. 20. and the rich man. Luke 16. 19. 416

LAZARUS, brother of Mary and Martha, raised from the dead. John 11; 12; 1. LELH, Ic-ah, languid, Gen. 29, 16, 31; 30, 17; 31, 4; 33, 2; 49, 31. See Ruth 4, 11. LEBANAH, Ie-bahf-nah, white. Ezra 2, 45, LEBANON, leb'-an-on, the white (mountain). Deut.

forest and mountain. Deut. 3. 25; Judg. 3. 3;

forest and mountain. Deut. 3. 25; Judg. 3. 3; 1 Kin. 5. 14. its eedars. 2 Kin. 14. 9; 2 Chr. 2. 8; Ps. 92. 12; Cant. 3. 9; Is. 40. 16; Hos. 14. 5. LEBACHI, le-he'-oth, Honesses. Josh. 15. 32. LEBBEUS, leb-e'-ns. Matt. 10. 3. Sec. JIPE. LEBONAH, leb-o'-nah, frankincense. Judg. 21. 19. LECAH, le'-kah, journey (°). I Chr. 4. 21. LEHALEN, le-hah'-bim. Gen. 10, 13. LEHI, le'-hi, Aw-bone. Judg. 15. 9. LEWIEL, lem'-oo-el, (devoted) to God (?). king, his lesson. Prov. 31. LESHEM, le'-shem, precious stone. Josh. 19. 47. LESHEM, le'-shem, precious stone. Josh. 19. 47.

King, his lesson. Prov. 31. 1.
LENIEM, le'-shem, precious stone. Josh. 19. 47.
LETUSHIM, le-toosh'-im, the hammered. Gen. 25. 3.
LEUMINI, le-oom'-im, peopless. Gen. 25. 3.
LEUMINI, le-oom'-im, peopless. Gen. 25. 3.
LEUMINI, le-oom'-im, peopless. Gen. 25. 3.
Avenges Dinah. Gen. 20. 34.
Avenges Dinah. Gen. 34. 25; 49. 5.
—— See MATTHEW.
LEUMINIA, le-vi/a-than. a water maneter. Po

LEVIATHAN, le-vi'-a-than, a water monster. Ps. 104. 26.

LEVITATHAN, 16-Vi'-2-than, a water monster. Fs. 104. 20.

LEVITES, 16'-vites, descendants of Levi, mentioned. Ex. 6. 25; 32. 25.

their service. Ex. 38. 21.
appointed over the tahernacle. Num. 1. 47.
their divisions, Gershonites, Kohathites, Merarites. Num. 3.
dutles of. Num. 3. 23; 4; 8, 23; 18.
their consecration. Num. 8, 5. 18; Josh. 21.
not to be forsaken. Deut. 12, 19; 14. 27.
their genealogies. 1 Chr. 6; 9.
charged with the temple service. 1 Chr. 23—27.
twenty-four courses, instituted by David, 1 Chr. 23. 6; re-divided by Ezra, Ezra 6. 18.
their sin censured. Mal. 1. 2; Ezek. 22, 26.
LENTICUS, 16-vic'-10-us, the book which treats of
the affairs of the Levitical law.
LIENTINIS, 11b'-ent-ines, freedmen. Acts 6. 9.
LIENTAL, 105h. 10, 29; 21. 13.
rebels. 2 Kin. 8. 22.
attacked by Assyrians. 2 Kin. 19. 8; Is. 37. 8.

attacked by Assyrians. 2 Kin. 19. 8; Is. 37. 8. Libni, lib'-ni, white. Ex. 6. 17. Libnites, lib'-nites, descendants of Libni. Num.

3. 21. Linya, hib'-yah. Jer. 46. 9; Ezek. 30. 5; Dan. 11. 45; Acts 2. 10. Likhi, ilk'-li, fond of learning (?). 1 Chr. 7. 19. Livus, il'-nus, flax. 2 Tim. 4. 21.

Lo-amm, lo-am'-i, not my people. Hos. 1.9. Lod, lode, strife (?). 1 Chr. 8. 12. Lo-debar, lo'-de-bar, without pasture (?). 2 Sam.

Lors, lo'-is. 2 Tim. 1. 5. LO-RUHAMAH, lo-ru-hah'-mah, not having obtained mercy. Hos. 1. 6. Lot, veil. Gen. 11. 27.

(Abram's nephew), separates from Abram. Gen. 13, 10, captured by four kings, and rescued by Abram.

Gen. 14. entertains angel visitors. Gen. 19. 1. saved from Sodom. Gen. 19. 16; 2 Pet. 2. 7. his wife turned into a pillar of salt. Gen. 19. 26;

his wife turned into a pillar of salt. Gen. 19. 26; Luke 17. 28, 32. LOTAN, lo'-tan, veiling. Gen. 36. 20. LUBIMS, loob'-ims, same as LEHARIM. 2 Chr. 12. 3. LUCAS, loo'-kas, same as LUKE. Phil. 24. LUCUIS, loosh'-yus, a noble (?). of Cyrene, a teacher. Acts 13. 1; Rom. 16. 21. LUD, lood, strife (?). Gen. 10. 22. LUDIM, lood'-im. Gen. 10. 13.

LUHITH, loo'-hith, abounding in boards. Is. 15. 5. Luke, of or belonging to Lucania.

Luke, of or belonging to Lucania. the beloved physician, companion of Paul. Col. 4.14; 2 Tim. 4.11; Phil. 24 (Acts 18, 12; 20, 5). Ltz, loz, almond tree. Gen. 28, 10. Ltz(aoxil.4, ll-ka-0-ni-ah. Acts 14, 5. LvLL, lish-yah. Acts 27, 5. LvDbA, lid-ah, Greek form of Lop (?), miracle at. Acts 9, 32.
LyDLA, lid-yah.

of Thyatira, piety of. Acts 16. 14, 40. or inyanira, piety of. Acts 16, 14, 49. LYSAINS, Ili-Sat-mi-as, ending sorrow. Luke 3, I. LYSAINS, Ili-S-yis, a person of Lysia. Acts 23, 26. LYSTRA, Ili-S-trah. Acts 14, 6. miracle at. Acts 14, 8. Paul and Barnahes taken for gods at. Acts 14, 11. Paul stoned at, by Jews. Acts 14, 19.

MAACAH, ma'-ak-ah (same as MAACHAH). 2 Sam.

MAACHAH, ma'-ak-ah, royal (?), 1 Kin. 2. 39.

queen, her idolatry. 1 Kin. 15. 13; 2 Chr.

MAACHATHI, ma'-a-chah'-thi, an inhabitant of Maachah. Deut. 3, 14.

MAACHATHITES, ma-ak'-ath-ites, plural of preced-ing. Josh. 12. 5.

Maadai, ma'-a-dai, adorned. Ezra 10.34. Maadai, ma'-ad-i'-ah, ornament of Jehovah. Neb. 12.5.

Maal, ma'-ai, compassionate (?). Neb. 12, 36. Maalell-Acrabelly, ma'-al-eb-ak'-rab-im, ascent of scorpions. Josh. 15, 3. Maarath, ma'-ar-ath, a treeless place. Josh. 15, 59.

MAASEIAH, ma'-as-i'-ah, work of Jehovah. Ezra 10, 18,

Maasiai, ma'-as-i-ai, same as Amasiai (?). 1 Chr. 9, 12,

MAATH, ma'-ath, small (?). Luke 3. 26. MAAZ, ma'-az, wrath. 1 Chr. 2. 27. MAAZIAH, ma'-az-i'-ah. 1 Chr. 24. 18.

MACEDONIA, mas'-ed-o'-ni-ah.

MACEDONIA, mas'-ed-o'-ni-ath Paul's mission there. Acts 16, 9; 17, liberality of. 2 Cor. 8; 9; 11, 9; Phil. 4, 15, its churches. 1 & 2 Thess. MACHEANAI, mak-ban'-ai, cloak. 1 Chr. 12, 13, MACHEANAI, mak-ben-ah', cloak with a cloak (?), 1 Chr. 2, 49. MACHI, ma'-kir, sold. Gen. 50, 23, MACHI, ma'-kir, sold. Gen. 50, 23, MACHI, Theres, ma'-kir-ites, the descendants of Ma-chir, Num. 26, 29. MACHEADEAI, mak-nad'-eb-al. Ezra 10, 40. MACHEALAI, mak-pe'-lah, a doubling. Gen. 23, 9, field of. Gen. 23, 9.

field of. Gen. 23

neid of Gen. 25, patriarchs buried there. Gen. 23, 19; 25, 9; 35, 29; 49, 30; 50, 12. Maddal, ma'-dail. Gen. 10, 2, Maddal, ma'-di-an, Greek form of Midlan. Acts

MADMANNAH, mad-man'-ah, dunghill. Josh. 15, 31. MADMEN, mad'-men, dungheap. Jer. 48, 2. MADMENAH, mad-may'-nah, same as MADMEN. Is, 10. 31.

MADON, ma'-don, place of contention. Josh. 11, 1. MAGBISH, mag'-bish, congregating. Erze 2, 30. MAGDALA, mag'-dal-h, tower. Matf. 15, 39. MAGDALENE, mag'-dal-e'-ne, inhabitant of Magdala. Matf. 27, 56.

Magner, mag-di-el, praise of God. Gen. 36. 43. Magog, ma-gog. Gen. 10. 2. Magor-Missanie, ma'-gor-mis'-a-bib, fear round about. Jer. 20. 3.

MAGPIASH, mag'-pi-ash. Neh. 10. 20.
MAHALAH, mah'-hal-ah, disease. 1 Chr. 7. 18.
MAHALALEEL, ma'-ha-lal'-e-el, praise of God. Gen.

5, 12, MAHALATH, mah'-al-ath, a musical instrument.

Gen. 28. 9. MAHALATH LEANNOTH, m. le-an-oth'. Ps. 88, title. MAHALI, ma'-ha-li, weak, Ex. 6, 19. I

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Mahanam, ma'-han-a'-im, two camps. Gen. 32. 2. Jacob's vision at. Gen. 32. Ish-bosheth made king at. 2 Sam. 2. 8. David takes refuge from Absalom at. 2 Sam. 17. 24. MAHANEH-DAN, ma/-han-e-dan', camp of Dan. Judg. 18, 12.

MAHARAI, ma'-ha-rai, impetuous. 2 Sam. 23. 28.

MAHARAI, ma'-ha-rai, impetuous. 2 Sam. 23. 29.

MAHARI, ma'-ha-ti, taking hold (?). 1 Chr. 6. 35.

MAHAYITE, ma'-hav-ite. 1 Chr. 11. 46.

MAHAZIOTI, ma-haz'-i-oth, visions. 1 Chr. 25. 4.

MAHEL-SHALAL-TASH-PAZ, ma'-her-sha'-lal-hash'-baz, the spoil hastens, the prey speeds. Is. 8. 1.

HAJILAH, mah'-lah, same as Mahalah. Num. 26. Manli, mah'-li, same as Mahali. 1 Chr. 6. 19. Manlittes, mah'-lites, the descendants of Mahli. Num. 3. 33. Num. 3, 33, Mah-lon, a sick personand Chilion die in Moab. Ruth 1, 2 MaHOL, ma'-hol, a dance. 1 Kin. 4, 31. Makaz, ma'-kaz, end (?). 1 Kin. 4, 31. Makaz, ma'-kaz, end (?). 1 Kin. 4, 9. Makkedah, mak'-ed-ah, place of shepherds (?). Josh, 10, 10, bit making in Josh, 10, 18 Josh, 10, 10.

ave of, five kings hide in. Josh, 10, 16.

Maktesh, mak'-tesh, a mortar, Zeph, I. 11.

Malachi, mak'-ak-i, the messenger of Jehovah.

deplores and reproves Israel's ingratitude. Mal. foretells the Messiah and His messenger. Mal. MALCHAM, mal'-kam, their king. 1 Chr. 8.9. MALCHIAH, malk-i'-ah, Jehovah's king. 1 Chr. 6. 40. MALCHIEL, malk'-i-el, God's king. Gen. 46. 17. MALCHIELITES, malk'-i-el-ites, the descendants of Malchiel. Num. 26. 45. MAICHIJAH, malk-i'-jah, same as MAICHIAH. 1 Chr. 9. 12. MALCHIRAM, malk-i'-ram, king of height (?). 1 Chr. 3. 18. MALCHI-SHUA, malk'-i-shoo'-ah, king of aid. 1 Chr. 8, 33. MALCHUS, mal'-kus, Greek form of Malluch. John 18. 10. wounded by Peter. John 18. 10; Matt. 26. 51; Mark 14, 47.
healed by Jesus. Luke 22, 51.
MALELEEL, ma'-le-le-el', same as MAHALALEEL.
Luke 3, 37. Luke 3. 3; MALLOTEI, mal-o'-thi. 1 Chr. 25, 4. MALLUCE, mal'-ook, counsellor. 1 Chr. 6. 44. MAMMON, mam'-on, fulness. worship of. Matt. 6. 24; Luke 16. 9. MAMRE, mam'-re, fatness. Abrama dwells there. Gen. 13, 18; 14; 18; 23. 17: 35, 27, MANAEN, m Acts 13. 1. ma-na'-en, Greek form of Menahem. MANAHATH, ma-na'-hath, rest. Gen. 35, 23.
MANAHATHITES, ma-na'-heth-ites, inhabitants of
Manahath (?). 1 Chr. 2, 52.
MANASEH, ma-nas'-ay, one who causes to forget.
firstlori, son of Joseph. Gen. 41, 51. his blessing. Gen. 48. his descendants numbered, &c. Num. 1. 34; 26. 29; Josh. 22. 1; 1 Chr. 5. 23; 7. 14. their inheritance. Num. 32. 33; 34. 14; Josh. their innermance.
13. 29; 17.
incline to David's cause. 1 Chr. 9. 3; 12. 19; 2
Chr. 15. 9; 30, 11.
king of Judah, his reign. 2 Kin. 21; 2

Manasses, ma-nas'-es, Greek form of Manasseh. Matt. 1. 10. MANASSITES, ma-nas-ites, members of the tribe of Manasseh. Deut. 4.43. MANES, ma-ne, a weight. Ezek. 45. 12. MANDAR, ma-ne-sh. rest. (tather of Samson). Judg. 13; 16, 31.

Maoch, ma'-ok, oppressed (?). 1 Sam. 2 Maon, ma'-on, habitation. Josh. 15, 55. Maonttes, ma'-on-ites. Judg. 10. 12. Mara, ma'-rah, sad. Ruth 1, 20. Marah, ma'-rah, bitter. 1 Sam. 27, 2, bitter waters healed there. Ex. 15. 23. Maralah, mar'al-ah, trembling. Josh. 19. 11. MARANATHA, ma'-ran-ah'-thah, our lord cometh. 1 Cor. 16, 22. 1 Cor. 16, 22,
MARCUS, mar'-kus. Col. 4, 10,
MARESHAH, ma-resh'-ah, capital. Josh. 15, 44,
MARK, English form of Marcus.
EYANGELIST. Acts 12, 12,
goes with Paul and Barnabas. Acts 12, 25; 13
leaves them at Perga. Acts 13, 13,
contention about him. Acts 15, 37,
approved by Paul. 2 Tim. 4, 11,
approved by Paul. 2 Tim. Acts 12, 25; 13, 5, contention about him. Acts 15, 37, approved by Paul. 2 Tim. 4, 11.
MARGH, mar'-oth, bitterness, Mic. 1, 12.
MARS' HILL, English of Areopagus, Acts 17, 22.
MARSENA, mar'-sc-nah, Esth. 1, 14.
MARTHA, mar'-thal, lady,
instructed by Christ, John 11, 5, 21, reproved by Him. Luke 10, 38,
MARY, Greek form of Mirian, Matt. 1, 16,
the Vincix, mother of Jesus, visited by the angel
Gabriel, Luke 1, 28,
believes and magnifes the Lord, Luke 1, 38,
believes and magnifes the Lord, Luke 1, 38,
believes and magnifes the Lord, Luke 1, 38, believes, and magnifies the Lord. Luke 1. 38. Christ born of. Matt. 1. 18; Luke 2. witnesses the miracle at Cana. John 2. 1. desiress to speak with Christ. Matt. 12. 46; Mark 3. 31; Luke 8. 19. 46; John 2. 5. commended to John by Christ at His crucifixion.
Matt. 27, 56; John 19, 25.
MARY MAGDALENE, Luke 8, 2.
at the cross. Matt. 27, 56; Mark 15, 40; John This's love for. John 11.5, 33, anoints Christ's feet, John 12.3; (head), Matt. 23, 6; Mark 14.3. Mark, 14.10, at the cross. John 19.25, MASCHIL, mas-kil, understanding. Ps. 53, title. MASCHIL, mas'-kil, understanding. Ps. 53, title. MASH. Gen. 10. 23.
MASH. Gen. 10. 23.
MASH. Gen. 10. 23.
MASH. Mash. Mash. Gen. 26. 24.
MASS. M 21, 18, MATTANIAH, mat'-an-i'-ah, gift of Jehovah. 2 Kin. 24. 17.

MATTATHA, mat'-ath-ah, a Greek form of above.
Luke 3. 31. MATTATHAH, mat/-ath-ah, gift of Jehovah. Ezra

MATTATHIAS, mat/-ath-i'-as, a Greek form of the preceding. Luke 3, 26. MATTERAI, mat-en-ai, liberal. Ezra 10, 33, MATTERAI, mat-than, gift. Matt. 1, 15. MATTHAY, mat-that, another form of Matthan. Luke 3, 24.

Luke 6.22.

MATTHEW, English way of spelling Mattathiah.
(Levi), Apostle and Evangelist, called. Matt.
9, 9; Mark 2.14; Luke 5.27.

sent out. Matt. 10.3; Mark 2.18; Luke 6.15;— Acts 1. 13.

MATTHIAS, math-i'-as, another Greek form of Mattathias, apostle. Lots I. 23; 26. MATTIPHIAH, mat-ith-i'-ah, another form of Mat-tathias. 1 Chr. 9. 31.

MAZZAROTH, maz'-ar-oth, the signs of the zodiac. Job 38, 32 MEAR, me'ah, a hundred. Neh. 3. 1.
MEARAR, me-ar'ah, cave. Josh. 13. 4.
MERDENAL, me-boor'at, built (9). 2 Sam. 23. 27.
MECHERATHIE, me-ker'ath-ite, inhabitant of
Mechenal (9). 1 Chr. 11. 36.

MEDAD, me'-dad.
prophesies. Num. 11. 26.
MEDAN, me'-dan, contention. Gen. 25. 2.
MEDEA, me'-da-bah, flowing water (?), Num. 21. 30.
MEDES, inhabitants of Media. 2 Kin. 17. 6.
capture Babylon (is. 21. 2). Dan. 5. 28. 31.
MEDIA, me'-di-ah, Greek form of Madai. Esth. 1.3.
Israel taken captive to. 2 Kin. 17. 6; 18. 11;
Esth. 2. 6.
Daniel's prophesy of Dan. 2. 28.

ESIA, 20.
Daniel's prophecy of. Dan. 8, 20.
Megippo, me-gid-o, place of troops. Josh. 12, 21;
17, 11; Judg. 1, 27; 5, 19.
Ahaziah and Josiah slain there. 2 Kin. 9, 27;
23, 29; Zech. 12, 11.
Megippox, me-gid-on, same as preceding. Zech.

12, 11,

MEHETAPEEL, me-het'-ab-e'-el, lengthened form of the following. Neh. 6. 10. MEHETAPEL, me-het'-ab-el, God makes happy. Gen. 36. 39.

Gen. 30. 33. Mehida, me-hi'-dah. Ezra 2. 52. Mehira, me'-hir, price. 1 Chr. 4. 11. Meholathite, me-ho'-lath-ite, native of Meho-lah. 1 Sam. 18. 19.

MEHUJAEL, me-hoo'-ja-el, struck by God, Gen. 4. 18.

MEHUMAN, me-hoo'-man. Esth. 1, 10.
MEHUNIM, me-hoon'-im. Ezra 2, 50.
MEHUNIMS, me-hoon'-ims, the people of Maon (?).
2 Chr. 26. 7.

ME-JARKON, me'-jar'-kon, waters of yellowness.

Josh. 19, 46.

мекоман, me-ko'-nab, a base. Neb. 11. 28. Мецатин, mel'-at-i'-ah, whom Jehovah freed. Neb. 3. 7.

MELCHI, melk'-i, Greek form of Melchiah. Luke

MELCHIAH, melk-i'-ah, Jehovah's king. Jer. 21. 1. MELCHISEBEO, nelk-isy-ed-ek, Greek form of Melchizedek. Heh, 5. 6. MELCHI-SHUA, nelk'-i-shoo'-ah, same as MALCHI-SHUA. I Sam. 14. 49.

MELCHIZEDER, melk-iz'-ed-ek, king of righteous-

Hoss. king of Salem, blesses Abram. Gen. 14. 18. his priesthood and Aarou's. Ps. 110. 4; Heb. 5. 6, 10; 6, 20; 7. 1. MELECH, mel'-e-ah, fulness (?). Luke 3. 31. MELECH, mel'-e-ch, king. 1 Chp. 8. 33. MELICU, mel-lec'-koo, same as MALLUCH. Neh. 12.

MELITA, mel'-it-ah.

MELITA, mel'-it-ah.
Paul shipwreeked near, and lands at, Acts 28. 1;
received kindly by the people, Acts 28. 2;
shakes off the viper at, Acts 28. 5; heals Publlus 'tather and others at, Acts 28.
MELIZAR, mel'-zar, steward.
favours Daniel. Dan 1. 11.
MEMPURS, mem'-dis, in Feypt. Hos. 9. 6.
MEMUCAS, me-mod'-kan. Esth. 1. 14.
MEMAREN, me-me'-hom, comforter.
king of Israel, his evil rule. 2 kin. 15. 14, 18.
MENAN, me'-nan. Luke 3. 2.
MENS, me'-ne, numbered.
MENS, TEREL, UPHARSIN. Dan. 5. 25—28.
MEONENM, me-o'-no-that', my habitations. 1
Chr. 4. 14.

Chr. 4. 14.

МЕРНААТН, me-fa/-ath, beauty. Josh. 13. 18. МЕРНІВОЗНЕТН.mef-ib'-osh-eth,destroying shame. son of Jonathan, his lameness. 2 Sam.; cherished by David. 2 Sam. 9. 1. slandered by Ziba. 2 Sam. 16. 1; 19. 24. spared by David. 2 Sam. 21. 7. 2 Sam. 4. 4.

MERAB, me'-rab, increase. Saul's daughter. 1 Sam, 14, 49; 18, 17,

her five sons hanged by the Gibeonites. 2 Sam. 21. 8. MERAIAH, me-rai'-ah, contumacy. Neh. 12. 12. MERAIOTH, me-rai'-oth, rebellions. 1 Chr. 6. 6.

MERAIOTH, me-rm'-oth, rebellions. 1 Chr. 6. 6. MERAIN, me-ral'-ri, bitter. Gen. 46. 11. MERAITES, descendants of Levi. Ex. 6. 19; 1 Chr. 6. 1; 23. 21; 24. 25. their duties and dwellings. Num. 4. 29; 7. 8; 10. 17; 30sh. 21. 7; 1 Chr. 6. 63. MERATHAM, mer-ath-a'-im, rebellions. Jer. 50. 21. MERCHEUS, mer-kn'-ins.

MERCHIUS, mer-ku'-ri-us.
Paul so called. Acts 14.12.
MEREBOUNT, mer-ku'-ri-us.
Paul so called. Acts 14.12.
MEREBOUTH, mer-e'-moth, elevations. Ezra 8.33.
MERES, me'-res, worthy (?). Esth. 1.14.

MERITAH, me-ree-bah, water of strife. Israel rebels there. Ex. 17. 7; Num. 20, 12; 27. 14; Deut. 32, 51; 33, 8; Ps. 81, 7. MERIP-BAM, me-rib-ba'-al, contender (?) against Baal. 1 Chr. 8, 34.

MEBODACH, me'-ro-dak. Jer. 50. 2

MERODACH-BALADAN, me'-ro-dak-bal'-a-dan, Me-

rodach gives a son.

(or Berodach) Baladan, sends messengers to Hezekiah. 2 Kin. 20. 12; 2 Chr. 22. 31; 1s. 33; —Jer. 50. 2.

MEROM, me'-rom, a high place. waters of. Josh. 11. 5.

MERONOTHITE, me-ro'-noth-ite, an inhabitant of Meronoth, 1 Chr. 27, 30.

MEROZ, me'-roz, refuge (?). cursed. Judg. 5, 23.

MESECH, me'-sech, same as MESHECH. Ps. 120. 5. MESHA, me'-shah, deliverance. 2 Kin. 3. 4. MESHACH, me'-shak. Dan. 1. 7. See SHADRACH.

MESHECH, me-shek, Idni, I. 1. See SHADRACH, MESHECH, me-shek, Idal (?), son of Japheth. Gen. 10, 2, traders of, Ezek, Z. 1.3; 32, 26; 38, 2; 39, 1. MESHELEMIAH, me-shel/-em-l-ah, Jehovah repays, 1 Chr. 9, 21.

pays. 1 Chr. 9. 21. MESHEZABEEL, me-she'-zab-el, God delivers. Neh.

MESHILLEMITH, me-shil'-em-ith, recompense. 1 Chr. 9, 12 MESHILLEMOTH, me-shil'-em-oth, retribution.

2 Chr. 28, 12, MESHOBAB, me-sho'-bab, brought back. 1 Chr. 4.34. MESHULLAM, me-shool-am, friend. 2 Kin. 22 3.
MESHULLEMETH, me-shool-e'-meth, feminine of preceding. 2 Kin. 21. 19.

MESORAITE, me-so'-ba-ite, inhabitant of Mesoba (?). 1 Chr. 11. 47.

1 Chr. 11. 47.
MESOPOTAMIA, mes'-o-pot-a'-mi-ah, amidst the rivers. (Ur), country of the two rivers.
Abram leaves. Gen. 11. 31; 12. 1; 24. 4, 10. See Acts 2. 9; 7. 2.
kins of, slain by Othniel. Judg. 3. 8.
MESSIAH, mes-t'-ah, anointed (anointed Christ).
Princes prospect shout. Thus, 0. 20.

Prince, prophecy about. Dan. 9.25.

MESSIAS, mes-i'-as, Greek form of the above.

John 1. 41: 4.25. See Is. 9.6.

METHEG-AMMAH, me'-theg-am'-ah, bridle of Am-mah. 2 Sam. S. 1. METHUSAEL, me-thoo'-sa-el, man of God. Gen. 4.

METHUSELAH, me-thoo'-se-lah, man of the dart (?). Gen. 5. 21.

his great age. Gen. 5. 27. MEUNIM, me-oon'-im, same as MEHUNIM. Neh. 7. 52. MEZAHAB, me'-za-hab, water of gold. Gen. 36, 39

MIAMIN, mi'-va-min, on the right hand, Ezra 10.

MIBHAR, mib'-har, choicest. 1 Chr. 11. 38. MIBSAN, mib'-sam, sweet octour. Gen. 25. 13. MIBZAN, mib'-sam, a fortress. Gen. 35. 42. MICAN, mi'-kah, who (18) like unto Jehovah? Judg. 17. 1.

makes and worships idols. Judg. 17: 18.

T T MICAH, prophet (Jer. 25, 18); denounces Israel's sin. Mic. 1—3; 6; 7. prediots the Messiah. Mic. 4; 5; 7. Micalal, mi-kai-ah, fuller form of Micah. forewarns Ahah. 1 Kin. 22; 2 Chr. 18. MicHael, mi-ka-el, who (is) like unto God? Dan. 10, 13, 21; 12. 1. Archangel. Jude 9; Rev. 12, 7. Michael, mi-kah, same as Mical. I Chr. 24, 24. MicHalal, mi-kah, same as Mical. Neh. 19, 33. 12. 35.
MicHat, mi'-kal, brook. 1 Sam. 14. 49.
David's wife, 1 Sam. 18. 20.
given to another. 1 Sam. 25, 44.
restored to David. 2 Sam. 3. 13.
mocks his religious duncing, and is rebuked.
2 Sun. 6, 16, 29; 1 Car. 15, 29.
MicHals, mik'-rans, later form of Michmash. MICHMAS, B Ezra 2. 27. MICHMASH, mik'-mash, treasured. 1 Sam. 13. 2. MICHMETHAN, mik'-meth-ah, hiding place (?). Josh. 16. 6. BRUHRI, mik-ri, precious (?). 1 Chr. 9. 8. MIGHTAM, mik-tam, writing (?). Ps. 16, title. MIDDIN, mid-tn, extensions. Josh. 15. 61. MIDDIN, mid-yan, strife. Gen. 25. 2. sons-land of. Ex. 2. 15. See 1 Kin. 11. 18; Is. 60. MIDIAINE STATE MICHRI, mik'-ri, precious (?). 1 Chr. 9. 8. MIDIANITES, mid'-yan-ites, people of Midian. Gen. 37, 28 their cities destroyed by Moses. Num, 31, 1, subdued by Gideon. Judg. 6–8. See Ps. 83, 9; 1s. 9, 4; 10, 28, Mighar-L, mig'-dal-el, tower of God. Josh, 19, 38, Mighar-Gad, mig'-dal-gad, tower of Gad. Josh, 15, 37. 15, 37, 18. 37.

MIGBOL, mig'-dol. Ex. 14. 2.

MIGBOS, mig'-ron, a precipice. Is. 10. 28.

MIAMIN, mi'-ia-min, sane as MIAMIN. 1 Chr. 24. 9.

MIKLOTH, mik'-loth, staves, lots. 1 Chr. 8. 32.

MIKLEIAH, mik-ni'-ah, possession of Jehovah, 1 Chr. 15. 18. 1 Chr. 15. 18.

Milcali, mil'al-ai, eloquent (?). Neh. 12. 36.

Milcali, mil'-kah, counsei (?). Gen. 11. 29; 22. 20.

Milcon, mil'-kom, same as Molochi,
dialse god. 1 Kin. 11. 5. 33; 2 Kin. 23. 13.

Milletun, mi-le'-tum, improper form of Milletus,
2 Tim. 4. 20.

Milletus, mi-le'-tus.
Paul takes leave of clders at, Acts 20. 15.

Trophimus left at, 2 Tim. 4, 20. Aronhimus left at, 2 Tim. 4, 20.

MILLO, mil'-o, a mound.
house of, Judg. 9, 6; 1 Sam. 5, 9.

MINIAMIN, min'-ya-min, full form of Miamin.
2 Chr. 31, 15.

MINNIAMIN, min'-ith, allotment. Judg. 11, 33.

MINIAMIN, min'-ith, allotment. Judg. 11, 33.

MINIAMIN, min'-wan, rebellion (?).

sister of Moses and Aaron. Ex. 15, 20; Num. 26, 59.

sone of. Ex. 15, 20, 21.

murmurs against Moses. Num. 12, 1, 2.

its smitten with leprosy, and shut out of the camp. Num. 12, 16, 15.

her death. Num. 20, 1.

MIRMAR, min'-mah, fraud.

MISSAEL, mis'-gab, height. Jer. 48, 1.

MISSAEL, mis'-gab, height. Jer. 48, 1.

MISSAEL, mish'-ael, who is what God is? Ex. 8. MISHAEL, mish'-a-el, who is what God is? Ex. 6. 22.
MISHAL, mit-shal, prayer. Josh. 21. 30.
MISHAL, mit-she-al, same as MISHAL. Josh. 19. 22.
MISHAM, mit-sham, cleansing. 1 Chr. 8. 12.
MISHAM, mish-mah, report. Gen. 25. 14.
MISHAMANA, mish-mah, ram-ah, fatness. 1 Chr. 12. 10.
MISHEATERS, mish-ra-ites. 1 Chr. 2. 53.
MISHEATER, mish-ra-ites. 1 Chr. 2. 53.
MISHEHOTH-MAIM, mis'-re-foth-ma'-im, burning of waters. Josh. 11.
MISHEHOTH-MAIM, mis'-re-foth-ma'-im, burning of waters. Josh. 11.
MISHEYAH, mith'-kah, place of sweetness. Num. 33. 28.

33, 28,

MITHNITE, mith'-nite. 1 Chr. 11. 43. MITHREDATH, mith'-re-dath, given by Mithra, EZTA 1.8.

MITLENE, mit'-i-e'-ne. Acts 21, 14.

MITLENE, mit'-i-e'-ne. Acts 21, 14.

MIZAR, mi-zar, smallness. Ps. 42, 6.

MIZAR, miz-par, Gilead), a look out.

Jacob and Laban meet at. Gen. 31, 49.

Jephthah at, Judg. 10, 17; 11, 11; 20, 1.

Samuel at, 1 Sam. 7. 5.

— (Moab). 1 Sam. 22, 3.

MIZPAR, miz'-par, number. Ezra 2, 2.

MIZPEH, miz'-peh, watch-tower. Josh. 11, 3.

MIZALM, miz'-ah, fortnesses. Gen. 10, 6.

MIZZAR, miz'-th. Gen. 36, 13.

MIZAR, miz'-th. Gen. 36, 13.

MIZAR, miz'-ah, progeny of a father, Gen. 19, 37, his descendants, and territory, Deut. 2, 9, 18; 34, 5. Ezra 1. 8. 34. 5. MOADITES, mo'-ab-ites, people of Moab. Deut. 2.9. excluded from the congregation. Deut. 23, 3, conquered by Ehud, Judg. 3, 12; by David, 2. Sam. 8, 2; by Jehoshaphat and Jehoram, 2 Kin. I. 1; 3. Alli, 11; 0. 20, 23, their overthrow. 2 Chr. 20, 23, prophedes concerning. Ex. 15, 15; Num. 21, 29; 24, 17; Ps. 50, 8; 83, 6; 18, 11, 14; 15; 16; 25, 16; Jer. 9, 26; 25, 21; 48; Ezek. 25, 8; Amos 2, 1; Zeph. 2, 8 MOABITESS, mo'-ab-ite-ess, a lady of Moab. Ruth MOADIAH, mo'-ad-i'-ah, festival of Jehovah, Neh. 12, 17, MOLADAH, mo-la/-dah, birth. Josh. 15. 26. Molecu, mo/-lek, English form for Moloch, Lev. 18. 21; 20. 2. MORDECAI, mor'-dek-ai, worshipper of Mero-dach (?). Esth. 2. 5. reveals conspiracy against king Ahasuerus. Esth. 2.21. is hated by Haman. Esth. 3, 5. honoured by the king. Esth. 6. advanced. Esth. 8-10 (Ezra 2.2; Neh. 7.7). MOREH, mo'-reh, archer. Gen. 12.6. MOREHET-GATH, mo-resh'-eth-gath, the possession of Gath. Mic. 1.14. MORIAH, mor-i'-ah, provided by Jehovah. Gen. 22.2. mount. Gen. 22. David's sacrifice there. 2 Sam. 24. 18; 1 Chr. 21. 18; 22. 1. 18; 22, 1, 18 temple built on. 2 Chr. 3, 1, 18 temple built on. 2 Chr. 3, 1, 18 temple built on. 2 Chr. 3, 19 temple built on. 4, 18 temple built on. 4, 18 temple built on. 3, 20, 18 temple built on. 4, 18 temple built on. 5, 18 returns to Egypt. Ex. 4. 20. intercedes with Pharaoh for Israel. Ex. 5—12. intercedes with Pharaon for Israel. Ex. 5–12, leads Israel forth. Ex. 14, meets God in mount Sinat. Ex. 19, 3 (24. 18), brings the law to the people. Ex. 19, 25; 20–23; 34. 10; 35. 1; Lev. 1; Num. 5; 6; 15; 27–30; 36; Deut. 12–26; instructed to build the tabernacle. Ex. 25–31; 35; 40; Num. 4; 8–10; 18; 19, his grief at Israel's idolatry. Ex. 32. 19, his intercession. Ex. 32. 11 (33, 12), again meets God in the mount. Ex. 34. 2, skin of his face shines. Ex. 34. 29 (2 Cor. 3. 7, 13), sets apart Aaron. Lev. 6; 9, numbers the people. Num. 1; 26, sends out the spies to Canaan. Num. 13, intercedes for the murmuring people. Num. 14.13.

intercedes for the murmuring people. Num. 14.13.

- tribe of, numbered. Num. 1. 42; 10. 27; 13.

Naphish, na'-fish, cheerful. Gen. 25, 15. Naphtall, naf'-tal-i, my wrestling. son of Jacob. Gen. 30, 8; 35, 25; 46, 24; 40, 21; Deut. 33, 25,

Moses-cont. Korah's sedition against. Num. 16. for his unbelief suffered not to enter Canaan. Num. 20, 12; 27, 12; Deut. 1, 35; 3, 23. his government of Israel in the wilderness. Num. 20; 21.

makes the brazen serpent. Num. 21. 9 (John 3. 14),
recounts Israel's history, and exhorts to obedience. Deut. 1; 3-712; 27-31.

his charge to Joshua. Deut. 3, 28; 31, 7, 23,
his death, Peut. 34, 5; his hody, Jude 9,
seen at Christ's transfiguration. Matt. 17, 3;
Mark 9, 4; Luke 9, 30,
his meekness, Num. 12, 3; dignity, Deut. 34,
10; faithfulness, Num. 12, 1; Heb. 3, 2,
MOZA, mo'-zah, fountain. 1 Chr. 2, 46;
MOZAII, mo'-zah, same as MOZA. Josh. 18, 26,
MOZAII, mo'-zah, asme as MOZA. Josh. 18, 26,
MOZHON MOZ Num. 20: 21. MUPPIM, moop'-im, probably written for Shupham. Gen. 46. 21. MUSHI, moo'-shi, withdrawn. Ex. 6. 19. MUTH-LABBEN, mooth'-la-ben', death to the son (?). MYRA, mi'-rah, balsam. Acts 27.5. MYSIA, mish'-yah. Acts 16.7. NAM, na'-am, pleasantness. 1 Chr. 4. 15. NAMAH, na'-am-ah, pleasant. Gen. 4. 22. NAMAN, na'-am-an, pleasantness. 2 Kin. 5. 1. the Syrian, his anger. 2 Kin. 5. 11. his leprosy healed. 2 Kin. 5. 14. his request. 2 Kin. 5. 17. See Luke 4. 27. NAMATHITE, na-am'-ath-ite. Job 2. 11. NAAMITES, na'-am-ites, descendants of Naaman. Num. 26. 40. Num. 20. 40.

NARRAH, na'-ar-ah, a girl. 1 Chr. 4: 5.

NARRAH, na'-ar-al, youthful. 1 Chr. 11. 37.

NARRAH, na'-ar-an, smr as NAARAH. 1 Chr. 7: 28.

NAARAH, na'-ar-ath, to Naarah. Josh. 16: 7.

NAASHON, na'-ash-on, euchauter. Ex. 6: 23.

NAASSON, na-as'-on, Greek form of NAASHON. Matt. 1.4. A. Mabal, na/-bal, foolish. 1 Sam. 25. 3. conduct to David. 1 Sam. 25. 10. Abigail intercedes for. 1 Sam. 25. 18. his death. 1 Sam. 25. 38. MaBOTH, na/-both, fruits (?). slain by Jezebel. 1 Kin. 21. slain by Jezebel. 1 Kin. 21.
his murder avenged. 2 Kin. 9, 21.
NACHON, na'-kon, prepared. 2 Sam. 6, 6.
NACHON, na'-kon, prepared. 2 Sam. 6, 6.
NACHON, na'-kor, snorting. Josh. 24, 2.
NADAR, na'-dab, liberal. Ex. 6, 23.
son of Aaron, oflers strange fire. Lev, 10, 1, 2.
—— king of Israel, slain by Baasha. 1 Kin.
NAGGE, nag'-e, Greek form of Nogah. Luke 3, 25.
NAHALIEL, na'-hal-al, a pasture. Josh. 21, 35.
NAHALIEL, na-hal'-i-e, valley of God. Num. 21, 19.
NAHALIAL, na'-hal-al, same as NAHALAL. Josh. 19, 15. NAHALOL, na'-hal-ol, same as preceding. Judg. 1. NAHAM, na'-ham, consolation. 1 Chr. 4. 19. NAHAMANI, na'-ham-a'-ni, comforter. Neh. 7. 7. NAHARAI, na'-ha-rai, one who snores. 1 Chr. 11. 39. Namari, na'-har-i, same as preceding. 2 Sam. 23. NAHASH, na'-hash, serpent. the Ammonite, invades Jabesh-Gilead. 1 Sam. 11. NAHATH, na'-hath, descent. Gen. 36, 13. NAHBI, nah'-bi, hidden. Num. 13. 14. NAHBI, nah'-hor, another way of spelling Nachor. Gen. 11. 22. Abram's brother. Gen. 11, 26; 22, 20; 24, 10, NABHON, nah'-shon, same as NAASHON. Num. 1.7. NAHUM, na'-hoom, comforter, yision of. Nah. 1. 1-3. Vision of Mark 11—5.

Naix, na'-in, pasture miracle at. Luke 7. 11.

NAIOTH, nal'-oth, habitations. 1 Sam. 19, 18, school of prophets. 1 Sam. 19, 23; 20, 1.

NAOMI, na'-om-1, pleasant. Ruth 1. 2.

14; 26, 48; Judg, 1, 33, subdue the Cananites. Judg. 4, 10; 5, 18; 6, 35; 7, 23, carried captive. 2 Kin. 15, 29. See Is. 9, 1; Mart. 4, 13. NAPHTUHIM, naf'-too-him. Gen. 10. 13. Narcissus, nar-sis'-us, benumbing. household of. Rom. 16, 11. Soft of David. 2 Sain. 5, 14; Zeen. 12, 12; Luke 3, 31. Na-than-a-el, gift of God. "Israelite indeed." John 1, 45; 21, 2. NaTHAN-MELECH, na'-than-me'-lek, gift of the king. 2 Kin. 23, 11. NAUM, na'-oom, same as NAHUM. Luke 2. 25. NAZARENE, naz'-ar-een', a native of Nazareth. Acts 24. 5, Nazaretti, naz'-ar-eth, branch. Luke 1, 26. Jesus of. Matt. 2, 23; 21, 11; Luke 1, 26; 2, 39, 51; 4, 16; John 1, 45; 18, 5; Acts 2, 22; 3, 6. 91; 4. 10; John II. 49; 18. 5; Acts 2; 22; 3. 6. Acts 2; Acts 2; Acts 2; Acts 2; Acts 2; Acts 2; Acts 16; Acts NEBAI, ne'-hai, fruitful. Neh. 10. 19. NEBAIOTH, ne-bai'-oth, high places. 1 Chr. 1. 29. NEBAIOTH, ne-ba'-joth, same as NEBAIOTH. Gen. 25.13.

NEBALLAT, ne-bal'-at. Neh. 11. 34.

NEBAT, ne'-bat, aspect. 1 Kin. 11. 26.

NEBO, ne'-bo, a lofty place. Deut. 32. 49.

NEBUCHADNEZZAR. neb'-u-kad-nez'-ar, another way of spelling the following. 2 Kin. 24. 1.

king of Babylon. Jer. 20; 21; 25; 27; 25; 32; 34;

Ezek. 26, 7; 29. 19.

captures Jerusalem. 2 Kin. 24; 25; 2 Chr. 36; Jer. 37-39; 52; Dan. 1. 1.

his dreams. Dan. 2; 4.

sets up the golden image. Dan. 3.

his maduess. Dan. 4. 33.

his restoration and confession. Dan. 4. 34. his madness. Dan. 4. 33.
his restoration and confession. Dan. 4. 34.
NEBUCHANDEZZAB, neb'-u-kad-rez'-ar, Nebo protect the crown. Jer. 21. 2.
KERUSHASBAN, neb'-u-khas'-ban, Nebo will save me: Jer. 39. 13.
KEBUZAR-ADAN, neb'-u-kar'-a-dan', Nebo gives posterity. 2 Kin. 25. 8.
his care of Jeremiah. Jer. 39. 11; 40. 1.
KEUHO, ne'-ko, conqueror (?). 2pr. 46. 2.
NECHOH, same as NECHO. 2 Kin. 23. 29.
NEDABLAH, ned'-ab-i'-ab, Jehovah is bountiful (?)
1 Chr. 3. 18.
NEGINAH, neg'-een'-ah, a stringed instrument. Ps. 61, title.

NEGINOTH, neg-een'-oth, stringed instruments. Ps. 4; 54; 55; 76; 71, title.

NEGO, ne'-go, sume as NEBO. Dan. 1.7.

NEHELAMITE, ne-he-lam'-ite, 1-gr. 20; 24.

NEHEMIAH, ne'-hem-i'-ah, Jebovah comforts. his grief for Jerusalem. Neh. 1. his prayer for. Neh. 1. 5.

his visit to. Neh. 2. 5, 9, 17.

his conduct at. Neh. 4-6; 8-10; 13.

NEHLORI, ne'-hoom, consolation. Neh. 7. 7.

NEHLORI, ne'-hoom, consolation. Neh. 7. 7.

NEHUSHTA, ne-hoosh'-tah, bronze. 2 Kin. 24. 8.

NEHUSHTAN, ne-hoosh'-tah, bronze. 2 Kin. 24. 8.

NEHUSHTAN, ne-hoosh'-tah, bronzen. the bragen serpent of Moses, idolatrously used by Israelites, so called by Hezekiah, and destroyed by him. 2 Kin. 18. 4. NEGINAH, neg-een'-ah, a stringed instrument. Ps.

7

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NEIEL, ni'-el, moved by God. Josh, 19. 27. NEKER, ne-keb, cavern. Josh 19. 32. NEKOBA, ne-keb'-dah, a herdman. Ezra 2. 48. NEMUEL, ne-moo'-el, same as Jezuel (?). Num, 26. 9.

NEMUELITES, ne-moo'-el-ites, descendants of Ne-

muel. Num. 26. 12.
NEPHEG, ne'-feg, sprout. Ex. 6. 21.
NEPHISH, ne'-fish, same as NAPHISH. NEPHISH, ne'-fish, same as Naphish. 1 Chr. 5. 19. NEPHISHESIM, ne-fish'-es-im, expansions. Neb. 7. 52.

NEPHTHALIM, nef'-tal-im, Greek form of Naphtali. Matt. 4. 13

NEPHTOAH, nef-to'-ah, opened. Josh. 15. 9. NEPHUSIM, ne-foos'-im, a better form for Nephi-shesim. Ezm. 2.50.

shesim. ETH. 2.50.
NER, light. 1 Sem. 14. 50.
NER, Light. 1 Sem. 14. 50.
NERCS, ne'-roos, liquid (?).
NERGAL, ner'-gal, lion. 2 Kin. 17. 50.
NERGAL-SHAREZER, ner'-gal-shur-e'-zer, Nergal
protect the king. Jer. 39. 3.

protect the king. Jer. 39. 3. NERI, ne'-ri, Greek form of Neriah. Luke 3. 27. NERIAH, ner-i'-ah, lamp of Jehovah. Jer. 32, 12. NERIABEL, neth-an'-e-el, same as NATHANAEL, Num. 1. 8.

NETHANIAH, neth/-an-i'-ah, whom Jehovah gave. 2 Kin. 25. 23.

2 K.H., 25, 23, MEHRIKIMS, neth'-in-ims, the appointed. 1 Chr. 9. 2; Ezra 2, 43; 7, 7, 24; 8, 17; Neh. 10, 28, NETOPHAH, ne-to-phah, dropping. Ezra 2, 22, NETOPHAH, net-of-zhth-i, an inhabitant of Netophah. Neh. 12, 28, NETOPHAH, Neh. 2, NETOPHAH,

NETOPHATEITE, net-of/-ath-ite, same as the pre-

ceding. 2 Sam. 23. 28. NEZIAH, ne-zi'-ah, illustrious. Ezra 2. 54. NEZIJA, HE-ZI-SHI, HIRSTROIS, EZTH Z. 94. NEZID, HC-ZID, SHITISON, Josh 15. 43. NIHHAZ, HIV-haz. 2 Kin. II. 31. NISHAN, HIV-shan, level (?). Josh. 15. 62. NICANOR, HI-Ka'-nor, one of the seven deacons.

Acts 6. 5.

NICODEMUS, nik'-o-de'-mus, Pharisee and ruler. goes to Jesus by night. John 3. 1. takes His part. John 7. 50. assists at Christ's burial. John 19. 39.

NICOLATANE, nik-o-la'-it-ans, named after Nico-las, Rev. 2.6. Nicotas, nik'-o-las, Acts 6, 5. Nicotas, nik'-o-las, city of victory. Tit. 3.

Nice, ni'-ger, black. Acts 13. 1.
NIMRAH, nim'-rah, limpid (water). Num. 32. 3.
NIMRIM, nim'-rim, clear waters. Is. 15. 6.
NIMROD, nim'-rod, an inhabitant of Marad (?).
Gen. 10. 8.
mighty hunter. Com. 10. 6.

Gen. 10. 8.

mighty hunter. Gen. 10. 9.

Missil, nim'-shi, discloser (?), 1 Kin. 19. 16.

Missil, nim'-shi, discloser (?), 1 Kin. 19. 16.

Missil, nim'-shi, discloser (?), Gen. 10. 11.

Jonah's mission to. Jonah 1. 1; 3. 2.

denounced by Jonah. Jonah 3. 4.

repenting, is spared by God. Jonah 3. 5—10.

(Matt. 12. 41; Luke 11. 32).

the burden of. Nah. 1, 1; 2; 3.

Niksits, nim'-ev-ites, inhabitants of Nineveh.

Luke 11. 3.

Luke 11. 30. NISAN, ni'-san, month. Neh. 2. 1; Esth. 3. 7. NISROCH, nis'-rok, eagle (?). 2 Kin. 19. 37; Is. 37.

No, abode (?). Nah. 3. 8. multitude of, threatened. Jer. 46. 25; Ezek. 30.

No Amon, no a'-mon, abode of Amon, Jer. 46. 25. Noandan, no ad-i'-ah, whom Jehovah meets. Neh 6. 14.

Neh. b. 14.

NOAE, not-chh. (1) rest. Gen. 5. 29. (2) wandering.

Num. 26. 33.

son of Lamech. Gen. 5. 29.

finds grace with God. Gen. 6. 8.

ordered to build the ark. Gen. 8. 14.

with his family and living creatures enters into

the ark. Gen. 7.

flood assuaging, goes forth. Gen. 8, 18.

NOAH-cont. God blesses and makes a covenant with. Gen.

is drunken, and mocked of Ham. Gen. 9, 22, his death. Gen. 9, 20, Non, nobe, high place, city of, David Comes to, and eats hallowed bread 9, 1, 8,

city of, David comes to, and eats hallowed breat. I Sam. 21. 1.
smitten by Saul. 1 Sam. 22. 19.
NOBAR, no'-bah, a barking. Num. 32. 42.
NOD, node, flight, wandering. Gen. 4. 16.
NODAB, no'-dab, nobility. 7 Dr. 5. 16.
NOGAR, no'-gae, brightness. I Chr. 3. 17.
NOGAR, no'-hab, rest. 1 Chr. 8. 2.
NON, none, same as Nun. 1 Chr. 7. 27.
NOPIL, node same as Num. 1 Chr. 7. 27.
NOPIL node same as Memphis. NOPH, nofe, same as Memphis. city, warned, Is. 19, 13; Jer. 2, 16; 46, 14; Ezek. 30, 13.

NOTHAH, no'-fah, windy. Num. 21, 30. Nux, noon, fish. Ex, 33, 11. NxxrPhAS, him'-fas, shortened form of Nymphodo-rus. Col. 4, 15.

OBADIAH, ob'-ad-i'-ah, worshipper of Jehovah.

Oc., circle (t).

king of Bashan. Num. 21. 33; Deut. 3. 1; Ps. 125.

11; 13b. 20.

Onad, o'-had, might. Gen. 46, 10.

Oned, o'-hel, tent. 1 Chr. 3. 20.

OLIVET, Ol'-iv-et, place of olives.

(Olives) mount. 2 Sun. 15. 30. Matt. 21. 1. 24.

(Olives) mount. 2 Sam. 15. 30; Matt. 21. 1; 24. 3; Mark 11. 1; 13. 3; Luke 21. 37; John 8. 1; Acts 1. 12.

OLYMPA, o-limp'-as, bright (?). Rom. 16, 15. OMAR, o'-mar, tulkative. Gen. 36, 11. OMEGA, o'-meg-ah, great O. Rev. 1, 8, 11; 21, 6; 22.

OMMI, om'-ri, like a sheaf (?).
king of Israel. 1 Kin. 18. 16, &c.; Mic. 6. 16.
ON, the sun. Gen. 41. 45.
ONAM, o'-nam, wealthy. Gen. 38. 23.
ONAN, o'-nan, strong. Gen. 38. 4.
ONAN, o'-nan, strong. Gen. 38. 4.
ONAN, o'-nan, strong. Gen. 38. 4.

ONESIMUS. o-ne'-sim-us, profitable. Col. 4. 9: Philem, 10. ONESIPHORUS, o'-nes-if'-or-us, bringing profit. 2

Tim. 1. 16. ONO, o'-no, strong. 1 Chr. 8. 12. OPHEL, o'-fel, a hill. 2 Chr. 27. 3. OPHIR, o'-feer.

gold of. Gen. 10, 29; 1 Kin. 9, 28; 10, 11; 22, 48; 1 Chr. 29, 4; 2 Chr. 8, 18; Job 22, 24; Ps. 45, 9; 1s. 13, 12

21. 10. ORPAH, orp'-ah, hind (?). Ruth 1. 4. OSEE, o'-zee, same as HOSEA. Rom. 9. 25. OSHEA, o-she'-ah, same as JOSHOA. Num. 13. 8. OTRNI, oth'-ni, powerful (?). 1 Ohr. 26. 7.

OTHNIEL, oth/-ni-el, powerful man of God. Josh. 15, 17; Judg. 1, 13; 3, 9. OZEM, O'-zem, strength. 1 Chr. 2, 15. OZIAS, o-zi'-as, Greek form of Uzziah. Matt. 1. 8. OZNI, oz'-ni, hearing. Num. 28. 16. OZNITES, oz'-nites, descendants of Ozni. Num. 26.

PAARAI, pah'-a-rai, devoted to Peor (?). 2 Sam.

PADANARAM, pa/-dan-a/-ram, the plain of Syria. Gen. 25, 20; 28, 2. PADON, pa/-don, redemption. Ezra 2, 44, PAGIEL, pag'-1-el, intervention of God. Num. 1.

13.
PAILSTH-MOAB, pa'-hath-mo'-ab, governor of Moab.
Ezra 2. 6.
Pai, pa'-i, bleating. 1 Chr. 1. 50.
PAIAE, pa'-lal, judge. Neh. 3. 25.
PALESTINA, pal'-es-ti'-nah, land of strangers (?).
Predictions about. Ex. 15. 14; 18, 14, 29, 31.
PALLU, pal'-oo, distinguished. Ex. 6. 14.
PALLUITES, pal'-oo-ites, descendants of Pallu.
Num. 26. 5.
PALLUI Fal'-ti, deliverance of Jehovah. Num. 13. 9.
PALLUI Fal'-ti, deliverance of Jehovah. Num. 13. 9.

PALTI, pal'-ti, deliverance of Jehovah. Num. 13.9. PALTIEL, pal'-ti-el, deliverance of God. Num. 24.

PALTITE, palt/-ite, a descendant of Palti. 2 Sam. 23, 26. Pamphylia, pam-fil'-yah. Paul preaches there. Acts 13, 13; 14, 24; 27, 5.

Papios, pa'-fos.

Paul at. Acts 13, 6. Elymas the sorcerer at. Acts 13, 8. PARAH, pa'rah, heifer. Josh. 18, 23.

PARAI, pa'-rai, hener. Joss. 10, 20, PARAI, pa'-rai, caverinous. mount. Gen. 21, 21; Num. 10, 12; 12, 16; 13, 26; Deut. 33, 2; Hab. 3, 3, PARBAIR, par'-bar, open apartment. 1 Chr. 26, 18, PARMASHTA, par-mash'-tah, superior (?). Esth.

9. 9. 4.

PARMENAS, par'-men-as, standing firm. Acts 6. 5.

PARNACH, par'-nak. Num. 34. 25.

PAROSI, pā-rosh, fiea. Ezru 2. 3.

PARSHANDATHA, par'-shau-da'-thah, given to Persia (?). Esth. 9. 7.

PARTHIANS, parth-'yans. Acts 2. 9.

PARDJAH, par-oo'-ah, fourishing. 1 Kin. 4. 17.

PARPAIM, parv-a'-im, oriental regions (?). 2 Chr. 2.

PASACH, pa/-sak, divider. 1 Chr. 7. 33

Fasach, par-sar, divider. 1 cnr. 1. 33.
Pas-DamMin, pas-dam'-im, shortened from Ephes-dammim. 1 chr. 11. 13.
Pasach, pase'-ah, lame. 1 chr. 4. 12.
Pashus, pash'-oor, prosperity round about, his cruelty to Jeremiah. Jer. 20.
Parana, pat'-ar-ah. Acts 21. 1.
Parhenos. hath'-ros.

PATHROS, path'-ros. in Hgypt. Is. 11. 11; Jer. 44. 1, 15; Ezek. 29. 14;

PATHRUSIM, path-roos'-im, people of Pathros. Gen. 10. 14.

PATMOS, pat'-mos. place of St. John's exile. Rev. 1. 9. PATROBAS, pat'-ro-bas. Rom. 16. 14. PAU, pa'-00, older form of Pat. Gen. 36, 39.
PAUL, or PAULUS, little. Acts 13, 9.
as a persecutor. Acts 7, 58; 8, 1; 9, 1; 22, 4; 26,
g; 1 Cor. 15, 9; Gal. 1, 13; Phil. 3, 6; 1 Tim.

1, 13,

1. 13.
as a convert to the Gospel. Acts 9, 3; 22. 6; 26, 12.
as a preacher. Acts 9, 19, 29; 13, 1, 4, 14; 17. 18
(2 Cor. 11, 32; Gal. 1, 17)
stoned at Lystra. Acts 14, 8, 19.
contends with Barnabas. Acts 15, 36,
is persecuted at Philippi. Acts 16,
the Holy Ghost given by his hands to John's
disciples at Ephesus. Acts 19, 6,
restores Eutychus. Acts 20, 10,
his charge to the elders of Ephesus, at Miletus.
Acts 20, 17,

PAUL-cont. his return to Jerusalem, and persecution there. Acts 21.

his defence before the people and the council.

Acts 22; 23. before Felix, Acts 24; 25, before Felix, Acts 24; Festus, Acts 25; and Agrippa, Acts 26. appeals to Cæsar at Rome. Acts 25.

appears to cassar at home. Acts 25, his voyage and shipwreck. Acts 27, miracles by, at Meilta. Acts 28, 5, 8, at Rome, reasons with the Jews. Acts 28, 17, his love to the churches. Rom. 1, 8; 15; 1 Cor. 1, 4; 4, 14; 2 Cor. 1; 2; 6; 7; Phil. 1; Col. 1; 1, 2 Thess.

1 & 2 Thess. 1 Cor. 4, 9; 2 Cor. 11, 23; 12, 7; Phil. 1, 12; 2 Tim. 2, 11. divine revelations to, 2 Cor. 12, 1, defends his apostleship. 1 Cor. 9; 2 Cor. 11; 12; 2 Tim. 2, 14

2 Tim. 3, 10. commends Timothy, &c. 1 Cor. 16, 10; Phil.

2. 19; 1 Thess. 3. 2. 2. Cor. 7. 13; 8. 23.

commends Titus.

blames Peter. Gal. 2, 14.
pleads for Onesimus. Philem.
pleads for Onesimus. Philem. 2 Pet. 3, 15,
PEDAHEL, pe-dah'-el, God redeemed. Num. 34, 28. PEDAHZUB, pe-dah'-zoor, the Rock redeemed. Num.

I. 10.
PEDALM, pe-dah-i'-ah, whom Jehovah redeemed.
1 Chr. 27. 20.
PEKAH, pe'-kah, open-eyed.
king of Israel. 2 Kin. 15. 25.
his victory over Judah. 2 Chr. 28. 6.
denounced in prophecy. 1s. 7. 1.
PEKAHLH, pe'-kah-i'-ah, whose eyes Jehovah

opened

opened.

king of Israel. 2 Kin. 15, 22.

PEKOP, pe'-kod, visitation. Jer. 50, 21.

PELALJI, pe-la'-yah, whom Jehovah made distinguished. 1 Chr. 3, 24.

PELALJIH, pe-lal-l'-ah, whom Jehovah judged.

Neh. 11, 12.

PELATIAH, pe'-lat-i'-ah, whom Jehovah delivered. Ezek, 11. 1.

EZEK. Il. 1.
PELEG, pe'-leg, division. Gen. 10. 25,
PELET, pe'-let, liberation. 1 Chr. 2. 47,
PELETI, pe'-leth, swiftness. Num. 16. 1.
PELETHITES, pel'-cth-ites, runners. 2 Sam. 8. 18.
PELONIES, pel'-on-ite. 1 Chr. 11. 27.
PENIEL, pe-nec'-el, the face of God.
segne. of Jacob's wrestling with an angel. Gen.

32, 30, Gideon's vengeance upon, Judg. 8. 17. PENINNAH, pe-nin'-ah, coral. 1 Sam. 1. 2. See

HANNAH. PENTECOST, pen'-te-kost, fiftieth. (feast of weeks), how observed. Lev. 23.15; Deut.

Holy Spirit given at. Acts 2. PENUEL, pe-noo'-el, old form of Peniel. Gen. 32.

31.
PEOR, pe'-or, point.
(Baal), Num. 23, 28; 25, 3, 18; Josh. 22, 17.
PERAZLI, pe-raz'-im, breaches, Is, 23, 21.
PERES, pe'-res, divided. Dan. 5, 28.
PERES, pe'-res, distinction. 1 Chr. 7, 16.
PEREZ, pe'-rez, breach. 1 Chr. 27, 3.
PEREZ-UZA, pe'-rez-uz'-ah, same as following, I Chr. 13, 11.
PEREZ-UZAH. De'-rez-uz'-ah, breach of Uzzah,

PEREZ-UZZAH, pe'-rez-uz'-ah, breach of Uzzah. 2 Sam. 6.8.

2 Sam. 6. 8.

PERGA, per-gah.
visited by Paul. Acts 13. 13; 14. 25.
PERGAMOS, per-ga-mos, citadel (?).
epistle to. Rev. 1, 11; 2 12.
PERIDA, pe-ree-dah, a recluse. Neh. 7, 57.
PERIZATES, per-iz-ties, belonging to a village,
Gen. 13. 7; 15. 20; 34. 30; Judg. 1. 4; 2 Chr. 8. 7.
PERSIA, per-shah.
kingdom of. 2 Chr. 36. 20; Esth. 1. 3; Ezek. 27.
10; 33. 5; Dan. 6.

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DEDGIA conf prophecies concerning. Is. 21. 2; Dan. 5. 28; 8. 20; 10, 13; 11. 2. PERSIAN, per'-shan, belonging to Persia. Dan. 6.

Persis, per'-sis, a Persian woman, the beloved. Rom. 16. 12.

PERUDA, pe-roo'-dal, same as PERIDA. Ezra 2.55. PETER, pe'-ter, a stone. Matt. 16.18. APOSTLE, called. Matt. 4.18; Mark 1.16; Luke 57 John 1.35.

5; John 1, 35; sent forth. Matt, 10, 2; Mark 3, 16; Luke 6, 14, tries to walk to Jesus on the sea. Matt. 14, 29, confesses Jesus to be the Christ. Matt. 16, 16; Mark 8, 29; Luke 9, 20.

witnesses the transfiguration, Matt. 17; Mark 9; Luke 9, 28; 2 Pct. 1, 16, his self-confidence reproved. Luke 22, 31; John 13, 30.

Luke 22. 67; John 18. 17. his repentance. Matt. 26. 75; Mark 14. 72; Luke 22. 62.

the assembled disciples addressed by. Acts the Jews preached to by. Acts 2, 14; 3, 12, brought before the council. Acts 4.

condemns Ananias and Sapphira, denounces Simon the sorcerer. Acts 8, 18, restores Æneas and Tabitha. Acts 9, 32, 40. restores Æneas and Tabitha. A sent for by Cornelius. Acts 10.

instructed by a vision not to despise the Gen-tiles. Acts 10, 9, imprisoned, and liberated by an angel. Acts 12, his decision about circumcision. Acts 15, 7,

rebuked by Paul. Gal. 2. 14. bears witness to Paul's teaching. 2 Pet. 3. 15. by his epistles. 1 & 2 Pet.
his martyrdom foretold by Christ. John 21. 18;

2 Pet. 1. 14.

2 LUL 1. 12. PETHARIA, pe'-thah-i'-ah, whom Jehovah looses. 1 Chr. 24, 16. PETHOR, pe'-thor. Num. 22. 5. PETHUEL, pe-thor'-el, God's opening (?). Joel 1. 1. PEULTRAI, pe-ool'-thai, deed of Jehovah. 1 Chr. 26. 5

26. 5. PHALEC, fa'-lek, Greek form of Peleg. Luke 3. 35. PHALEC, fal'-oo, an English way of spelling Pallu.

Gen. 46. 9. PHALTI, fal'-ti, deliverance of Jehovah. 1 Sam.

PHALTIEL, fal'-ti-el, deliverance of God. 2 Sam.

PHANUEL, fan-oo'-el, Greek form of Penuel. Luke 2 36

PHARAOH, fa'-roh, the sun (title of rulers of Egypt). Gen. 12. 14: Ezek. 29. 3. Abram's wife taken into house of. Gen. 12. 15. his hospitality to Joseph's father and brethren.

daughter preserves Moses. Ex. 2. 5, 10; Acts 7. 21. miracles performed before, and plagues sent.

Ex. 7—10. grants Moses' request. Ex. 12, 31. repenting, pursues Israel, and perishes in the Red sea. Ex. 14 (Neh. 9. 10; Ps. 135. 9; 136. 15;

Rom. 9, 17). father-in-law of Solomon). 1 Kin. 3. 1.
shelters Hadad, Solomon's adversary, 1 Kin. 11. 19.
PHARAOH-HOPHRA, fa'-roh-hof-rah, Pharaoh the

priest of the sun. his fate predicted. Jer. 44. 30. See Ezek. 30—32. compared to a dragon. Ezek. 29. 3. Pharaon-neceo, fa'-roh-ne'-ko, Pharaoh the

slays Josiah. 2 Kin, 23, 29; 2 Chr. 35, 20, his wars with Israel. 2 Kin, 23, 33; 2 Chr. 36, 3. Phanes, fa'-res, Greek form of Phanez. Luke 3, 33.

PHAREZ, fa'-rez, breach, Gen. 38. 29; Ruth 4. 18.
PHARISERS, far'-is-ees, the separated.
celebrated ones: Nicodemus, John 3. 1; Simon,
Luke 7; Gamaliel, Acts 5. 34; Saul of Tarsus,
Acts 23. 6; 25. 5; Phill. 3. 5.
Christ entertained by Luke 7. 36; 11. 37; 14. 1.
Christ utters woes against. Matt. 23. 13; Luke

11.42

11.42. Christ questioned by, about divorce, Matt. 19. 3; eating, Matt. 9. 11; 15. 1; Mark 2. 16; Luke 5. 30; forgiveness of sin, Luke 5. 21; sabbath, Matt. 12. 2, 10; fasting, Mark 2. 18; tribute, Matt. 22. 17.

22. 11 deride Christ. Luke 16. 14; murmur against Christ. Matt. 9. 34; Luke 15. 2, denounced by Christ. Matt. 5. 20; 16. 6; 21. 43; 23. 2; Luke 11. 39. 25, 2; Luke 11, 35, people cautioned against. Mark 8, 15; Luke 12, 1, seek a sign from Christ. Matt, 12, 38; 16, 1, take counsel against Christ. Matt, 12, 14; Mark

3. 6. Nicodemus remonstrates with. John 7. 51 cast out the man cured of blindness. John 9.

dissensions about. John 9, 16, send officers to take Christ. John 7, 32, contend about circumcision. Acts 15, 5, content about ordinacision. Acts 10, 5, their belief in the resurrection, &c. Acts 23, 8, and publican. Luke 18.
Phanosh, far'-rosh, same as Parosh. Erra 8, 3, Pharpar, far'-par, swift. 2 Kin. 5, 12.
Pharattes, farz'-ties, descendants of Pharez. Num. 25, 20.

PHASEAH, fa-se'-ah, same as PASEAH. Neh. 7.51. PHEBE, fe'-be, moon. Rom. 16. 1. PHENICE, fe-ni'-see, palm tree. Acts 11. 19; 15. 3;

27, 12, PHENICIA, fe-nish'-yah, land of palms. Acts 21. 2. PHICHOL, fi'-kol, attentive (?). Gen. 21. 22. PHILADELFHA, fil'-a-dell'-yah, brotherly love, church of, commended. Rev. 1. 11; 3. 7. PHILEMON, fill-e'mon, affectionate.

PHILEMON, ill-e'-mon, succionate, Paul's letter to, concerning Onesimus. Philem. PHILETUS, file-é'tus, beloved. 2 Tim. 2.17. PHILIP, fil'-ip, lover of horses. AFOSTLE, called. John 1.43. sent forth. Matt. 10.3; Mark 3.18; Luke 6.14; John 12.22; Acts 1.3; remonstrated with by Christ. John 14.8.—decome elected. Acts 6.5

remonstrated with by Christ. John 14. 8.
deacon, elected. Acts 6. 5.
preaches in Samaria. Acts 8. 5.
baptizes the eunuch. Acts 8. 27.
bit for with the christ acts 8. 27. his four virgin daughters prophesy. Acts 21. 8.
—— (brother of Herod). Matt. 14. 3; Mark 6, 17;

Luke 3, 1, 19. Philippi, fil-ip'-i; a town so called after Philip of Macedon.

Paul persecuted at. Acts 16. 12. church at. commended and exhorted. Phil. 1—4. PHILIPPIANS, fil-ip'-yans, the people of Philippi. Phil. 4, 15. PHILISTIA, fil-ist'-yah, the land of the Philistines, Gen. 21, 34; Ex. 13, 17; Josh. 13, 2; 2 Kin. 8, 2; Ps. 60, 8.

PHILISTIM, fil'-ist-im, wanderers. Gen. 10. 14. PHILISTINES, fil'-ist-ines, same as PHILISTIM. Gen.

ct. oz. oz. origin of. Gen. 10. 14; 1 Chr. 1. 12. fill up Isaac's wells. Gen. 26, 15. contend with Joshua, Josh. 13; Shamgar, Judg. 3, 31; Samson, Judg. 14—16; Samuel, 1 Sam. 4; 7; Jonathan, 1 Sam. 14; Saul, 1 Sam. 17; David, 1 Sam. 18. 21. 34.

their wars with Israel. 1 Sam. 4.1; 28; 29; 31; 2 Chr. 21, 16.

mentioned. Ps. 60. 8; 83. 7; 87. 4; 108. 9; Is. 2. 6; 9. 12; 11. 14; Jer. 25. 20. their destruction predicted. Jer. 47; Ezek. 25. 15; Amos 1, 8; Obad. 19; Zeph. 2, 5; Zech. 9. 6. Philologus, filed-log-us, talkative. Julia, and all saints with them. Rom. 18. 15.

PHINEIAS, fir'-e-as, serpent's mouth. Ex. 6, 25, slays Zimri and Cozbi. Num. 25, 7, 11; Ps. 10c, 30, sent against the Midianites, Reubentes, and Benjamites, Num. 31, 6; Josh, 22, 13; Judg. 20, 2, 5, 5, 50 of Ell, his sin and death. I Sam. 1, 3;

2. 22; 4. 11.

PHEEGON, Heg'-on, zealous, burning, Rom. 16, 14.

PHENGIA, frij'-yah. Acts 2. 10; 16, 6; 18, 23.

PHERAIT, foor-ah, branch (?). Judg, 7, 10.

PHUTAIT, foot, Gen. 10, 6.

PHUVAH, foo'-vah, mouth. Gen. 46, 13.

PHYGELLUS, fi-gel'-us, little fugitive.

and Hermogenes turned away from Paul. 2 Tim.

and Hermogenes turned away from Paul. 2 Tim. 1, 15,

PI-DESETH, pi-be'-seth, the city of Bast. Ezek, 30. PI-HAHIROTH, pi'-ha-hi'-roth, where sedge grows.

Ex. 14. 2. PHATE, pi'-lat, armed with a javelin (?). Matt.

Fondus, governor of Judæa during our Lord's ministry, sufferings, and death. Luke 3.1. (Christ delivered to, admonished by his wife, examines Jesus, washes his hands, but delivers Him to be crucitied. Matt 27; Mark 15; Luke

PHITAI, pil'-tai, whom Jehovah delivers. Neh. 12. 17.
PINON, pi'-non, darkness. Gen. 36. 41.
PINON, pi'-non, darkness. Gen. 36. 41.
PIRAM, pi'-ram, like a wild ass. Josh. 10. 3.
PIRATHON, pi'-rah'-thon, leader. Judg. 12. 15.
PIRATHONTE, pir-ah'-thon-lie, an inhabitant of Pirathon. Judg. 12. 13.
PIROLA, pi'-gah, a part, boundary.
mount. Num. 21. 20; 22. 14: Deut. 3. 27; 34. I.
PISDIA, pi-sid'-yah. Acts 13. 14; 14. 24.
PISDIA, pi'-son, flowing stream (?), a river in Eden. Gen. 2. 11.
PISTIAD, pi'-thon.
(and Raamses), ctites built by Israelites in E-gypt. Ex. 1. 11.
PITHON, pi'-thon, simple (?). 1 Chr. 8. 35.
PILEIADES, pil'-ad-ees, (coming at) the sailing season (?). Do 9. 9; 38. 31; Amos 5. 8.
POCHERETH of ZEBAIN, po-ke'-reth of Ze-ba'-im, offspring of gazelles (?).
PONTUS, pon'-shus, belonging to the sea. Mat. 27. 2. See PILATE.
PONTUS, pon'-shus, belonging to the sea. Mat. 27. 2. See PILATE.
PONTUS, pon'-chus, sea. Acts 2. 9.
PORATHA, po-rah'-thah, having many chariots (?).
ESEL 25. Exercise professional control of the cur. Gen.

PORCIUS FESTUS, por'-shus fest'-us. Acts 24. 27. POTIPHAR, pot'-i-far, belonging to the sun. Gen.

37. 36. Joseph's master. Gen. 39. Роті-рневан, pot'-i-fer'-ah, same as Ротірнав. Gen. 41. 45.

PRISCAL pris'-kah, ancient. 2 Tim. 4. 19.
PRISCILLA, pris-il'-ah, diminutive of PRISCA. Acts

(and AQUILA). Acts 18; Rom. 16. 3; 1 Cor. 16. 19. PROCHORUS, prok'-or-us, he that presides over the

choir. Acts 6.5.
PTOLEMAIS, tol'-em-a/-is, city of Ptolemy.
Paul at. Acts 21.7.
PUA, poo'-ah, same as Pruvan. Num. 26. 23.

PUAR, poo'-ah, splendour. Ex. 1. 15. PUBLIUS, pub'-li-us. entertains Paul. Acts 28. 7. PUDENS, pu'-dens, shamefaced. 2 Tim. 4. 21.

PUBLIES, pool-hites. I Chr. 2, 53.
PUL, pool, (1) a short name for Tiglath-Pileser (?).
2 Kin. 15. 19: (2) son (?). Is. 66. 19.
king of Assyria, I Chr. 5, 26.

PUNITES, poon'-ites, descendants of Pua. Num.

PUNON, poon'-on, same as PINON. Num. 33. 42.

PUR, poor, a lot. Esth. 3. 7. PURIN, poor-im, lots. Esth. 9. 26. feast of, Esth. 9. 20.

PUT, poot, same as PHUT. I Chr. I. S. PUTEOLI, pootef-o-li, wells. (Pozzuoli), seaport of Italy. Acts 28. I3. PUTIEL, poof-i-el. Ex. 6. 25.

QUARTUS, kwart'-us, the fourth. Rom. 16. 23.

RAAMAH, ra'-am-ah, trembling. Gen. 10. 7. RAAMAH, ra'-am-i'-ah, trembling of Jehovah. Neh. 7. 7.

RAANSES, ra-am'-ses, son of the sun. Ex. 1.11. RABBAH, rab'-ah, capital city. Josh 13, 25, city, 2 Sam, 11; 12, 26; Jer. 49, 2; Ezek, 21, 20; 25, 5; Amos I. 14.

25. 5; Amos I. 14;
RABBAH, RaP-ath, same as RABBAH. Deut. 3, 11.
RABBAH, RaP-di, master. Mat. 23, 7, 8; John I. 38; 3, 2.
RABBHH, rab-i, populous. Josh. 19, 20.
RABBON, rab-o'-ni, my master.
title addressed to Christ by Mary. John 20, 16.
RAB-MAG, rab-mag, most exalted. Jer. 39, 3.
RAB-SAEIS, rab-sur-is, chief eunneh. 2 Kin. 18, 17.
Lu ETUREL WAL-Sha Jay, chief of the curberness.

naB-saris, rab'-sar-is, chief euunich. 2 Kin. 18.17.
Rab-Sharkh, rab'-sha-kay, chief of the cupbearers.
2 Kin. 18.17.
reviles Hezekiah. 2 Kin. 18. 19: 10. 1; Is. 36. 4.
RACHAB, ra'-kah, Greek form of Rahab. Mail. 1.5.
RACHAL, ra'-kah, traflic. 1 Sam. 30. 22.
RACHEL, ra'-chel, ewe. Gen. 29. 6.
(Rahel) and Jacob. Gen. 24. 10, 25; 30; 31. 4, 19, 24. 25. 18.

34; 35, 16, ori 55. 10. RADDAI, rad'-ai, subduing. 1 Chr. 2. 14. RAGAU, rad'-gaw, Greek form of Reu. Luke 3. 35. RAGUEI, ra-goo'-el, friend of God. Num. 19. 23. RAHAR, ra'-hab, (1) broad. Josh. 2. 11. (2) violence.

Ps. 87. 4.

RAKEM, rak-kem, variegated. 1 Chr. 7. 10. RAKKATH, rak-ath, shore. Josh. 19. 35. RAKKON, rak-on, same as RAKKATH. Josh. 19. 46. RAM, high. Ruth 4. 19.

RAMA, ra'-mah, Greek form of Ramah. Matt. 2.18. RAMAH, ra'-mah, high place. Josh. 18. 25; Judz. 4. 5; 1 Sam. 1. 19; 7. 17; 8. 4; 19. 18; 25. 1; Jer. 31. 15.

RAMATH, ra'-math, same as preceding. Josh. 19.8. RAMATHAIM, ra'-math-a'-im, double high place. 1 Sam. 1. 1

RAMATHITE, ra'-math-ite, a native of Ramab. 1 Chr. 27. 27. RAMATH-LEHI, ra'-math-le'-hi, height of Lehi.

Judg. 15, 17, RAMATH-MIZEEH, ra'-math-miz'-peh, height of Mizpeh. Josh. 13. 26. RAMESES, ra'-me-sees, same as RAAMSES. Gen.

47. 11. RAMIAH, ram-i'-ah, Jehovah is high. Ezra 10. 25.

RAMIAH, ram-if-ah, Jehovah is high. Ezra 10. 25. RAMOTH, raw-moth, plural of Ramah, 1 Chr. 6. 75. RAMOTH-GILBAD, raw-moth-gill-yad, heights of Gilead. Deut. 4. 43; 1 Kin. 4. 13, 22; 2 Kin. 8. 28; 9. 1; 2 Chr. 18; 22. 5. RAPIA, raw-fah, giant (2), 1 Chr. 8. 37. RAPIU, raw-fah, giant (2), 1 Chr. 8. 37. RAPIU, raw-fah, jehovah has seen. 1 Chr. 5. 5. REALA, re-sin-ah, Jehovah has seen. 1 Chr. 5. 5. REALA, re-sha, raw-far hart. Num. 31. 8. REBECA, Greek form of Rebekah. Rom. 8. 10. REBEKAH, ra-bekk-sh. a nouste.

REBERAH, re-bek'-ah, a noose. history of. Gen. 22; 24, 15, 67; 27, 6, 43; 49, 31;

RECHAB, re'-kab, horseman. 2 Kin. 10. 15. RECHABITES, re'-kab-ites, descendants of Rechab. Jer. 35. 2.

35

RECHAH, re'-kah, side (?). 1 Chr. 4.12. REELAIAH, re'-el-al'-ah, trembling caused by Jehovah. Ezra 2.2. REGEN, re'-gem, friend. 1 Chr. 2.47. REGEN-MELECH, re'-gem-me'-lek, friend of the king. Zech 7.2. REILBEAH, re'-hab-i'-ah, Jehovah enlarges. 1 Chr. 22.17.

23. 17.

REHOB, re'-hob, street. 2 Sam. S. 3. REMORDAM, re'hob-o'-am, who enlarges the peo-ple. I Kin. II. 43.

king of Judah. 1 Kin. 11: 12: 14; 2 Chr. 9-12. REHODOTH, re-ho'-both, roominess. Gen. 10. 11; 26, 22,

REHUM, re'-hoom, merciful. Ezra 4. 8. REI, re'-i, friendly. 1 Kin. 1. 8. REIKEM, re'-kem, same as RAKEM. Num. 31. 8. REIMALIAH, rem'-al-i'-ah, whom Jehovah adorned. 2 Kin. 15. 25.

REMETH, re'-meth, a high place. Josh. 19. 21. REMMON, rem'-on, more correctly spelt RIMMON. Josh. 19. 7.

JOSE 18. 1. Stretch-REMMON-METHOAR rem'-on-me-tho'-ar, R. stretch-ing (to Neah). Josh. 10, 13. REMPHAN, rem'-fan. Acts 7. 43. REPHAEL, re'-fa-el, whom God healed. 1 Chr.

REPHAH, re'-fah, riches. 1 Chr. 7. 25. Rephahah ref-ai'-ah, whom Jehovah healed, 1 Chr.

REPHAIM, re-fa'-im, giants. 2 Sam. 5. 18. REPHAIMS, re-fa'-ims, same as REPHAIM. Gen.

REPHIDIM, re-fee'-dim, supports.
Amalek subdued there by Joshua. Ex. 17.
RESEN, re'-sen, bridle. Gen. 10, 12.
RESHEPH, re'-shef, flame. 1 Chr. 7, 25. REU, re-oo', same as RAGUEL Gen. 11. 18. REUREN, roo'-ben, behold a son (?). son of Jacob. Gen. 29; 30; 35; 37; 42; 49; 1 Chr.

REUBENITES, roo'-ben-ites, descendants of Reuben.

REVIENTES, 700'-ben-ites, dessendants of Reubentheir number and possessions. Num. 1: 2; 25;
32: Deut. 3, 12; Josh. 13, 15; 1 Chr. 5, 18,
dealings of Moses and Joshua with, Num. 32;
Deut. 33; Josh. 1; 22;
go into captivity. 1 Chr. 5, 28 (Rev. 7, 5).
HEUEL, 700'-01, friend of God. 1 Chr. 9, 8.
HEUEL, 700'-01, friend of God. 1 Chr. 9, 8.
HEUEL, 700'-01, friend of God. 1 Chr. 9, 8.
HEUEL, 700'-21, sione. 2 Kin. 19, 12.
HEZEN, 12-21, firm.
king of Syria. 2 Kin. 15, 37; 16, 5, 9; Is. 7, 1.
REZON, 70'-200, lean.
of Damascus, 1 Kin. 11, 23.
RHEGIUN, 1c-j-ji-um. Acts 28, 13.

of Damascus. 1 Kin. 11, 23.
RHEGUUM, re'-ji-um. Acts 28, 13.
RHESA, re'-sah, chieftain (?). Luke 3, 27.
RHODA, ro'-dah, a rose. Acts 12, 13.
RHODES, rodes.

ISHODES, Fodes, island of, Acts 21. 1. RIBAI, rib'-ai, contemtions. 2 Sam. 23, 29. RIBLAI, rib'-ai, fertility. Num. 34, 11. in Syria. 2 Kin. 23, 33; 25, 6; Jer. 39, 5; 62, 9. RIMMON. rim'-op. (1) pomegranate, 2 Sam. 4. 2; (2) idol. 2 Kin. 5, 18.

(2) idol. 2 Kin. 5. 18.

RIMMON-RAREZ, rim'-on-pa'-rez, pomegranate of the breach, Num. 33, 19.

RINNAH, rin'-ah, shout. 1 Chr. 4. 20.

RIPHATH, ri'-fath, Gen. 10. 3.

RISSAH, ris'-sah, ruin. Num. 33, 21.

RIPHATH, rith'-mah, broom. Num. 33, 18.

RIPHAH, riz'-pah, hot coal. 2 Sam. 3, 7.

RODOAM, rob-o'-am, Greek form of Rehoboam.

Matt. 1, 7.

ROGEMEM, roc'-sel-im, fullers. 2 Sam. 11, 27.

Matt. 1. 7.

ROGELM, ro'-gel-im, fullers. 2 Sam. 17. 27.

ROHGAH, ro'-gah, outcry. 1 Chr. 7. 34.

ROMAMTI-EZEN, ro-mam'-ti-d-zer, 1 have exalted help. 1 Chr. 25. 4.

ROMAMS, ro'-mans, men of Rome. John 11. 48.

St. Paul's teaching to. See Episile to Romans, also Faith, Works, Rightzousness.

Rome, strength (?). ROME, strength (2).
strangers of, at Pentecost. Acts 2, 10.
Jews ordered to depart from. Acts 18, 2.
Paul preaches there. Acts 28.
ROSH, head. Gen. 46, 21.
RUFUS, roo'-fus, red. Mark 15, 21.
(chosen in the Lord). Rom. 10, 13.
RUHAMAH, roo-hah'-mah, compassionated. Hos. RUMAH, roof-mah, height. 2 Kin. 23. 36. RUTH, rooth, friendship (?). Ruth 1. 4. story of. Ruth 1—4. Christ descended from, Matt. 1. 5.

SABACHTHANI, sa-bac-thah'-ni, thou hast forsaken me. Mark 15. 31. SABAOTH, sab-a'-oth (Hosts), the Lord of. Rom.

9. 29; James 5. 4. Sadeans, sab-e'-ans, people of Seba. Job 1, 15; Is. 45, 14.

18. 30. 14 SADTAH, Saly-tah, rest (?), Gen. 10. 7. SADTECHA, Saly-te-kah. 1 Gen. 10. 7. SADTECHAH, saly-te-kah. Gen. 10. 7. SACAH, saly-kar, hire, reward. 1 Chr. 11. 75. SADDUCKES, sad-d-t-sees (unmed from Zadok, found-

er of the sect). er of the sect. their controversies with Christ, Matt. 16, 1; 22, 23; Mark 12, 18; Luke 20, 27; with the apostles, Acts 4, 1; with Paul. Acts 23, 6, their doctrines. Matt. 22, 23; Mark 12, 18; Acts

23, 8, SAPOC, 83-dok, Greek form of Zadok, Matt. 1, 14, SAPOC, 83-dok, Greek form of Salah, Luke 3, 35, SALAH, 83-dah, Sprout (?), Gen. 10, 24, SALAHS, 83l-am-is, Acts 13, SALATHIEL, sa-la'-thi-cl, Greek form of Shealtiel, 1 Chr. 3, 17, Chr. 201/ leb 2014, 2

1 Chr. 3. 17.

SALCHA, Or SALCHAH, sal'-kah, road. Deut. 3. 10.

SALEM, sa'-lem, perfect. Gen. 14. 18; Heb. 7. 1.

SALLHA, sal'-lem, perfect form of Salem. John 3. 23.

SALLHA, sal'-ai, exaltation. Neh. 11. 8.

SALLHA, sal'-oo, same as SALLHA, 1 Chr. 9. 7.

SALMA, sal'-moh, garment. 1 Chr. 2. 14.

SALMON, Sal'-moh, saldy. Ps. 68. 12. 14.

SALMONE, sal-mo'-ne. Acts 27. 7.

SALOME, sal-o'-mp. perfect. Mark 15. 40; 16. 1.

SALU, sa'-loo, same as SALLLA. Num. 25. 14.

SALU, sa'-loo, same as SALLLA. Num. 25. 14.

SAMARIA, sa-ma'-ri-ah, Greek equivalent of Shom-ron, which means guard. (city of). 1 Kin. 16. 24; 20. 1: 2 Kin. 6. 24. (region of), visited by Christ. Luke 17. 11;

John 4.
gospel preached there. Acts 8.
Samaritan, sa-mar'-it-an.
parable of the good. Luke 10, 33.
miracle performed on. Luke 17, 16,
Samaritans, sa-mar'-it-ans, inhabitants of Samaria, 2 kin, 17, 29.
Samgar-xebo, sam-gar'-ne-bo, Be gracious, Nebo.
Tor 20 3.

Jer. 39. 3.

SANGAR-NED, Sam-gar-ne-Do, Be gradous, Nedo. Jer. 39. 3.
Sanilah, sam'-lah, garment. Gen. 36. 36.
Sanos, sa'-mos, a height (?). Acts 20. 15. 21.
Samothiacia, sa'-mo-thra'-shah. Acts 16. 11.
Samothiacia, sa'-mo-thra'-shah. Acts 16. 11.
Samothiacia, sa'-mo-thra'-shah. Acts 16. 11.
Samothiacia, sam'-son, like the sun. Judg. 13. -10.
delivered up to Philistines. Judg. 16. 21.
his death. Judg. 18. 30.
Samuet, sam'-ne-d, name of God, or, heard of God.
1 Sam. 1. Judg. 18. 30.
Samuet, sam'-ne-d, name of God, or, heard of God.
1 Sam. 1. Sun. 1. Sam. 3. 11.
judges Israel, 1 Sam. 7; 8. 1; Acts 13. 20.
anoints Sauking. 1 Sam. 10. 1.
rebukes Sauking. 1 Sam. 10. 1.
rebukes Sauking. 1 Sam. 10; 16. 18.
his death. 1 Sam. 21. 12. 3.
his spirit consulted by Sauk.
Santallat, san-san'-al. Sin (the moon) giveth
116 (?). Neh. 2 10; 4; 6, 2; 15. 2.
Sansannan, san-san'-al., point branch. Josh. 15. 31.

SAPH, threshold. 2 Sam. 21. 18.
SAPHIR, saf'-ir, beautiful. Mic. 1. 11.
SAPPHIRA, saf-i'-rah, Greek form of the above (feminine). Acts 5. 1.
SARA, saf-rah, Greek form of Sarah. Heb. II. 11.
SARAH, saf-rah, princess. Gen. 17. 15.
(Sarai). Gen. 11; 12; 20. 2. See Adrahlam.
her death and burial. Gen. 23 (Heb. 11. 11; 1 Pet. 3. 6). 3, 6).

SARAT, sa'-rai, contentious (?). Gen. 11. 29. SARAPH, sa'-raf, burning. 1 Chr. 4. 22.

SARDIS, Sard'-is. church of. Rev. 1. 11; 3. 1. SARDITES, sard'-ites, descendants of Sered. Num. 26. 26.

Sarepta, sa-rep'-tah, Greek form of Zarephath. Luke 4. 26.

Luke 4.25.

Saron, sar'-gon, [God] appoints the king. Is. 20.1.

Saron, sar'-gon, [God] appoints the king. Is. 20.1.

Saron, sar'-ron, Greek form of Sharon. Acts 9.35.

Sarout, sar'-so-kim. Jer. 93.

Sarout, sar'-so-kim. Jer. 93.

Sarout, sar'-ton, Greek form of Serug. Luke 3.35.

Sarout, sar'-ton, adversary. 1 Chr. 21.1. See Devil,

Saut, asked for. 1 Sam. 9. 2.

king of Israel, his parentage, anoiting by

Samuel, prophesying, and acknowledgment as king, 1 Sam. 9; 10.

his disobedience, and rejection by God. 1 Sam.

his disobedience, and rejection by God. 1 Sam.

King, I Sam. 9; 10.

his disobedience, and rejection by God. 1 Sam.
14, 31; 15.
possessed by an evil spirit, quieted by David.
I Sam. 16, 14, 15, 23.
Asyours David, 1 Sam. 18, 5; seeks to kill him,
I Sam. 18, 10; pursues him, I Sam. 20; 23; 24; 29.
slays priests for succouring David. 'I Sam. 22, 9.
enquires of the witch of En-dor. 1 Sam. 28, 7.
his ruin and suicide. I Sam. 28, 15; 31; 1 Chr. 10.
his posterity. I Chr. 8, 33.
— of Tarsus. See PAUL.
SCEVA, se'-yah, loft-handed. Acts 19, 14.
SCYTHIAN, Sith'-yam. Col. 3, 11.
SEEL, se'-bah, man (?). Gen. 10, 7.
SEGLAT, se'-bah, rest (?). Zech. 1, 7.
ECACAH, se-kah'-kah, enclosure. Josh. 15, 61.
SECHL Se'-koo, watch-tower. I Sam. 19, 22.
SECHNDUS, se-cun'-dus, second. Acts 20, 4.
SEGL, se'-ir, hairy.
mount. Edom., land. of Esau. Gen. 14, 6, 32, 3; 34, 8, 24; peut. 33, 2; Josh. 24, 4; Is. 21, I1;
EZek. 25, 8.
Erredictions about. Num. 24, 18; Ezek. 35, 2.
predictions about. Num. 24, 18; Ezek. 35, 2.

Ezek. 25. 8. predictions about. Num. 24. 18; Ezek. 35. 2. SEIRATH, se-in'-ath, well wooded. Judg. 3. 25. SEILA, se'-lah, rock. I is. 16. 1. SEILA-HAIMAHLEKOTH, se'-lah-ham-ah'-lek-oth, rock of escapes. 1 San. 23. 25. SEILAH, se'-lah, forte (?). a musical direction, pause. Ps. 3. 2; 4. 2; 24. 6; 38. 5, 11; 40. 3; 48. 8; 50. 6; Hab. 3, 3, 9, 12, &c. SEILED, se'-led, exultation, or burning. 1 Chr. 2. 30. SEILEULA, se-loo'-shah, called after Seleucus.

ELLEUCIA, 8e-loo'-shah, called after Seleucus, apostles at. Acts 13.4

SEM, Greek form of bhem. Luke 3.36.

SEMAGRICHAII, sem'-ak-l'-ah, whom Jehovah sustains. I Ohr. 28.7.

SEMEN, sem'-a-l, Greek form of Shimei. Luke 3.26.

SEMAII, sen'-a-l, perhaps thorny. Ezra 2.35.

SEMAII, sen'-a-l, perhaps thorny. Ezra 2.35.

SEMAII, se'-nay, cnag, thorn. 1 Sain. 14.4.

SEMIR, so'-nir, coat of mail. I Chr. 5.23.

SEMACHERIB, sen-ak'-er-lo, Sin the moon) multiplies brethere. 2 Kin. 18. 13; 2 Chr. 32; 1s. 36. 37.

SEMAIN, se-or'-im, barley. I Chr. 24. 8.

SEPHARI, so'-far, a numbering. Gen. 10. 30.

SEPHARVAIM, se-far-va'-im. 2 Kin. 17. 24; 18. 34; 19. 13.

19. 13. SERAH, se'-rah, abundance. Gen. 46. 17. SERAIAH, ser-ai'-ah, soldier of Jehovah (?). 2 Sam.

SERAPHIMS, ser'-af-ims, burning ones. Is. 6. 2.

SERED, se'-red, fear. Gen. 45. 14.
SERGIUS, ser'-ji-us. Acts 13. 7.
SERIUS, ser'-ji-us. Acts 13. 7.
SERIUS, se'-roog, shoot. Gen. 11. 20.
SETH, substitute.
son of Adam. Gen. 4. 25; 5. 3.
SETHUR, se'-thoor, hidden. Num. 13. 13.
SETHUR, se'-thoor, hidden. Sum. 13. 13.
SERIUL, ser'-lab'-in, earths of foxes. Josh.

19, 42, SHAALEIM, sha-alb'-im, same as preceding. Judg.

1. 35.

1, 39.
SHAALBONITE, sha-alb'-on-ite, inhabitant of Sha-albim, 2 Sam. 23, 32.
SHAAPI, sha'-af, anger (?), 1 Chr. 2, 47.
SHAARAIDI, sha'-ar-a'-im, two gates. 1 Sam. 17, 52.
SHAASHOAZ, sha-ash'-gaz, beauty's servant (?).
Esth. 2, 14.

SHABBETHAI, shab'-e-thai, born on the sabbath.

Ezra 10. 15

Ezra 10. 15.

SHADHAI, shhr-ki-ah, lustful. 1 Chr. 8. 10.

SHADHAI, shad'-ai, Almighty. Num. 1. 6.

SHADHACH, shad'-rak. Pan. 1. 7.

Meshach, and Abed-nego, their faith and sufferings, and deliverance. Dan. 1; 3.

SHADE, sha'-ge, wanderer. 1 Chr. 11. 34.

SHAHARAIM, sha'-har-a'-im, two dawns. 1 Chr. 8. 8.

SHAHAZIMAH, sha-ha-zee'-mah, lofty places. Josh.

19. 22.
SHALEN, sha'-lem, safe, perfect. Gen. 33. 18.
SHALEN, sha'-lim, foxes. 1 Sam. 9. 4.
SHALIN, sha'-lim, foxes. 1 Sam. 9. 4.
SHALISHA, shal-ish', a third part. 1 Sam. 9. 4.
SHALIECHETH, shal-e'-keth, felling. 1 Chr. 20. 16.
SHALUCH, shal'-con, retribution. 2 Kin. 15. 10;
22. 14; 2 Chr. 31. 22; Jer. 22. 11.
SHALLMAI, shal'-mai, peolation. Neh. 3. 15.
SHALMAI, shal'-mai, peaceful(?). Exra. 2. 46.
SHALMAIN, shal'-mah, shortened form of following.
HOS. 10. 14.
SHALMAINER, shal'-man.e'-zer. Shalman be pro-

HOS. 10. 14.

HOS. 10. 14.

FILLIAM SEER, shal'-man-e'-zer, Shalman be propitious, 2 Kin. 17. 3.

carries ten tribes captive. 2 Kin. 17; 18. 9.

SILMA, sha'-mah, obedient. 1 Chr. 11, 44.

SILMARIAH, sha'-mar-i'-ah, whom Jehovah guards.

2 Chr. 11, 19.

SHAMED, sha'-med, destroyer. 1 Chr. 8. SHAMER, sha'-mer, keeper. 1 Chr. 6. 46.

SHAMED, SRA'-met, women, seeper. 1 Chr. 6. 40. SHAMER, Sha'-mer, keeper. 1 Chr. 6. 40. SHAMER, Sha'-mer, keeper. 1 Chr. 6. 40. SHAMER, sham'-gar, destroyer (?). Judges Israel. Judg. 3. 31; 5. 6. SHAMILAI, sham'-hooth, notoriety (?). 1 Chr. 27. 8. SHAMILAI, sham'-hooth, notoriety (?). 1 Chr. 27. 8. SHAMILAI, sham'-ah, desert. 1 Chr. 7. 37. SHAMMAH, sham'-ah, same as SHAMILAI. Gen. 36. 13. his valour. 2 Sam. 23. 11. SHAMMAH, sham'-ai, wasted. 1 Chr. 2. 28. SHAMINIAI, sham'-oo-ah, famous. Num. 13. 4. SHAMMUAH, same as preceding. 2 Sam. 5. 14. SHAMMUAH, same as preceding. 2 Sam. 5. SHAMSHERAI, sham'-sher-ai. 1 Chr. 8. 26. SHAPHAM, sha'-fam, bald. 1 Chr. 5. 12.

SHAPHAM, Sha'-fan, couley.

SHAPHAM, Sha'-fan, couley.

repairs the temple. 2 Kin. 22. 3: 2 Chr. 34. 8.

SHAPHAR, Sha'-fat, judge. Num. 13. 5.

SHAPHER, Sha'-fat, judge. Num. 13. 5.

SHAPHER, Sha'-fat, rice. Ezra 10. 40.

SHARAI, Sha'-al, free. Ezra 10. 40.

SHARAIM, shar-a'-im, same as SHAARAIM. Josh. 15. 33.

15, 36,

SHARAR, shar'-ar, firm. 2 Sam. 23. 33. SHARAZER, shar-e'-zer, [God] protect the king. 2 Kin. 19. 37. SHARON, sha'-ron, plain. 1 Chr. 27, 29. rose of. Cant. 2, 1.

SHARONITE, sha-ron-ite, one who lives in Sha-ron. 1 Chr. 27. 29.

ron. 1 Chr. 27. 29.
SHARUHAN, sha-roo'-ben. Josh. 19. 6.
SHASHAI, shash'-ai, pale. Ezra 10. 40.
SHASHAI, sha'-shak, activity (?). 1 Chr. 8. 14.
SHAUL, sha'-ool, same as SAUL. Gen. 46. 10.
SHAULITES, sha'-ool-ites, the family of Shaul.
Num. 26. 13.
SHAYEH, sha'-vay, plain. Gen. 14. 17.
SHAYEH KIRIATHAIM, sha'-vay kir-iath-a'-im,
plain of Kiriathaim. Gen. 14. 5.

Shephathian, she'-fat-i'-ah, an incorrect way of

spelling the next word. 1 Chr. 9. 8.

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SHAVSHA, shav'-shah, another name of Seraiah. 1 Chr. 18, 16. SHEAL, she'-al, prayer. Ezra 10, 29. SHEALTIEL, she-al'-ti-el, I asked from God. Ezra 3. 2. SHEARIAH; she'-ar-i'-ah, gate of Jehovah. 1 Chr. 8. 38. SHEAR - JASHUB, she' - ar-ja' - shoob, the remnant shall return. Is. 7.3. SHEBA, she' - Jah an oath. Gen. 25. 3; 2 Sam. 20. 1; Job 6, 18; PS. 72. 10; Jer. 6, 20; Ezek. 27. 22; 38. 13. queen of. 1 Kin, 10; 2 Chr. 9; Matt. 12, 42, ——— (Benjamite) revolts. 2 Sam, 20. Shebah, seven. Gen. 26, 33. SHEDAM, she'-barn, fragrance. Num. 32. 3. SHEBANIAH, she'-ban-i'-ah, whom Jehovah hides. 1 Chr. 15. 24. A 047. 30. 24. SHEBARM, she-bar'-im, breaches. Josh. 7. 5. SHEBER, she'-ber, breaking. 1 Chr. 2. 48. SHEBLA, sheb'-nah, youth (?). the scribe. 2 Kin. 18, 18; 19, 2; Is. 22, 15; 38, 3; SHEEUEL, she-hoo'-el, captive of God. 1 Chr. 23. 16. SHECANIAH, she'-kan-i'-ah, same as following. 1 Chr. 24. 11. SHECHANIAH, she'-kan-i'-ah, Jehovah dwells. 1 Chr. 3. 21. SHECHEM, she'-kem, back, shoulder. Gen. 34.2. the Hivite, Gen. 31. 7; Ps. 60. 6.
——city of. Josh 17, 7; Ps. 60. 6.
its treachery and penalty. Judg. 9, 1, 41.
SERUMBATES, She'-kem-ites, people of Shechem. Num. 26, 31, SHEDEUR, she'-de-oor, giving forth of light. Num. 1. 5. SHEHARIAH, she'-har-i'-ah, Jehovah seeks. 1 Chr. 8, 26, SHELAH, she'-lah, petition, son of Judah. Gen. 38, 5, SHELANITES, she'-lan-ites, descendants of Shelah. Num. 26. 20. Num. 26, 20.

SHELEMAI, she'-lem-i'-ah, whom Jehovah repays.
1 Chr. 26, 14.

SHELEPH, she'-left, drawing out. Gen. 10. 26.

SHELESH, she'-lesh, triad. 1 Chr. 7. 35.

SHELDSH, she-lo'-mi, peaceful. Num. 34. 27.

SHELOMI, she-lo'-mith, peacefuless, Lev. 24. 11.

SHELOMOTH, she-lo'-moth, same as Shelomith. SHELOMOTH, 1 Chr. 24. 22 SHELUMIEL, she-loom'-i-el, friend of God. Num. 1. 6. SHEM, name. Gen. 5. 32; 9. 26; 10: 21; 11. 10; 1 Chr. 1. 17. SHEMA, she'-mah. (1) echo (?), Josh. 15. 26; (2) fame, 1 Chr. 2. 43. MEMIAH, she-ma'-ah, fame. 1 Chr. 12, 3. SHEMAHH, she-ma'-ah, Jehovah has heard. 1 Kin. 12, 22; 2 Chr. 11, 2; 12, 5 (Jer. 29, 24).

Chr. 12. 5.

7, 19,

34, 20, SHEN, tooth.

1 Chr. 15, 18,

1 Sam. 7. 12

SHENAZAR, she-na'-zar. 1 Chr. 3. 18.

SHEPHATIAH, she'-fat-i'-ah, whom Jehovah defends. 2 Sam. 3, 4. SHEPHI, she'-fi, baldness. 1 Chr. 1. 40. SHEPHO, she'-fo, same as SHEPHI. Gen. 30, 23, SHEPHUPHAN, she'-foof-an, serpent (?). 1 Chr. 8. 5. SHERAH, she'-rah, consanguinity. 1 Chr. 7. 24. SHERAH, she'-reb-i'-ah, heat of Jehovah. Ezra 8, 18 SHERESH, she'-resh, root., 1 Chr. 7.16. SHEREZER, sher-e'-zer, same as SHAREZER (?). Zech. 7.2. SHESHACH, she'-shak, a name for Babel. Jer. 25, 26; 51, 41.
SHESHAI, shesh'-ai, clothed in white (?). Num. 13, 22, SIDSHAN, she'-shan, Iily (?). 1 Chr. 2. 31. SIDSHBAZZAR, shesh-baz'-ar. Ezra 1. 8; 5. 14. SHETHAR, she'-thar, star. Esth. 1. 14. SHETHAR, she'-thar, star. Esth. 1. 14. SHETHAR-DOZNAI, she'-thar-boz'-nai, bright star. Ezra 5. 3. and Tatnai oppose rebuilding of temple. Ezra 5. 6. SHEVA, she'-vah. vanity. 2 Sam. 20. 25. SHIEDOLETH, shib'-ol-eth, an ear of corn, or a flood. Judg 12. Sulfo-tent, at at Storm, of a moor, Judg 12. St. Shirom, shir'-ron, drunkenness. Josh. 15. II. Shirom, shir'-ron, drunkenness. Josh. 15. II. Shirom, shir'-ron, drunkenness. Josh. 15. III. Shirom, shir'-ron, drunkenness. Josh. 15. III. Shirom, shir'-ron, irregular. Ps. 7, title. Shirom, shir'-hor, libak. 1 Chr. 13. S. Shirom, shir'-hor, libak. 1 Chr. 13. Shirom, shir'-hor, libak. 1 Chr. 13. Shirom, shir'-hor, libr. 1 Chr. 13. Shirom, Josh. 15. Shirom, Jih'-hi, darter. 1 Kin. 22. 42. Shilling, shir'-hi, qaqueducts. Josh. 15. 32. Shilling, shir'-da, cottlet of water. Is. 8. Shillon, shir'-lo, rest, Messiah. Gen. 46. 24. Shillon, shir'-lo, rest, Messiah. Gen. 49. 10. — site of tabernacle. Josh. 18. 1; Judg. 21. 19, 1 Sann. 1. 3; 2. 14; 3. 21; Fs. 18. 60; Jer. 7. 12; 26, 6. Shillon, Shir'-lo-ni, native of Shillon, Nch. 11. 5. Shillonter, shir'-lo-nite, same as preceding. 1 Kin. 11. 20. Judg. 12. 6. 11. 29. SHILSHAH, shil'-shah, triad. 1 Chr. 7. 37. SHIMEA, shim'-e-ah, famous. 1 Chr. 3. 5. SHIMEAH, shim'-e-ah, same as SHEMAAH. 2 Sam. 21. 21. SHIMEAM, shim'-e-am, same as preceding. 1 Chr. 9, 38, SHIMEATH, shim'-e-ath, fame, 2 Kin. 12.21 3, 21, 3. 21.
SHIMMA, shim'-ah, rumour. 1 Chr. 2. 13.
SHIMMA, shim'-ah, rumour. 1 Chr. 2. 13.
SHIMMON, shi'-mon. 1 Chr. 4. 20.
SHIMMATH, shim'-rah, watchful. 1 Chr. 4. 37.
SHIMMETH, shim'-rih, vigilant. 2 Chr. 24. 26.
SHIMROM, shim'-rome, watch-post. 1 Chr. 7. 1.
SHIMBON, shim'-rome, watchful. 10 sh, 11. 1.
SHIMBON, shim'-rome, watchful. 10 sh, 11. 1.
SHIMBON, Shim'-rom-ites, descendants of Shimron. Num. 26. 24.
SHIMBON-MERON, shim'-ron-me'-ron. Josh. 12. SHEWARIAH, she'-mar-i'-ah, Jehovah guards. 1 SHEMEGER, shem-e'-ber, soaring on high (?). Gen. SHEMER, she'-mer, guardian. 1 Kin. 16. 24. SHEMIDA, shem-i'-dah, fame of wisdom. Num. 26. SHEMIDAH, shem-i'-dah, same as preceding. 1 Chr. SHEMIDAITES, shem-id'-a-ites, descendants of Shemids. Num. 28, 32. SHEMINITH, she-mi'-nith, eighth. 1 Chr. 15, 21. SHIMSHAI, shim'-shai, sunny. Ezra 4.8. SHIMAB, shi'-nab, hostile (?). Gen. 14.2. SHIMAR, shi'-flar. Gen. 10.10. SHIPHI, shi'-fl, abundant. 1 Chr. 4.37. Ezra 4. 8. SHEMIRAMOTH, she-mi'-ram-oth, most high name. SHEMUEL, she'-moo-el, same as SAMUEL. Num. SHIPHMITE, shif-mite, a native of Shephan. 1 Chr. 27. 27. SHENIR, she'-nir, same as SENIR. Deut. 3: 9. SHEPHAM, she'-fam, nakedness. Num. 34. 10.

SHIPHEAH, shif'-rah, beauty. Ex. 1. 15. SHIPHIAN, shif'-tan, judicial. Num. 34. 2 SHISHA, shi'-shah, brightness. 1 Kin. 4. 3.

Shishak, shi'-shak, illustrious. 1 Kin. 11. 40. invades and spoils Jerusalem. 1 Kin. 14. 25; 2 Chr. 12. SHITTLAI, shit'-rai, official. 1 Chr. 27, 29.
SHITTLA, shit'-ini, acacias. Num. 25, 1.
SHIZA, shi'-zah, cheerfult'?). 1 Chr. 11, 42.
SHOA, sho'-ah, opulent. Ezek. 23, 23.
SHOBAR, sho'-bah, prostate. 2 Sam. 5, 14.
SHOBAR, sho'-bak, pouring. 2 Sam. 5, 14.
SHOBAR, sho'-bai, brighti(?). Ezra 2, 42.
SHOBAR, sho'-bai, stream. Gen. 35, 21.
SHOBER, sho'-bai, tricara. Gen. 35, 21.
SHOBER, sho'-bi, taking captive. 2 Sam. 17, 27, SHOBER, sho'-bi, s SHITRAL, shit'-rai, official, 1 Chr. 27. 29 Shocho, sho'-ko, same as the next word. 2 Chr.

28, 18, Shochon, sho'-ko, a hedge. 1 Sam. 17. 1. Shoco, sho'-ko, same as the preceding. 2 Chr.

SHOHAM, sho'-ham, onyx. 1 Chr. 24. 27. SHOMER, sho'-mer, watchman. 2 Kin. 12. 21. SHOPHACH, sho'-fak, same as SHOEAK. 1 Chr. 19.

SHOPHAN, sho'-fan, baldness. Num. 32. 35. SHOSHANNIM, sho-shan'-im, lilies. Ps. 45, title. SHOSHANNIM-EDUTH, sh.-e'-dooth, lilies a testi-

mony. Ps. 50, title.
SHIAL, shoo'-ah, wealth. 1 Chr. 2.3.
SHIAL, shoo'-ah, depression. Gen. 25. 2.
SHIAL, shoo'-al, ackal. 1 Chr. 7.38.
SHILL, shoo'-al, ackal. 1 Chr. 7.38. 24, 20,

SET. 25. SHUHAM, shoo'-ham, pitman (?). Num. 26. 42. SHUHAMITES, shoo'-ham-ites, the descendants of Shuham. Num. 26. 42. SHUHITE, shoo'-hite, a descendant of Shua. Job

8. 1.

SHULAMITE, shoo'-lam-ite, same as SHELOMITH. Cant. 6. 13. SHUMATHITES, shoo'-math-ites, people of Shumah. 1 Chr. 2. 53.

SHUNAMHTE, shoon-am-ite, an inhabitant of Shunem. I Kin. L 3. SHUNEN, shoon-em, two resting-places, Josh. 19. 18; 1 Sam. 28. 4; 2 Kin. 4. A. SHUNI, shoon-1, quiet. Gen. 45. Id.

SHUNITES, sh. Num. 26, 15. shoon'-ites, descendants of Shuni.

Num. 25. 15.

SHUFHAN, shoo'-fam, serpent. Num. 26. 39.

SHUFHAN, Shoo'-fam, serpent. Num. 20. 39.

SHUFHAN, Shooy-fam. 1 Chr. 7. 12.

SHUF, Shooy-in. 1 Chr. 7. 12.

SHUF, Shooy-in. 1 Chr. 7. 12.

SHUFHAN, Shoo'-shan.

eity, Artaxerxes at. Neh. 1. 1; Esth. 2. 8; 3. 15.

SHUFHAN-EDUTH, Sh.-e-dooth, Iily of the testinony. Ps. 60, title.

SHUFHALHITES, Shoo'-thal-ites, the descendants of Shuthelah. Num. 26. 35.

SHUTHELAH, shoo-theel'-ah, plantation (?). Num. 26. 35.

26. 35. SIA, si'-ah, assembly. Neh. SIAM, Si-a-hah, council. Erra 2 44 SIBEDAI, Sib-e-kai, entangling. 1 Chr. 11. 29. SIBEDAI, same as preceding. 2 Sam. 21. 18. SIBEOLETA, Sib-o-leth, same as SHIBEOLETA, Judg. 12. 6.

SIEMAH, sib'-mah, same as SHIBMAH. Josh. 13. 19.

SIDEALD, sib-ra'-lim, two bills (?). Ezek, 47, 16, SICHEM, si'-ken, the shoulder-blade. Gen. 12, 6, SIDDIM, sid'-lim, the plains. Gen. 14, 3, SIDON, si'-don, dishing, son of Canaun. Gen. 10, 15,

____ (Zidon), city of. Josh. 19. 28; 1 Kin. 5. 6; Acts 27. 3. SIDONIANS, si-do'-ni-ans, persons living in Sidon. Deut. 3. 9. SiHON, si'-hon, brush.

king of the Amorites. Num. 21. 21; Deut. 1. 4; 2. 26; Ps. 135. 11; 136. 19. Sihor, si'-hor, same as Shichor. Josh. 13. 3.

SILAS, si'-las, shortened form of Silvanus. Acts 15, 22; 16, 19; 17, 4, See 2 Cor. 1, 19; 1 Thess, 1, 1; 1 Pet. 5, 12.

Silla, sil'ah, way, highway (?). 2 Kin, 12, 26. Siloam, si-lo'-am, same as Shiloan. John 9, 7. Silvanus, sil-vane'-us, of the forest. 2 Cor. 1, 13.

SILVANUS, sil-vane'-us, of the forest, 2 Cor, 1, 13, SIMEON, sim'-e-on, same as SHMEON, son of Jacob. Gen, 29, 33; 34, 7, 25; 42, 24, his descendants. Gen, 48, 10; Ex. 6, 15; Num. 1, 22; 26, 12; 1 Chr, 4, 24; 12, 25, prophecy concerning, Gen, 49, 5, — blesses Christ. Luke 2, 25, SIMON, sil'-mon, same as preceding, irother of Christ. Matt. 13, 55; Mark 6, 3, — (Zelotes), Apostle. Matt. 10, 4; Mark 3, 18; Luke 6, 15,

Luke 6, 15.

Duke 9, 13, (Pharisee), reproved. Luke 7, 36, (Pharisee), reproved. Luke 7, 36, (leper). Matt. 26, 6; Mark 14, 3, (of Gyrene), bears the cross of Jesus. Matt. 27, 32; Mark 15, 21; Luke 23, 26, (a tanner), Peter's vision in his house. Acts 9, 43; 10, 6; hosting Acts 2, 9, whyled

(a sorcerer), baptized, Acts 8. 9; rebuked by Peter, Acts 8, 18. - PETER. See PETER

SIMBI, sim'-ri, same as SHIMBI. 1 Chr. 26. 10. SIN, clay. Ex. 16. 1. Sin, clay. Ex. 16. 1. (Zin), wilderness of. Ex. 16; Num. 13. 21; 20;

Sil. 12. Sil. 13. nah, Greek form of Sinai. Acts 7. 30. Sil. 13. nah, pointed. Ex. 19. 1. mount. Deut. 33. 2; Judg. 5, 5; Ps. 68. 8, 17; Gal. 4, 24.

Gal. 4, 24, 25, SINIM, Sin'-lim, Chinese (?). Is, 49, 12, SINIME, Sin'-lite. Gen. 10, 17, SION, Si'-On, (1) lifted up. Dent. 4, 48; (2) Greek name for Mount Zion, Matt. 21, 5, 20, 30 SIPHMOTH, sif'-moth, bare places (?). 1 Sam. 30.

SIPPAI, sip'-al, belonging to the doorstep (?). 1 Chr. 20, 4.

SIRAH, si'-rah, withdrawing. SIRION, sir'-i-on, a coat of mail. mount. Deut. 3. 9; Ps. 29. 6. SISAMAI, sis'-a-mai, fragraut (?).

Sisera, si'-ser-ah, binding in chains (?). Judg. 4. S. 121; 5. 24; 15 am. 12; 9; Ps. S. 9. SIXIAL, si'-nah contention. Gen. 26. 21

SIYAM, SiY-nah, contention. Gen. 20, 21, SIYAM, Si'van, bright. Esth. 8, 9, SIYAMA, smir-nah, myrrh. Rev. 1, 11, So, Hebrew form of Egyptian word Shebek. 2 Kin. 17. 4.

Sосно, so'-ko, same as Sносно. 1 Chr. 4 Sоснон, same as Sноснон. 1 Kin. 4. 10. 1 Chr. 4. 18. SOCHOH, same as SHOCHOH. 1 Kin. 4. 10.
SOCOH, same as SHOCK, Josh. 15. 35.
SODI, so-di, an acquaintance. Num. 13. 10.
SODOM, sodd-om, burning. Gen. 10. 19.
its iniquity and destruction. Gen. 13. 13; 18. 20;
19. 4–24; Deut. 23. 17; 1 Kin. 14. 24.
Lot's deliverance from. Gen. 19.
a warning. Deut. 29, 23; 32, 32; 1s. 1. 9; 13. 19;
Lam. 4. 6; Matt. 10. 15; Luke 17. 29; Jude 7;
Rev. 11. 8.
SODOM's sodd-orm.sb. Gend's from. 5.

SODOMA, sod'-om-ah, Greek form of the preceding. Rom. 9, 29,

SODOMITES, sod'-om-ites, persons who were as wicked as the men of Sodom. 1 Kin. 15. 12. Solomoto, sol'-om-on, peaceable. 2 Sam. 5. 14. kinr of Israel. 2 Sam. 12. 24; 1 Kin. 1; 2. 24; 1 Cln. 23. 9; 29.

asks of God wisdom. 1 Kin. 3. 5 (4. 29); 2 Chr.

1. 7. the wise judgment of. 1 Kin. 3. 16. his league with Hiram for building the temple. 1 Kin. 5; 2 Chr. 2.

builds the temple (2 Sam. 7. 12; 1 Chr. 17. 11); 1 Kin. 6; 7; 2 Chr. 3-5; the dedication, 1 Kin.

8; 2 Chr. 6. God's covenant with, 1 Kin. 9; 2 Chr. 7, 12, the queen of Sheba visits. 1 Kin. 10; 2 Chr. 9; Matt. 6. 29; 12, 42.

SOLOMON-cont.

J J

David's prayer for. Ps. 72. his idolatry, rebuke, and death. 1 Kin. 11. 1, 9, 14, 31, 41; 2 Chr. 9, 29; Neh. 13, 26, his Proverbs and Canticles. Prov. 1. 1; Eccles. 1, 1; Cant. 1, 1. Son of Gop. See of God. See Christ. - of Man. See Christ

of Max. See Christ.
SOPATER, 80-7a-1cr. Acts 20. 4.
SOPHERETH, 80-fer'-eth, scribe. Ezra 2. 55.
SOBER, 80-7ck, choice vine. Judg. 16. 4.
SOSHENES, 80-7the-ness. Acts 18. 17.
SOTAL, 80-414, deviator. Ezra 2. 55.
SPAIN. Rom. 15. 24.
STACHYS, 813-kis, an ear of corn. Rom. 16. 9.
STEPHANS, 814-Kais, an ear of corn. Rom. 16. 9.
STEPHANS, 814-Kais, an ear of corn. STEPHANS, 814-Kais, 8

deacon and protomartyr. Acts t. 5. 5; 7. 58.
STOICKS, sto-ics, philosophers whose founder
taught in a famous porch or Stoa. Acts 17. 18.

taught in a famous porch or Stoa. Acts 17. 18. SUATA, soo'-ah, sweepings. 1 Chr. 7. 36. SUCCOTH, sook'-oth, booths. (Canaan). Gen. 33. 17; Josh. 13. 27; 1 Kin. 7. 46;

| Ps. 60, 6, | punished by Gideon. Judg. 8, 5, 16, | punished by Gideon. Judg. 8, 5, 16, | (in Egypt). Ex. 12, 37; 13, 20, | SUCCOTH-EENOTH, suc-coth-be-noth, 2 Kin. 17, 30. SUCHATHITES, sook'-ath-ites. 1 Chr. 2. 55 SUKKIIMS, SOOK-AIH-HES. 1 CHF. 2: 55. SUK, SOOR. 2 Kin, 11. 6. SUBANCHITES, SOOF-SANK-HES, inhabitants of Susa

18. employed to punish Joash. 2 Chr. 24. 23. See 2 Chr. 28. 23; Is. 7. 2; Ezek. 27. 16; Hos. 12. 12; Amos 1. 5.

gospel preached to. Matt. 4. 24; Acts 15. 23; 18. 18; Gal. 1. 21.

yróphenician, si'-ro-fee-nish'-yan, Phenician living in Syria. Mark 7. 26. STROPHENICIAN,

TAANACH, ta'-a-mak, castle (?). Josh. 12. 21. TAANATH-SHILOH, ta'-a-math-shi'-lo, fig-tree of Shiloh (?). Josh, 16, 6. TABBAOTH, tab'-a-oth, rings. Ezra 2, 43.

TABBATH, inb'-ath, pleasantness. Judg. 7, 22.
TABEAL, inb'-ath, pleasantness. Judg. 7, 22.
TABEAL, inb'-e-al, God is good. 1s, 7, 6.
TABEEL, tab'-e-el, another way of writing Tabeal.
EZTA 4.7.

EZTA 4. (
TABERAH, tab-er'-ah, burning, Num. 11. 3.
TABUTHA, tab'-tith-ah, gazelle. Acts 9, 36.
TABOR, tab'-bor, height. Josh. 19. 22.
(mount). Judg. 4, 14. See Judg. 8, 18; 1 Sam. 10.
3; Ps. 89, 12; Jer. 45, 18; Hos. 5. 1.
TAERINON, tab'-rim-on, Rimmon is good. 1 Kin.

15, 18,

IS. IS.
TACIMONTE, tak'-mon-ite, same as HACHMON-ITE (?). 2 Sam. 23. 8.
TADMOR, tak'-mor, city of palms (?).
(Palmyra, built by Solomon. 1 Kin. 9. 18,
TAHAN, ta'-han, camp. Num. 26. 35.
TAHANIES, ta'-han-ites, descendants of Tahan.
Num. 26. 35.

TAHAPANES, ta'-ha-pan'-es, head of the land. Jer.

TAHPANHES, same as preceding. Jer. 43.7. TAHPENES, tah'-pen-es, 1 Kin. 11, 19.

TAHATH, ta'-hath, substitute. 1 Chr. 6. 24.
TAHREA, tah-re'-ah, cunning (?). 1 Chr. 6. 41.
TAHTHY-HODGEH, tah'-tim-hod'-shi, nether land
newly inhabited (?). 2 Sam. 24. 6.
TAHTHA, tah'-tiha, girl. Mark 5. 41.
TAHAHA, tal'-mai, abounding in furrows. Num.
13. 29. 13, 22

Talmon, tal'-mon, oppressed. 1 Chr. 9. 17. Taman, ta'-mah, joy. Neh. 7. 55. Taman, ta'-mar, a palm tree. Gen. 38. 6. TAMMUZ, tam'-ooz, son of life (?

women weeping for. Ezek. S. 14. TANACH, ta'-nak, same as TANACH. Josh. 21, 25, TANHUMETH, tan-hoom'-eth, consolation.

22, 23.
TAPHATH, ta'-fath, a drop (?). 1 Kin. 4, 11.
TAPPTAH, tap-oo'-ah, apple. 1 Chr. 2, 43.
TARAH, ta'-rah, station. Num. 33, 27.
TARAHAH, ta'-ra-lah, reeling (?). Josh. 18, 27.
TARAHAH, ta'-ra-lah, reeling (?). Josh. 18, 27.
TAREA, ta-re'-ah, same as Tainea. 1 Chr. 8, 35
TARPELITES, tar'-pel-ites, people of Tarpel. Eg.

TARSHISH, tar'-shish. Gen. 10. 4; 1 Kin. 10. 22; 2 Chr. 9. 21; 20. 36; Jer. 10. 9; Ezek. 27. 12; 38.

Jonah going there. Jonah 1, 3, prophecies concerning. Ps. 48, 7; 72, 10; Is. 2, 16; 23; 60, 9; 66, 19.

Tarsus, tar'-sus, city of the apostle Paul. Acts 0, 11; 11, 25; 21, 39.
Tarrak, tar'-tak. 2 Kin. 17, 31.
Tarrak, tar'-tan, military chief. 2 Kin. 18, 17,

TARTAN, tar'-tan, military chiel. 2 Kin. 18, 17, TARTAN, tar'-nai, gift (1), or the rebuilding of the temple. Ezra 5, 3; 6, 13, TEDAN, te-bah, slaughter. Gen. 22, 24, TEDAN, te-bah, slaughter. Gen. 22, 24, TEDAN, te-bah-1-ah, whom Jehovah has immersed. 1 Chr. 26, 11, TELETH, te-beth. Esth. 2, 16, TEHAPINETHES, te-haph'-ne-hes, same as TAHA-PANES. Ezek, 30, 18, TEUNNAI te-hin'-ab, cry for mercy. 1 Chr. 4, 12,

TEHINNAH, te-hin'-ah, cry for mercy. 1 Chr. 4.12. TEKEL, te'-kel, weighed. Dan. 5.25. TEKOA, te-ko'-ah, sound of trumpet (1 Chr. 2.24; 4, 5).

widow of. 2 Sam. 14 (Jer. 6. 1). ТЕКОАН, te-ko'-ah, same as ТЕКОА. 2 Sam. 14. 2. ТЕКОІТЕ, te-ko'-ite, iuhabitant of Tekoah. 2 Sam.

25, 20. TEL-ALII, tel-a'-bih, hill of ears of corn. Ezek, 3, 15, TELAH, te'-lah. 1 Chr. 7, 25. TELALII, te-la'-im, lambs. 1 Sam. 15, 4. TELASSAR, tel'-as-'ar, Assyrian hill. Is. 37, 12. TELEM, te'-lem, oppression. Ezra 10, 24. TEL-JIARESHA, tel-lam'-e-Shah, forest-hill. Neh.

TEL-HARSA, tel-har'-sah, same as preceding. Ezra 2, 59,

2.59.
TEI-MBLAH, tel-me'-lah, salt-hill. Ezra 2, 59.
TENA, te'-mah, a desert. Gen, 25, 15; Job 6, 19;
Is. 21, 14; Jer, 25, 23,
TEMAN, te'-man, on the right hand. Gen, 36, 11;
Jen, 49, 7, 20; Ezek, 25, 13; Amos 1, 12; Obad.
9; Hah, 3, 3.

TEMANI, te'-man-i, descendants of Teman. Gen. 36.34 TEMANITE, te'-man-ite, same as preceding. Job

2. 11.

2.11.
TEMENI, te'-men-i, same as TEMANI. 1 Chr. 4. 6.
TERAH, te'-rah, a station (?). Gen. II. 24.
TERAH, ter-rai-in nourishers.
of Laban. Gen. 31. 34.
of Micah. Judg. II. 5; 18. 14.
of Michal. 1 Sam. 13. 13.
Feth. 2 of S

of Michal, 1 Sam, 19, 13.
Teresh, te'-resh, severe (?). Esth. 2, 21.
Tertus, ter'-shus, the third. Rom, 16, 22.
Tertullus, ter'-tel'-us (dim, of Tertus). Acts 24.1.
Terranch, tet'-rark, ruler of a fourth part of a country. Mett. 14.1.
Thaddels, thad-e'-us, Greek form of Theudas.
Matt. 10, 3.

THAHASH, the'-hash, seal (?). Gen, 22, 24.
THAMAH, tha'-mah, laughter. Ezra 2, 53,
THAMAH, tha'-mar, Greek equivalent of Tamar.
Matt. 13,
THARA, tha'-rah, Greek form of Terah. Luke 3, 34.
THARSHSH, thar'-shish, same as TARSHISH. 1 Kin.
10, 22.
THERET, the' has invictions.

THEBEZ, the'-bez, brightness.

Abimelech wounded at. Judg. 9, 50. TheLasan, thel'-as'-ar, same as Telassan. 2 Kin. 19, 12

THEOPHILUS, the-o'-fil-us, loved of God. Luke 1.3. THESSALONICA, thes'-al-on-i'-kah.

Paul at. Acts 17. church there instructed.

church there instructed. 1 & 2 Thess. THEUDAS, thoo-das, praise (?). Acts 5, 36. THEMASTAIN, thim-lall-thath, portion, Josh. 19, 43. THOMAS, tom-as, a twin. APOSTLE. Matt. 10, 3; Mark 3, 18; Luke 6, 15;

ACts 1, 13.
Acts 1, 13.
his zeal. John 11, 16.
his unbelief and confession. John 20, 24.
THUMIMI, thoom'-im, truth (?)
high priest's breastplate. Ex. 28, 30; Lev. 8. numinia, incom--im, truth (?)
on high priest's hreastplate. Ex. 28. 30; Lev. 8.
8; Deut. 33. 8; Ezra 2. 63; Neh. 7. 65.
THYATIRA, thi'-ati'-ran(Acts 16. 14).
angel of. Rev. 1, 11; 2. 18.
TIDENAS, ti-be'-ri-as, a place named after Tiberius.
John 6. 1. by die a. Tale 2.

TIDERIUS, ti-bet-rius, Luke 3, 1.
TIRHAUR, tib'-hath, butchery. 1 Chr. 18. 8.
TIRNY, tib'-ni, made of struw (?). 1 Kin. 16. 21.
TIDAI, ti'-dal, dread. Gen. 14. 1.
TIDAI, ti'-dal, dread. Gen. 14. 1.
TIDAIL-RILESER, tig'-lath-pile-zer, the son of

Tiglati-Fileser, tig-lath-pile-ezer, the son of the temple of Sarra is a ground of confidence (?). (Tigrath-yilmeser, 1 Chr. 5. 6, 20), 2 Kin. 15. 29; 16. 7; 2 Chr. 28. 20. Tik-val, cspectation. 2 Kin. 22. 14. Tikvari, tik-vath, same as Tikvali, 2 Chr. 34. 22. Tikgari-Filmeser, 1 (lif-yath-pil-ne'-ser, same as Tichari-Fileser, 1 (lif- 5. 6. Timesus, ti-me'-us, polluted (?). Mark 10. 46. Timesus, ti-me'-us, polluted (?). Mark 10. 46. Timesus, tim'-nath, unprocachable. Gen. 36. 12. Timesar, tim'-nath, same as Tiniari. Gen. 38. 12. Timesar, tim'-nath, same as Tiniari. Gen. 38. 12. Timesar, tim'-nath-exerces, portion of the sun. Judg. 2. 9. Timesart-seral, tim'-nath-se'-rah, portion of the remainder. Josh. 19. 50.

remainder. Josh. 19. 50.
Joshus buried there. Josh. 24. 30.
Joshus buried there. Josh. 24. 30.
Timnite, tim'-nite, a man of Timna. Judg. 15. 6.
Timox, ti'-mon. Acts 6. 5.

TIMOTHEUS, ti-mo'-the-us, honouring God. Acts

16.1
TIMOPHY, tim'-oth-y, English form of the above.
accompanies Paul. Acts 16.3; 17.14, 15; Rom.
16.21; 2 Cor. 11, 19;
commended, 1 Cor. 16. 10; Phil. 2.19;
instructed in letters by Paul. 1 & 2 Tim.
TIPHSAH, tif'-sah, passage. 1 Kin. 4, 24.
TIRAS, tif-ras, crushing (?). Gen. 10.2.
TIRATITIVES, tif-rath-ites. 1 Chr. 2, 55.
TIRHARAH, tir-hahf-kah, distance (?).
Senmacherib's war with. 2 Kin. 19.9.
TEHASH, tif'-han-Ab, murmuring (?). 1 Chr. 2. TIRHANAH, tir'-han-ah, murmuring (?). 1 Chr. 2.

TIRIA, tir'-i-ah, fear. 1 Chr. 4.16.
THISHATHA, tir-she'-thah, the feared (?). Ezra 2.
63; Neh. 7. 70.
THEZAH, tir'-zah, pleasantness. Num. 26. 33; 1 Kin.
14. 17; 15. 21; 16. 8, 15; 2 Kin. 15. 16; Cant. 6. 4
(Josh. 12. 24). TISHBITE, tish'-bite, inhabitant of Tishbe. 1 Kin.

II. 1. Trus, tif-tus, protected. Gal. 2. 3.
Paul's love for. 2 Cor. 2. 13; 7. 6, 13,
instructed by Paul. Tit. 1-3.
Tizire, tif-zite. 1 Chr. 11. 45.
TOAH, tof-ah, low. 1 Chr. 6. 34.
ToB, tobe, good. Judg. 11. 3.

TOD-ADONIJAH, tob'-a-do-ni'-jah, good is my lord

Jehovah. 2 Chr. 17. S. Toblati, tob-i'-ah, Jehovah is good. Ezra 2.60. the Ammonite, vexes the Jews. Neh. 4.3; C.1, 12, 14; 13. 4.

12, 14; 16. 4.
TOBILAH, tob-i'-jah, same as TOBIAH. 2 Chr. 17. S.
TOCHEN, to'-ken, a measure. 1 Chr. 4. 32.
TOGARNAH, to-gar'-mah, rugged. Gen. 10. 3.
TOHU, to'-hoo, same as TOAH. 1 Sam. 1. 1.
TOI, to'-l, wanderer. 2 Sam. 8. 9.
TOLA, to'-lah, worm. Gen. 46. 13.
TOLAD, to'-lad, birth. 1 Chr. 4. 29.
TOLALTIES, to'-la-ites, descendants of Tola. Num. 92. 202.

26, 23,

TOPHET, to'-fel, lime. Deu. 1. 1.
TOPHET, to'-fet, burning. Is. 30. 33.
TOPHETH, to'-feth, same as TOPHET. 2 Kings 23. 10.

Tochern, to-leth, same as lother. 2 kings 23. 10. See Molocel.
Torman, torm an privily. Judg. 9. 31.
Toch, to-90, older form of Tol. 1 Chr. 18. 9.
Tracheontris, tra-ko-ni'-tis, rugged. Luke 3. 1.
Track tor-as, so called from Tros.
visited by Paul. Acts 16. 8; 20. 5; 2 Cor. 2. 12; 2 Tim. 4. 13.

TROCYLLIUM, tro-gil'-yum. Acts 20. 15.
TROPHIMUS, trof'-im-us, master of the house (?).
companion of Paul. Acts 20. 4; 21. 29; 2 Tim.

4. 20.

TRYPHENA, tri-fe'-nah, delicate. Rom. 16. 12.

TRYPHOSA, tri-fo'-sah, delicate. Rom. 16. 12.

TUBAL, too'-hal, production (?). Gen. 10. 2; Is. 60.

19; Ezek. 27. 13; 32. 26; 38; 39.

TUBAL-CAIN, too'-bel-kane', producer of weapons (?). Gen. 4. 22.

TWENGE SHIP III.

Tichicus, tik'-ik-us, fortuitous.

companion of Paul. Acts 20. 4; 2 Tim. 4. 12; Tit. 3. 12.

commended. Eph. 6. 21; Col. 4. 7. TYRANNUS, ti-ran'-us, tyrant. Acts 19. 9. Tyre, tire, rock. Josh. 19. 29. its wealth. Ezek. 27. fall. Ezek. 26. 7.

Christ visits coasts of. Matt. 15, 21.
Paul lands at. Acts 21, 3.
Tyrus, ti'-rus, Latin name of Tyre. Jer. 25, 22.

UCAL, oo'-kal, T shall prevail. Prov. 30. 1.
UEL, oo'-el, will of God (?). Ezra 10. 34.
ULAI, oo'-lai. Dan. 8. 2.
ULAM, oo'-lam, foremost. 1 Chr. 7. 16.
ULAM, ool'-ah, yoke. 1 Chr. 7. 39.
UMMAH, oom'-ah, community. Josh. 19. 30.
UNXI, oom'-i, depressed. 1 Chr. 15. 18.
UPTARSIN, oo'-far'-sin, and dividers. Dan. 5. 25.
UPTALZ, oo'-faz, gold of. Jer. 10. 9; Dan. 10. 5.

DPHAZ, oo'-faz, gold of. Jer. 10. 9; Dan. 10. 5.
UR, oor, light.
land of. Gen. 11. 28; 15. 7.
URRANE, ur'-ban, pleasant. Rom. 16. 9.
URIA, oo'-ri, flery. Ex. 31. 2.
URIAH, oo'-ri'-ah, light of Jehovah.
the Hittite. 2 Sam. 11; 1 Kin. 15. 5; Matt. 1. 6.
URIAS, oo'-ri'-ah, Serk form of Uriah. Matt. 1. 6.
URIAS, oo'-ri'-ah, Same as URIAH.
(priest). 2 Kin. 18, 10. 16.
(prophet). Jer. 26. 20.
URIM, oo'-rim, light. Ex. 28. 30. See Thum-MIM.

See THUM-MIM.

UTHAI, oo'-thai, helpful. 1 Chr. 9. 4. UTHAI, oo'-thai, heipful. 1 Chr. 9, 4.
Uz, fertile, Gen. 10, 23,
UzAI, oo'-zai, hoped for (?), Neh. 3, 25,
UZAI, oo'-zai, wanderer, Gen. 10, 27,
UZZA, ooz'-ah, strength. 2 Kin. 21, 18,
UZZAI, another form of UZZa.
his trespass. 2 Sam. 6, 3,
his death. 1 Chr. 13, 7,
UZZEN-SHERAH, ooz'-en-she'-rah. 1 Chr. 7, 24,
UZZI, ooz'-i, shortened form of Uzziah, 1 Chr. 6, 5,

6. 5.

Uzzia, ooz-i'-ah, another form of Uzziah. 1 Chr.

J

7 7 UZZIAH, 00Z-i'-ah, might of Jehovah. 2 Kin. 15. 13. See AZARIAH.

Uzziel, ooz'-i-el, power of God. Ex. 6. 18. Uzzielites, ooz'-i-el-ites, descendants of Uzziel. Num. 3, 27.

Vajezatha, va'-je-za'-thah, strong as the wind (?). Esth. 9. 9.

VASIAN, Va-ni'-ah, distress (?). Ezra 10.36. VASIAN, vash'-ni, strong (?); but perhaps not a proper name. 1 Chr. 6.28. VASHTI, vash'-ti, beautiful. Esth. 1.9. VOPHSI, VO'-Si, expansion (?). Num. 13.14.

ZAANAIM, za'-an-a'-im, wanderings (?). Judg. 4. 11. ZAANAN, zu'-a-nan, place of flocks. Mic. 1. 11. ZAANANIM, zu'-a-nan'-im, same as ZAANAIM. JOSh. 19. 33.

Josh. 19, 33,
ZAAVA, 2nd. disturbed. Gen. 38, 27,
ZABAD, 20'-bad, gift. 1 Chr. 2, 35,
ZABAD, 20'-bad, gift. 1 Chr. 2, 35,
ZABAD, 2nd'-bad, gift. 1 Ezra 10, 23,
ZABBLE, 2ab'-od, given. Ezra 8, 14,
ZABBLE, 2ab'-di-el, the gift of God. 1 Chr. 27, 2,
ZABBLE, 2ab'-di-el, the gift of God. 1 Chr. 27, 2,
ZABBLE, 2ab'-di-el, the gift of God. 1 Chr. 27, 2,
ZABBLE, 2nd'-di-el, the gift of God. 1 Chr. 27, 2,
ZABCLON, Greek form of Zebulun. Matt. 4, 13,
ZACCHAT, 2ak'-di-, greek form of Zaccai.
Luke 19, 2,
ZACCHER, 2ak'-or, mindful. 1 Chr. 4, 25,

Zacchur, zak'-oor, mindful. 1 Chr. 4. 26 Zaccur, zak'-oor, same as preceding. Num. 13. 4. Zacharlan, zak'-ar-i'-ah, whom Jehovah re-

last king of Israel of Jehu's race, as foretold by the word of the Lord, begins to reign. 2 Kin. 14.29. members.

smitten by Shallum, who succeeds him. 2 Kin. 15, 10,

ZACHAMAS, zak'-ar-i'-as, Greek form of proceding. father of John the Baptist, with Elisabeth his wife, accounted righteous before God. Luke 1.6. is promised a son. Luke 1.13. doubting, is stricken with dumbness. Luke 1.

18, 22,

his recovery and song. Luke 1.64, 68.

"son of Barachias," slain "between the temple and the altur." Matt. 23.35; Luke 11. 51. See ZECHARIAH.

51. See Zechariah.
Zacher, zer'ker, memorial. 1 Chr. 8, 31.
Zador, za'-dok, just.
priest. 2 San, 8, 17; 15, 24; 20, 25,
anoints Solomon king. 1 Kin, 1, 39.
Zaham, za'-harn, loathing. 2 Chr. 11, 19.
Zaham, za'-harn, loathing. 2 Chr. 11, 19.
Zahap, za'-laf, wound (?). Neb. 3, 30.
Zahmon, za'-mon, shady. 2 San, 23, 28.
Zahmonah, zal-mor'-nab, same as preceding. Num.
33, 44

33, 41, ZALMUNNA, zal-moon'-ah, shelter denied, Judg.

ZAMZUMMIMS, zam-zoom'-ims, giant race, de-stroyed by the Ammonites. Deut. 2, 20, 21. ZANOAH, za-no'-ah, marsh. Josh. 15, 34. ZAPINATH-PAANEAH, zaf-nath-pa'-a-ne'-ah, prince

ZAPIRATH-PAANEAH, Zaf-nath-paf-a-nef-ah, prince of the life of the age. Gen. 41.45.
ZAPHON, Zaf-fon, north. Josh, 13.27.
ZARA, Zaf-rah, Greek form of Zarah. Matt. 1.3.
ZARAH, Zaf-rah, sunrise (?). Gen. 33.30.
ZAREAH, Zaf-re-ah, hornet. Neh. 11.29.
ZAREAH, Zaf-re-aki, hornet. Neh. 11.29.
ZAREAH, Zaf-re-di, workshop for refining metals.

(Sarepta), Elijah there. 1 Kin. 17. 10. See ELIJAH.

(Sarepta), Enjan there. I Am. 17. 10. See Edijan. Zareta, same as Zareta. Josh, 3.16. Zarett-shahar, za'-ret-an, same as Zareta. Josh, 3.16. Zarett-shahar, za'-reth-sha'-har, the splendour of the morning. Josh, 13. 19. Zarhtes, zar'-hites, persons descended from Zerah. Num. 28.13. Zartanah, zar'-tah'-nah. 1 Kin, 4, 12.

ZARTHAN, zar'-than, same as ZARETAN. 1 Kin. 7.46.
ZATTHU, zat'-thoo, same as ZATTU. Neh. 16. 14.
ZATTU, zat'-too, insacible (?). Ezra 2. 8.
ZAVAN, za'-van, same as ZAAVAN. 1 Chr. 1. 42.
ZAZA, za'-zah. 1 Chr. 2. 33.
ZEBADIAT, zeb'-ad-t'-ah, full form of ZABDI. 1 Chr. 2. EBADIAT, zeb'-

8, 15,

ZEBAH, ze'-bah, sacrifice. and Zalmunna. Judg. 8, 5, 21; Ps. 83, 11, ZEBALY, ze-ba'-im, same as ZEBOIM. Ezra 2, 57, ZEBEDEE, zeb'-ed-ee, Greek form of Zebadiah, Matt. 4, 21; Mark I, 20, ZEBINA, ze-bi'-nah, bought, Ezra 10, 43, ZEBINA, ze-bi'-nah, bought,

ZEBUA, 22-17-IRI, Dought. EZIA 10, 40. ZEBOIM, 2e-bo'-im, gazelles. Gen. 10, 19; 14, 2; 19, 25; Deut. 29, 23; Hos. 11, 8. ZEBUDAH, ze-boo'-dah, given. 2 Kin. 23, 36. ZEBUL, ze'-bool, habitation. Judg. 9, 28.

ZEBULONITE, ze-bool'-on-ite, a member of the tribe of Zebulun. Judg. 12, 11.

4. 13.

ZERULUNITES, ze-bool'-on-ites, a less correct way of spelling Zebulonites. Num. 76, 27. ZECHARIAH, zek'-ar-i'-ah, a better way of spelling Zachariah.

son of Jehoiada, stoned in the court of the Lord's house. 2 Chr. 24, 20, 21, ——son of Jeberechiah. Is. 8, 2.

— son of Jebercehiah. Is. 8. 2.

— the prophet, his exhortations to repentance, his visions and predictions. Zech. 1—14.

ZEDAD, 2e²-dad, hunting (2). Num. 24. 8.

ZEDERIAH, 2ed²-clad, hunting (2). Num. 24. 8.

ZEDERIAH, 2ed²-clad, hunting (2). Num. 24. 8.

— another. 1 Kin. 21; 2 21; 2 Chr. 18. 19, 23.

— another. Jer. 29, 22.

— the prophet. 1 Kin. 25; 2 Str. 18. 19, 23.

ZELER, 2e²-clad, b. 19, 1 Jer. 21; 38; 39; 52.

ZELER, 2e²-clad, side, Josh. 18. 28.

ZELER, 2e²-lek, fissure. 2 Sam. 23. 37.

ZELOFHERAD, 2e-lo²-tes, Greek equivalent of Canannite, an emulator. Luke 6. 15.

ZELZAH, 2el²-znh, shade in the heat. 1 Sam. 10. 2.

ZELMARAH, zen²-ara, tm, two fleeces. Josh. 18. 22.

ZELZAH, ZET-ZAI), Snade in the heat. 1 Sam. 10. 2. ZEMARAH, ZEM'ARTA-L'im, two fleeces, Josh, 18. 22. ZEMARITE, ZEM'ART-LE. Gen. 10. 18. ZEMIRA, ZE-IN'-Rih. 1 Chr. 7. 8. ZEMAY, Ze'-Inan, same as ZAAMAN. Josh. 15. 37. ZEMAS, Ze'-nas, contraction of Zenodorus. Tit. 3. 13. ZEMAS, Ze'-nas, contraction of Zenodorus. Tit. 3. 13. ZEMAS, Ze'-Das, Contraction of Zenodorus. Tit. 3. 13. ZEPIANTAH, Zel'-An-l'-Ah, whom Jehovah hid. 2 Kin. 25. 18. Titast Jen. 20. 27. 2

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Zepharni, ze-fath, watch-tower (?). Judg. 1, 17,

Zepharni, ze-fath, watch-tower (?). Judg. 1, 17,

Zephi, ze-fi, same as Zepharni, 1 Chr. 1, 36,

Zephi, ze-fo, older form of Zephi. Gen. 36, 11.

ZEPHON, ze'-fon, a looking out. Num. 26, 15. ZEPHONITES, ze'-fon-ites, descendants of Zephon.

ZEPHONTES, Ze-10n-ites, descendants of Zephon. Num. 26, 15.
ZER, flint (?). Josh. 19, 35.
ZERAH, Ze'-rah, dawn. 2 Chr. 14, 9; 16, 8.
ZERAHIJAH, Zer'-ah-i'-ah, whom Jehovah caused to rise. 1 Chr. 6, 6.
ZERED, Ze'-red, same as ZARED. Deut. 2, 13.
ZEREDA, Ze-red'-dah, cool. 1 Kin. 11, 26.
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ZERERSH, ze-re'-rath. Judg, 7. 22.
ZERESH, ze'-resh, gold. Esth. 5. 10.
ZERESH, ze'-resh, gold (7). 1 Chr. 4. 7.
ZERI, ze'-ri, same as Izri. 1 Chr. 25. 3.
ZEROR, ze'-ror, bundle. 1 Sam. 9. 1.
ZERUH, ze-rod'-ah, leprous. 1 Kin. 11. 26.
ZERUHRABEH, ze-rod'-ah-el, scattered in Babylon.
((Zorobabel), prince of Judah. Ezra 2. 2.
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ZERUIAH, ze-roo'-yah. 1 Sam. 26. 6.
ZEPHAM, ze'-tham, olive. 1 Chr. 23. 8.
ZEPHAM, ze'-tham, olive. 1 Chr. 23. 8.
ZEPHAM, ze'-tham, same as ZEPHAM. 1 Chr. 7. 10.
ZEPHAR, ze'-than, Esth. 1. 10.
ZEPHAR, ze'-than, Esth. 1. 10.
ZIA, zi'-bah, planter. 2 Sam. 9. 2.
ZIBA, zii'-bah, planter. 2 Sam. 9. 2.
ZIBAL, zii'-i-ah, gazelle (?). 1 Chr. 8. 9.
ZIBAL, zii'-i-ah, same as ZIEIA. 2 Kin. 12. 1.
ZICHAH, zii'-i-ah, same as ZIEIA. 2 Kin. 12. 1.
ZICHAH, zii'-i, amous. 2 Chr. 23. 1; 28.
ZIDMIM, zid'-im, sides. Josh. 19. 3.
ZIDKIJAK, zid-ki'-jah, justice of Jehovah. Neh. 10. 1. 10. 1.

ZIOON, zi'-don, fishing. Gen. 49. 13; Josh. 11. 8; Judg. 10. 6; 18. 7; 1 Kin. 11. 1; Ezra 3. 7; Luke 4. 26; Acts 12. 20.

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ZIDONIANS, zi-done'-yans, inhabitants of Zidon.
Judg, 10. 12; 18, 7; 1 Kin. II. 1.

ZIF, blossom. 1 Kin. 6. 1.

ZIFA, zi'-hah, drought. Ezra 2. 43.

ZIKLAG, zik'-lag, Josh. 15. 31; 1 Sam. 27. 6; 30. 1;

2 Sam. 1, 1; 1 Chr. 12. 1.

ZILLAH, zii'-ah, shade. Gen. 4, 19.

ZILLAH, zii'-ah, dropping. Gen. 29, 24.

ZILTHAL, zii'-thai, shady. 1 Chr. 8, 20.

ZIMMAN, zim'-ah, planning. 1 Chr. 6, 20.

ZIMMAN, zim'-an, olebtrated. Gen. 25. 2.

ZIMRA, zim'-ran, celebrated. Gen. 25. 2.

ZIMBI, ZIIII-II, SAIDG GO ZIARRAN, 1 ARINA AND ZIX, thorn.
wilderness of. Num. 13. 21; Josh. 15. 1.
ZINA, zi'-nah, abundance (?). 1 Chr. 23. 10.
ZION, zi'-on, sunny.
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The zi'-or ampliages. Josh. 15. 54.

Heb. 12. 22; Rev. 14. 17. Zipe, zif-or, smallness. Josh. 15. 54. Zipel, zif, flowing. 1 Chr. 4. 16. Zipelan, zif-fah, feminine of Zipel. 1 Chr. 4. 16. Zipelms, zif-ims, inhabitants of Ziph. Ps. 54,

ZIPHITES, zif'-ites, same as ZIPHIMS, 1 Sam. 23.

ZIPHION, zif'-yon, same as ZEPHON. Gen. 46. 16. ZIPHRON, zif'-ron, sweet smell. Num. 34. 9. ZIPPOR, zip'-or, bird. Num. 22. 2.

ZIPPORAH, zip-or'-ah, fem. of ZIPPOR. Ex. 2. 21; 4 20.

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ZITHER, zith'-ri, protection of Jehovah(?), Ex. 6, 22.
ZIZ, a flower. 2 Chr. 20. 16.
ZIZA, zi'-zah, abundance. 1 Chr. 4. 37.
ZIZAH, fulness. 1 Chr. 23. 11.
ZOAN, zo'-an, low rezion. Num. 13. 22; Ps. 78. 12.
ZOAR, zo'-ar, smallness. Gen. 13. 10; 14. 2; 19. 22
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ZOAA, zo'-bah, a plantation. 2 Sam. 10. 6.

ZOBAH, same as preceding. kings of, subdued. 1 Sam. 14. 47; 2 Sam. 8. 3; 1 Kin. 11. 23.

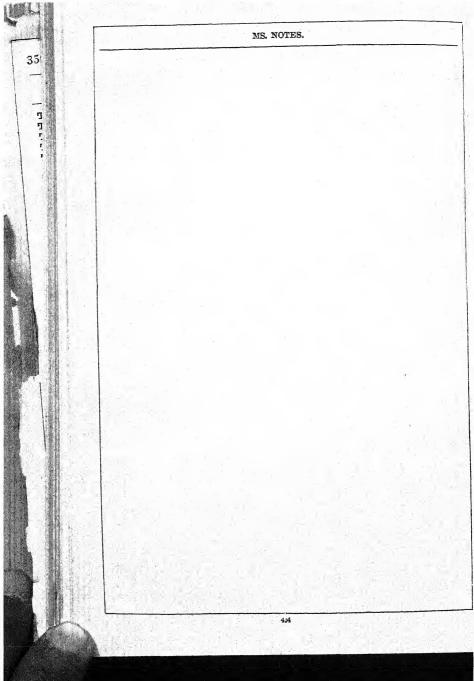
1 Kin. 11. 23.
ZOBERAH, zo-be'-bah, walking slowly. 1 Chr. 4. 8.
ZOHAR, zo'-har, light. Gen. 23. S.
ZOHALE, zo'-har, light. Gen. 23. S.
ZOHELETH, zo'-heth, strong (?). 1 Chr. 4. 20.
ZOHERH, zo'-shah, a cruse (?). 1 Chr. 7. 35.
ZOHAH, zo'-shah, a cruse (?). 1 Chr. 7. 35.
ZOHAH, zo'-star, chatterer. Job 2. 11; 11; 20; 42. 9.
ZOHAH, zo'-rah, a place of hornets.
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ZORATHITES, zo'-rath-ites, people of Zorah. 1 Chr. 4. 2.

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ZUAR, zoo'-ar, same as ZOAR. Num. 1. 8.
ZUPH, zoof, flag, sedge. 1 Sam. 1, 1.
ZUR, zoo'-t-el, God is the Rock. Num. 3. 35.
ZURIEL, zoo'-t-el, God is the Rock. Num. 3. 35.
ZURISRADDAT, zoo'-t-shad'-ai, whose Almighty is the Rock. Num. 1. 6.
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LVIII.

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^{*}It is the opinion of some eminent commentators that the sermons on the mount and on the plain were one and the same.

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HIS TEMPORAL GIFTS:—

rain and fruitful seasons, Gen. 27. 28; Lev. 26, 45; Is. 30, 23; Acis 14, 17. peace, Lev. 26, 6; 1 Chr. 22, 2. should cause us to permember God, Deut. 8. 18.

snouta cause to terminate wisdom, 2 Chr. 1, 42.
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all creatures partake of, Ps. 136, 25; 145, 15, 16.
life, Is. 42, 5.

to be used and enjoyed, Eccles. 3. 13; 5. 19, 20; 1 Tim. 4. 4, 5.

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HIS TEMPORAL GIFTS:—
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food and raiment, Matt. 6. 25—33.
illustrated, Matt. 25. 15—30.
HIS JOY OVER HIS PEOPLE:—
greatness of, Zeph. 3. 17.
ON ACCOUNT OF THEIR
uprightness, 1 Chr. 29. 17; Prov. 11. 20.
fear of Him, Ps. 147. 11.
hope in His mercy, Ps. 147. 11.
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meckness, Ps. 149. 4. meekness, Ps. 149, 4. praying to Him, Prov. 15, 8. repentance, Luke 15. 7, 10. faith, Heb. 11. 5, 6.

LEADS HIM TO give them the inheritance, Num. 14. 8; 1 Pet.

1. 4.
do them good, Deut. 28. 63; Jer. 32. 41; Acts
14. 17.
prosper them, Deut. 30. 9.
deliver them, 2 Sam. 22. 20.
comfort them, Is 65. 19.
exemplified; Solomon, I Kim. 10. 9.
illustrated, Is. 62. 5; Luke 15. 23, 24.
HS LAW:

is absolute and perpetual, Matt. 5. 18.

GIVEN
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to Noah, Gen. 9. 6.
to the Israelites, Ex. 20. 2; Ps. 78. 5.
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through the ministration of angels, Acts 7.
53; Gal. 3. 19; Heb. 2. 2.
DESCRIEDA AS.
perfect, Ps. 19. 7; Rom. 12. 2; pure, Ps. 19. 8;
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142; holy, just, and good, Rom. 7.12; sprittual,
Rom. 7. 14; not grievous, 1 John 5.
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3. 10; James 2. 10.
requires obedience of the heart, Ps. 51. 6; Matt.

requires obedience of the heart, Ps. 51. 6; Matt. 5. 28; 22. 37.

5. 25; ZZ. 54.
man cannot render perfect obedience to, 1 Kin.
8. 46; Eccl. 7. 20; Rom. 3. 10.
it is man's duty to keep, Eccl. 12. 13.
man cannot be justified by, Acts 13. 39; Rom.
3. 20, 28; Gal. 2. 10; 3. 11.
conscience testifies to, Rom. 2. 15.
all men have transgressed, Rom. 3. 9, 19.
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gives the knowledge of sin, Rom. 3, 20; 7, 7, worketh wrath, Rom. 4, 15. man, by nature not in subjection to, Rom. 7.5;

love is the fulfilling of, Rom. 13. 8, 10; Gal. 5. 14; James 2. 8. designed to lead to Christ, Gal. 3. 24. sin is a transgression of, 1 John 3. 4.

sin is a transgression of, I John 3. 4.

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blessedness of keeping, Ps. 119. 1; Matt. 5. 19;
I John 3. 22, 24; Rev. 22. 14.
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29; pray to understand, Ps. 119. 18; pray for
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delight in, Ps. 119. 77; Rom, 7. 22; love, Ps.
119. 97, 113; lament over the vloation of, Ps.
119. 97, 113; lament over the vloation of, the
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remember, Mal. 4. 4; freed from the bondage
of, Rom, 6. 14; 7. 4, 8; Gal. 3. 13; freed from
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8 12; 11. 5; 22. 14; ban. 2. 20; 3. 17, 29; 4. 34;
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12. 9; 13. 4; Gal. 2. 8; Eph. 1. 10; 3. 7; 6. 10;
19. Hill. 16; 3. 21; Col. 3. 4; 1 Tim. 1. 12, 17; Heb.
1. 3; 2. 10; 4. 12; James 4. 6; 1 Pet. 2. 20; 1 John
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28; Rom. 3. 4; 1 Cor. 1. 9; 15. 68; 2 Cor. 1. 18;
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3. 9; Rev. 1. 5; 3. 7; 15. 3; 16. 7.
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11. SEARCHER OF HEARTS, 1 Chr. 28. 9; Ps. 7, 9; 44, 21; 139. 23; Prov. 17, 3; 24, 12; Jer. 17, 10; Acts 1. 24; Rom. 8. 27; Rev. 2. 23. SANCTUARY AND REFUCE, DEUL 33, 27; 2 Sam. 22, 3; Ps. 9, 9; 46, 1; 57, 1; 59, 16; 62; 71, 7; 91; 94, 22; 142, 5; Is. 8, 14; Ezek, 11, 16; Heb.

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HIS NAMES:—
Father of Lights, James 1, 17,
God of Heaven, Ezra 6, 11; Neh. 1, 4; 2, 4,
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Jealous, Ex. 34, 14.
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Lord of lords, Rev. 17, 14; Deut. 10, 17; 1 Tim. 6, 15.
Lord of Sabaoth, Rom. 9, 29; James 5, 4.
Mighty God, Ps. 50.1; Is. 9, 6; 10, 21; Jer. 32, 18; Hab. 12.
Most High, Num. 24, 16; Deut. 32, 8; 2 Sam. 22, 14; Fs. 7, 17.
Most High God, Gen. 14, 18; Ps. 57, 22; Dan. 3, 28.
— THE FATHER, Matt. 11, 25; 28, 19; Mark. 14, 36; Luke 10, 21; 22, 42; 23, 34, 46; John 14; Acts. 14, 2, 33; Rom. 6, 4; 8, 18; Is. 6; 1 Cor. 8, 6; 15, 22; 2 Cor. 1, 3; 6, 18; Cal. 1, 1; 2, 4; 4, 6; Eph. 1, 11; Phil. 2, 11; Col. 1, 19; 2, 2; 1 Thess. 1, 1; Heb. 12, 7, 9; James 1, 27; 2 John 3, 4, 9; Jude 1.
— THE SON, Matt. 11, 27; Mark 13, 32; Luke 1, 32; John 1, 18; Acts. 8, 37; 9, 20; Rom. 1, 4; 2 Cor. 1, 19; Gal. 2, 20; Eph. 4, 13; Heb. 4, 14; 1, John 2, 22; Rev. 2, 18. See CHRIST.
— THE HOLY GHOST:—
Eternal, Heb. 9, 14.
Omnipteent, Ps. 130, 7—13,
Omniscient, 1 Cor. 2, 10.
Omnipteent, Luke 1, 35; Rom. 15, 19, the Spirit of glory and of God, 1 Pet. 4, 14.
Author of the new birth, John 3, 5, 6, with 1, John 6, 4, inspiring scripture, 2 Tim. 3, 16, with 2 Pet. 1, 21.

1 John 5. 4.

1 John 5. 4. inspiring scripture, 2 Tim, 3. 16, with 2 Pet. 1. 21. the source of wisdom, Is. 11. 2; John 14. 26; 16. 13; 1 Cor. 12. 8. the source of miraculous power, Matt. 12. 28, with Luke 11. 20; Acts 19. 11, with Rom. 15. 19. appointing and sending ministers, Acts 13. 2, 4, with Matt. 9. 3; Acts 20. 28.

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— PERSONALITY OF:—

PERSONALITY OF:—

PERSONALITY OF:—

PERSONALITY OF:—

He creates and gives life, Job 33. 4. He appoints and commissions His servants, Is. 48, 16; Acts 13, 2; 20, 28.

He directs where to preach, Acts 8, 29; 10.

19, 20. He suffers Paul not to go to Bithynia, Acts 16, 6, 7.

He instructs Paul what to preach, 1 Cor. 2, 13, He spoke in, and by, the prophets, Acts 1, 16; 1 Pet. 1, 11, 12; 2 Pet. 1, 21.

1 Pei. 1. 11, 12; 2 Poi. 1. 21.
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—THE COMFORTER:—

THE COMFORTER:—

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teatines saints, John 14, 20, testifies of Christ, John 15, 26, edifies the church, Acts 9, 31, imparts the love of God, Rom. 5, 3—5, communicates joy to saints, Rom. 14, 17; Gal. 5, 22; 1 Thess. 1, 6, imparts hope, Rom. 15, 13; Gal. 5, 5.

the world cannot receive, John 14, 17.

THE TEACHER:

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John 14, 26 John 14. 26; 16, 13, guides into all truth, John 14. 26; 16, 13, reveals the things of Christ, John 16. 14. directs the decisions of the church, Acts 15, 28, reveals the things of God, 1 Cor. 2. 10, 13, enables ministers to teach, 1 Cor. 12. 8. the hatural man will not receive the things of,

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OIL, FS. 45. 7.
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fertillizing, Exck. 31. 26. 27. Hes. 6. 2. 10. 35.

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THE PSALMS May be divided into Five Parts, as follows:-

DAVIDIC (i.—xli.).

II. DAVIDIC (xlii,—lxxii,).
III. Asaphic (lxxiii,—lxxxix,).
IV. OF THE CAPTIVITY (xc.—cvi.).
V. OF RESTORATION (cvii.—cl.).

Or may be classified according to their subjects,

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2.20; 149—143.
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4. public worship, Ps. 26; 27; 42; 43; 63; 65; 84; 92; 95—100; 118; 122; 132; 144; 145—150.
5. trust in God, Ps. 3—5; 11; 12; 16; 20; 23; 27; 28; 31; 42; 43; 52; 54; 56; 57; 59; 61—64; 71; 77; 86; 108; 115; 118; 121; 125; 131; 138; 141.
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WHOREMONGERS condemned, Eph. 5, 5; 1 Tim. 1, 10; Heb. 13, 4; Rev. 21, 8; 22, 15.

WICKED, their character and doom, Deut. 32.5; Job 4. 8; 5; 15; 18; 20; 21; 24; 27, 13; 39; 36; 12; Eccles. 8. 10; 18. 1; 22; 28; 29; 37. 21; 40. 18; 41. 6; 44. 9; 45. 9; 47; 57–59; 66; Jer. 2;

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WICKED-cont.
Ezek. 5; 16; 18; 23; Hos. to Mal; Matt. 5-7;
Ezek. 5; 16; 18; 23; 25; John 5, 29; 10; Rom.
1, 21; 3, 10; 1 Cor. 5, 11; Gal, 5, 19; Eph, 4, 11;
5, 5; Phil, 3, 18; Col. 3, 6; 2 Thess. 2; 1 Tim.
19; 4; 6, 9; 2 Tim. 3, 13; Tit. 1, 10; Heb. 6, 4;
James 4; 5; 1 Pet. 4; 2 Pet. 2; 3; 1 John 2, 18;
4; Jude; Rev. 9, 20; 14, 8; 18; 20, 13; 22, 15,
their prosperity not to be enviced, Ps. 37, 1; 73;
Prov. 3, 31; 23, 17; 24, 1, 19; Jer. 12.
Friendship with, forbidden, Gen. 28, 1; Ex. 23, 22;
34, 12; Num. 16, 26; Deut. 7, 2; 13, 6; Josh. 23,
7; Judg. 2, 2; 2 Chr. 19, 2; Ezra 9, 12; 10, 20;
Neh. 9, 2; Ps. 106, 25; Prov. 1, 10; 4, 14; 12, 11;
4, 7; Jer. 2, 25; 51, 6; Rom. 16, 17; 1 Cor. 5, 9; 15, 33; 2 Cor. 6, 14; Eph, 5, 1, 11; Phil, 2, 15;
2 Thess. 3, 6; 1 Tim. 6, 5; 2 Tim. 3, 5; 2 Pet. 3,
WICKEDNESS reproductive, Job. 4, 8; 20, 1;
Prov. 1, 31.

Prov. 1. 31. WIDOW, Elijah sustained by one, 1 Kin. 17. parable of, Luke 18. 3.

parable of, Luke 18. 3, the widow's mite, Mark 12. 42; Luke 21. 2, figurative, Is. 41. 9; 54. 4; Lum, 1. 1. WIDOWS to be bonoured and relieved, Ex. 22. 22; Dent, 14. 29; 24. 17; 27. 19; Job 29, 13; is. 1. 17; Jer. 76; Acts 81. 93; 171m. 32; James 1.27, especially under God's protection, Deut. 10. 18; Ps. 68, 5; 146, 9; Prov. 15. 25; Jer. 49. 11, injurers of widows, condemned, Deut. 21. 19; Ps. 94. 6; Is. 1. 23; 10, 2; Ezek, 22. 7; Mal. 3. 5; Matt. 23. 14; Mark 12. 40; Luke 20. 47. laws relating to their marriages, Lev. 21. 14;

laws relating to their marriages, Lev. 21. 14; Deut. 25. 5; Ezek. 44. 22; Mark 12. 19. Sec 1

Cor. 7, 8, S. E. E. 4, 2, Mark 12, 19 Set 1 Cor. 7, 8, WILDERNESS, the, the Israelites' journeys in, Ex. 14, Num. 10, 12; 13, 3; 20; 33; Deut. 1, 19; 8, 2; 32, 10; Neh. 9, 19; Ps. 78, 40; 95, 8; 107, 4. Hagar's flight into, 6en, 16, 7. Elljah's flight into, 1 Kin. 10, 4.

Elijah's flight into, 1 Kin, 10, 4, 10hn the Baptist preaches in the wilderness of Judea, Matt. 3. WLLL OF GOD irresistible, Dan. 4. 17, 35; John 1. 13; Rom. 9, 19; Eph. 1. 5; James 1, 18, fulfilled by Christ (Ps. 40, 8); Matt. 20, 42; Mark 14, 35; Luke 22, 42; John 4, 34; 5, 30; Heb. 10, 7. how performed, John 7, 17; Eph. 6, 6; Col. 4, 12; 1 Thess, 4, 3; 5, 18; Heb. 13, 21; 1 Pet. 2, 15; 4, 2; 1 John 2, 17; 3, 23.

to be submitted to, James 4. 15. See Matt. 6. 10; Acts 21, 14; Rom. 1, 10; 15, 32.

WILL of man, John 1. 13; Rom. 9, 16; Eph. 2, 3; 1 Pet. 4, 3. WIND, miraculous effects of, Gen. 8. 1; Ex. 15.10;

WIND, mirroulous enects of, een. 5. 1, 5x. 10, 10; Num, 11. 31; Ezek, 37, 9; Jonah 1. 4 rebuked by Christ, Matt. 8. 22. figuratively mentioned, Job 7. 7; 8. 2; John 3. 8; Jumes 1. 6; 3. 4. WINE, made by Noah, Gen. 9. 20. used by Abram and Melchizedek, Gen. 14. 18. used in offerings, Ex. 29. 40; Lev. 23. 13; Num. 15. 5 15, 5,

in the Lord's Supper, Matt. 26, 29 Nazarites not to drink, Num. 6, 3; Judg. 13. 14.

Nazarites not to drink, Num. 9, 3; Juog. 13, 14. Rechabites abstain from, der. 33. water changed to, by Christ, John 2. Love of, Prov. 21, 17; 23, 20, 39; Hos. 4, 11; Hab. 2, 5; Eph. 5, 18, 19, 19; Ps. 104, 15; Prov. 31, 6; Eccles 10, 19; Eph. 5, 18; 17m. 5, 23, 11s abuse. See PRUNKENNESS.

its abuse. See Deunkenness.
WINEPRESS of the wrath of God, Rev. 14, 19; 19.
15. See Is. 5, 2; 63, 3; Lam, 1, 15; Matt. 21, 33
WISDOM given by God, Ex. 31, 3; 1 Kin, 3, 12;
4, 29; 1 Chr. 22, 12; 2 Cbr. 1, 10; Ezra 7, 25;
7 Prov. 2, 6; Eccles. 2 26; Dan. 2, 20; Acts 6, 10;
7, 10; 2 Pet. 3, 15.
its characteristics, Deut. 4, 6; Job 28, 12; Ps. 111,
10; Prov. 1, 2; 9; 14, 8; 24, 7; 28, 7; Eccles. 2,
13; 7, 19; 9, 13; Jer. 23, 24; Matt. 7, 24; James
3, 13.

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WISDOM-cont.

N. BEDOM—COM. to be songlif for, Ps. 90, 12; Matt. 10, 16; Rom. 16, 19; Eph. 5, 15; 2 Tim. 3, 15; James 3, 13, blessings attending it, Prov. 1, 5; 3, 13; 8, 11; 18, 16; 24, 3, 14; Eccles, 7, 11; 9, 13; 12, 11; 16, 16; 24, Matt. 25, 1.

Matt. 25. 1.
obtained in answer to prayer by Solomon, &c.,
1 Kin. 3. 9; 10, 6; Prov. 2. 3; Dan. 2. 21; James I. 5.
personified. Prov. 1. 21; 8; 9.
dauger of despising. Prov. 1. 24; 2. 12; 3. 21; 5.
12; 8. 39; 9. 12; 10. 21; 11. 12
apparent in the works of God, Ps. 104. 1, 24;
11. 33.
or 10, 12; 10, 21; 10, 21; 11. 22
or 11, 33. 5; Prov. 3. 19; 6. 6; Jer. 10, 12; Rom. 1, 20;
11. 33.
or 1, Jesph Gen. 41, 20, 47, 12; Solomon, 1, 17.

11. 33, of Joseph, Gen. 41, 39; 47, 13; Solomon, 1 Kin. 4. 29; Dantiel, S.C., Ezek, 28, 3; Dan, 1, 17; 5, 14, worldly, vanity of, Job 5, 13; 11, 12; Prov. 3, 7; Eccles. 2; Is. 5, 21; Jer. 8, 9; Zech, 9, 2; Matt. 11, 20; 1 Cor. 1, 11; 2, 4; 3, 19; 2 Cor. 1, 12; James 3, 15, See Gen. 3, 6, James 3, 15, See Gen. 3, 6

WISE men from the east, Matt. 2.

WISE men from the east, Matt. 2.

—woman, David admonished by, 2 Sam. 14.

WITCHCHAFT, forbidden, Ex. 22. 18; Lev. 19. 26,
31; 20. 6, 27; Deut. 18. 10; Mic. 5. 12; Mal. 3. 5;
Gal. 5. 20; Rev. 21. 8; 22. 15.

abolished by Saul, 1 Sam. 25; Manasseh, 2 Kin.
21. 6; 2 Chr. 33, 6; Israelites, 2 Kin. 17. 17; Simon of Samaria, Acts 8. 9; Philippians, Acts 16.

19; Ephesians, Acts 19. 19.

WITHEREED band of Jeroboam healed. 1 Kin. 13. 6.

1-15; Luke 6. 6.

WITNESS, God invoked as, Gen. 31. 50; Judg. 11.

10; 1 Sam. 12. 5; Jer. 42. 5; Mic. 1. 2; Rom. 1. 9;
1 Thess. 2. 5.

1 Thess. 2. 5.

borne to Christ, by the Father, Matt. 3. 16; Luke 3. 22; John 5. 37; 12. 28; Heb. 2. 4; 1 John

by the Holy Ghost, Matt. 3.16; Luke 3.22; John 1, 33; 15, 20; Acts 5, 32; 20, 23; Heb. 10, 15; 1 John 5, 7.

John 5. 7.
by the apostles, Acts 1. 8; 2. 32; 4. 33; 5. 32; 10.
41; 22, 15; 20, 10; 1 Pet. 5. 1; Rev. 20, 4.
by the prophets, Acts 10, 43; 1 Pet. 1. 10.
Christ the faithful and true, Rev. 1. 5; 3, 14.
fulse, Ex. 20, 16; 23, 1 Lev. 19, 11; Deut. 5.
20; 19, 10; Prov. 6. 19, 19; 12, 11; 19, 5, 9, 28; 21,
28; 25, 18; Jer. 7. 9; Zech. 5. 4; Luke 3. 1.
against Christ, Matt. 26, 60; Mark 14, 56;
WITNESSES, two or three required, Num. 35, 30;
Deut. 17, 6; 19, 15; Matt. 18, 16; 2 Cor. 13, 1; 1
Tim. 5, 19,
the two, Rev. 11.

Tim. 6. 19.
—the two, Rev. 11.
WIVES, their duties to husbands, Gen. 3. 16; Ex.
20. 14; Rom. 7. 2; 1 Cor. 7. 3; 14. 34; Eph. 5.
22, 33; Tit. 2. 4; 1 Pet. 3. 1.
good, Prov. 12. 4; 18. 22; 10; 14; 31. 10.
Levitical laws concerning, Ex. 21. 3, 22; 22. 16;
Num. 5. 12; 30; Deut. 21. 10, 15; 24. 1; Jer. 3.
1; Mart. 19. 3.

the wife a type of the church, Eph. 5, 23; Rev. 19, 7; 21, 9.

WOES against wickedness, &c., Is. 5. 8; 10. 1; 29. 16; 31. 1; 45. 9; Jer. 22, 13; Amos 6, 1; Mio. 2. 1; Hab. 2. 6; Zeph. 3. 1; Zeol. 11. 17; Matt. 26. 24; Luke 6, 24; Jude 11; Rev. 8. 13; 9. 12; 11. 14.

WOES—conf.
against unbelief, Matt. 11. 21; 23. 13; Luke 10.
13; 11. 42.
WOLVES, figure: Tyely, Zeph. 3. 3; Matt. 7. 15; 10.
16; Luke 10. 3; Acts 20. 23.
WOMAN, creation and fall of. Gen. 2. 22; 3.
Christ the seed of (en. 3. 15); Gal. 4. 4.
WOMEN, duty of the aged, Tit. 2. 3; of the young, 171m. 2. 9; 5. 14; Tit. 2. 4; 1 Fet. 3. See
WIVES.
WONDERFUL, prophetic name of Christ, Is. 9. 6.
See Judg. 13. 18.
WONDERFUL, Acts 7. 36.
11; Dan. 6. 27; Acts 7. 36.
WOIND Gro, a name of Christ, John 1. 1, 14;
1 John 1. 1; 5. 7; Rev. 10.
1 Los Scriptures, Luke 5. 1; Acts 4. 31; 8. 14;

of the law, insufficiency of, Rom. 3, 20; 4, 2; Gal. 3.

of the law, insufficiency of, Rom, 3, 20; 4, 2; Gal, 3; good, the evidence of faith, Acts 26, 25; James 2, 14; necessary, Matt. 5, 16; Acts 4, 32; Cor. 8; 9; Eph. 2, 10; Phil. 2, 12; 1 Thess, 4, 11; 2 Thess, 2, 11; 3, 6; Heb. 10, 24; 1 Pet. 2, 12; 1 Thess, 4, 11; 2 Thess, 2, 11; 3, 6; Heb. 10, 24; 1 Pet. 2, 12; 1 Storoughion, Rom. 5, 12; 8, 22; conformity to, Rom. 12, 2; Gal. 6, 14; James 1, 27; 4, 4; 1 John 2, 15.
WORMWOOD, faurative, Deut. 29, 18; Prov. 5, 4; Lam. 3, 15 (Rev. 8, 11).
WORSHIP to be given to God alone, Ex. 20, 1; Deut. 6, 7; 6, 13; Matt. 4, 10; Luke 4, 8; Acts 10, 22; 14, 15; Col. 2, 18; Rev. 10, 10; 22, 8, mode of, Lev. 10, 3; Eccles, 5; Joel 2, 16; John 4, 24; 1 Cor. 11; 14; Eccles, 5; Joel 2, 16; John 4, 24; 1 Cor. 11; 14; Eccles, 5; Joel 2, 16; John 4, 24; 1 Cor. 11; 14, 29; 30, 33; Rom. 12, 10; 13, 5; Gal. 5, 20; Eph. 4, 20; 1 Tim. 2, 8; James 1, 19, 100, 23, 32; Rev. 6; 19, 11; 11, 13; 16, 1; 19, 15, 100, 23, 32; Rev. 6; 60, 25; Rev. 6, 17; 11, 18; 16, 1; 19, 15; Unr. 5, 5, on the wall, expounded, Dan. 5,

on the wall, expounded, Dan. 5

YEAR, beginning of, changed, Ex. 12. 1; Lev.

23.5 YOKE 6 Christ, easy, Matt. 11. 30; 1 John 5. 3. YOKES, typical, Jer. 27. YOUNG, exhortations to, Lev. 19. 32; Prov. 1. 8; Eccles. 12. 1. Christ's pattern, Luke 2, 46, 51; Tit. 2, 4; 1 Pet. 5. 5.

ZEAL, Rom. 12. 11; 2 Cor. 7, 10, 11; Rev. 3, 19, of Phinehas, Num. 25, 7, 11; Ps. 106, 30, of Jehu, 2 Kin. 10, 16, of the Jews, Acts 21, 20; Rom. 10, 2, of Paul, Acts 22, 3; Gal. 1, 14; Phil. 3, 6, Christ an example of, Ps. 69, 0; John 2, 17, ZEALOUS of good works, Gal. 4, 18; Tit. 2, 14; Rev. 3, 19

CONCORDANCE

TO THE HOLY SCRIPTURES.

[Note—This Concordance has been specially prepared for the Delegates of the Clarendon Press. As it is intended to be used conjointly with the Dictionary of Scripture Proper Names and Swiper-Indee, which precede it in this Volume, all references to Proper Names, &c., included in the Dictionary and Indee, have been designedly unitted from the Concordance.]

ABASE. Ezek, 21, 26, and a, him that is high. Jan, 4, 37, walk in pride, he is able to a. Mat, 23, 12; 1.u. 14, 11; 18, 14, whosever exalter himself shall be a. Phil, 4, 12, 1 know how to be a. See Job 40, 11; 18, 31, 4; 2 Cor. 11, 7.

ABATED. Gen. 8. 3; Lev. 27. 18; Deut. 34. 7; Judg. 8. 3.

Judg. 8. 8.
ABHOR. Ex. 5. 21, made our savour to be a.
Job 18. 19, my inward friends a.
Ps. 78. 59, Lord wroth, and a. Israel.
8a. 38, thou hast cast off and a.
107, 18, soul a. all manner of meat.
119, 163, 1 hate and a. lying.
Prov. 22. 14, a. of the Lord shall fall there.
18a. 7. 16, I and thou a. shall be forsaken.
66. 24, they shall be an a. unto all flesh.
Ezek. 18. 26, made thy beauty to be a.
Amos 6. 8, 1a. the excellency of Jacob.
See Lev. 20. 11; Job 24. 6; I kom. 12. 9.
ABIDE. Gen. 44. 33, let servant a. instead of lad.
Ex. 16. 29, a. every man in his place.
Nun. 24. 2, he saw Israel a. in tents.
31. 19, a. without camp seven days.

31. 19, a. without camp seven days.
1 Sam. 5. 7, ark of God hot a. with us.
100 24. 13, nor a. in the paths thereof.
Ps. 15. 1, Lord who shall a. in thy tabernacle.
61. 1, shall a. under the shadow. (91.1. shall a under the shadow. Prov. 15. 31, reproof a among wise. Eccl. 1.4. the earth a for ever.
Jer. 42. 10, if ye will still a. 1n this land,
49. 18, 35; 50. 40, there shall no man a.
Hos. 3. 3, thou shalt a. many days.
Joel 2. 11. day very terrible, who can a. it.
Mat. 10. 11; Mk. 6. 10; Lu. 9. 4, there a. till ye go.
Lu. 2. 8, shepherds a. in field.
19. 5, to-day I must a. at thy house,
24. 20, a. with us, it is toward evening,
John 3. 36, wrath of God a. on him.
5. 38, not his word a in you.
14. 16, another Comforter that he may α.
15. 4, a. in me.

13. 10, another comother that he may a 15. 4, a, in me. 5, he that a, in me bringeth. 10, a, in my love.

Acts 16. 15, come to my house and a.

13. 13, now a, faith, hope, charity.

2 Tim. 2. 13, if we believe not he a.

See Gen. 29. 19; Num. 35. 25; Eccl. 8. 15.

ABHLITY. Ezra 2.09, they gave after their a. Dan. 1.4, land a. to stand in the palace. Matt. 25.18, to each according to a. 1 Pet. 4.11, as of the a. God giveth. See Lev. 27.8; Neh. 5.8; Acts 11.29. ABJECTS. Ps. 35. 15, the a. gathered themselves

together.

together.

ABLE. Deut. 16.17, every man give as he is a, Josh, 23. 9, no man a. to stand before you. 1 Sam. 6, 20, who is a. to stand before God. 1 Kings 3. 9, who is a. to judge. 2 Chron. 2. 6, who is a. to judge. 2 Chron. 2. 6, who is a. to build. Prov. 27. 4, who is a. to stand before envy. Amos 7.10, land not a. to bear his words. Mat. 3. 9, God is a. of these stones. 9. 28, believe ye that I am a. 20. 22, are ye a. to drink of cup.

Lu. 12.26, not a. to do least.
Acts 6.10, not a. to resist wisdom.
Rom. 4.21, what he had promised he was a. 8. 39, a. to separate us from love of God. Cor. 10, 13, tempted above that ye are a. 1 Cor. 10.13, tempted above that ye are a. 2 Cor. 3.6, a. ministers of new testament. Eph. 3.18, a. to comprehend with all saints, Phil. 3.21, a. to subdue all things, Heb. 2.18, a. to succour tempted. Jas. 4.12, a. to succour tempted. Jas. 4.12, a. to save and desiroy. Jude 24, a. to keep you from failing. Rev. 5.3, ho man a. to open book. 6. 17, who shall be a, to stand. See Ex. 18, 21, ABOARD. Acts 21. 2.

ABODE (n.). John 14, 23, we will come and make our a See 2 Kings 19. 27; Isa. 37, 28.

ABODE (c.). Gen. 49.24, his bow a, in strength. Ex. 24.16, glory of the Lord a, on Sinned Judz. 21. 2, the people a, there before God. Lu. 1.55, Mary a, with her three months, John I. 32, the Spirit, and It a, on hira. 39, they came and a, with him. 8. 44, a murderer, and a. not in truth Acts 14. 3, long time a., speaking boldly. 18. 3, Paul a. with them and wrought. See I Sam. 7. 2; Ezra 8. 15.

ABOLISH. 2Cor. 3.13, the end of that which is a. Eph. 2.15, a. in his flesh the enmity. 2 Tim. 1.10, Christ, who hath a. death. See Isa. 2.18; 51.6; Ezek. 6. 6.
ABOMINABLE. 1 Kings 21.26, Ahab a. in followed the control of the cont

lowing idols.

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BOMINATION. Gen. 43. 32; 46. 34, a, to Egyptians. Lev. 18. 26, shall not commit any a. Deut. 7, 26, nor bring a, into house.

18.9, after the α, of nations.
12, because of α the Lord doth drive.
25.16, do unrighteously are α, to God. 1 Sam. 13.4, Israel had in a. with Philistines. Prov. 3, 32; 11.20, froward a. to the Lord.

Prov. 3, 32; 11.20, froward a. to the Lord. 8. 7, wickedness an a. to my lips. 15. 8, 9, 26; 21.27, sacrifice, etc. of wicked are a. 28.9, even his prayer shall be a. Isa. 44.19, residue thereof an a. Jer. 4.1, put away thine a. out of slight. 6.15; 8.12, satamed when committed a. Ezek. 5. 9, the like, because of all thine a. 33.29, land desolate because of a. Dan. 11. 31; Mat. 24. 15; Mk. 13. 14, a. of desolation.

lation. Lu. 16. 15, esteemed among men a. with God. Rev. 21, 27, in no wise enter that worketh a. See Lev. 7. 18; 11. 41; Mal. 2. 11; Rev. 17. 4. BOUND, Prov. 28, 20, faithful shall a, with

Rom. 15, 13, that ye may a, in hope,

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1 Cor. 15. 58, always a. in work.
2 Cor. 1. 5, as sufferings a. so consolation a.
See Rom. 3. 7; 5. 15; Phil. 4. 12.
ABOVE. Deut. 23. 13, a. only and not beneath.
Job 31. 2, portion of God from a.
Prov. 15. 24; way of lite a. to wise.
Mat. 10. 24; Lu. 6. 40, disciple not a. master.
John 3. 31, cometh from a. is a. all.
8. 23, I am from a.
Rom. 14.5, one day a. another.

8. 23. I am from a.

Rom. 14. 5, one day a. another.

1 Cor. 4. 6, a. that which is written.

Gal. 4. 25, Jerusalem a. is free.

See Gen. 48. 22; Ps. 138. 2; Jann. 1. 17.

ABSENT. 1 Cor. 5. 3; Col. 2. 5, a. in body.

2 Cor. 5, 6, a. from Lord.

See Gen. 31. 49; 2 Cor. 10, 1.

ABSTAIN. Acts 15. 20, 22, a. from pollutions of 1 Thess. 5. 22, a. from all appearance of evil.

1 Pet. 2. 11, a. from fleshly lasts.

See 1 Thess. 4. 3; 1 Thm. 4. 3.

ABSTINENCE. Acts 27. 21, after long a. Paul stood forth.

stood forth. plaint.

ABUNDANCE. 1 Sam. 1. 16, out of a. of my com-1 Kings 18, 41, sound of a. of rain. 1 Chron. 29. 21, offered sacrifices in a. 1 Chron. 20. 21, offered sacrifices in a. Ps. 52. 7, trusted in a. of riches. 72. 7; Jer. 33. 6, a. of peace. Feel. 5. 10, loveth a. with increase. 12, a. of rich not suffer to sleep. Mat. 12. 34; J. 11. 21, 4, out of a. of heart. 13. 12; 25, 23, he shall have more a. 11. 12. 15, life consistent not in a. 2 Cor. 8. 2, of affliction the a. of their joy. 12. 7, through a. of revelations. See Job 36, 31; Rom. 5. 17; Rev. 18. 3. See Job 36, 31; Rom. 5. 17; Rev. 18. 3.

ABUNDANT. Job 33. 28, clouds drop and distil α . Ps. 145. 7, α , utter the memory. Es. 56. 12, as this day and more α . [all. 1 Cor. 15, 19; 2 Cor. 11, 23, laboured more α . than

Tim. 1.14, grace was exceeding a. Titus 3. 6, shed a. through Jesus Christ. 2 Pet. 1.11, entrance administered a. See Ex. 34. 6; Isa. 55. 7; 1 Pet. 1. 3.

9.18, that I a not my power. See 1 Sam. 31. 4; 1 Chron. 10. 4. See I Sam. 31.4; I Chron. 10.4

ACCEPT. Gen. 4.7, shalt thou not be a.

Ex. 28.33; Lev. 10.19, a. before the Lord.

Deut. 33.11, a. the work of his hands.

I Sam. 18, 5, a. in sight of all people.

2 Sam. 24, 23, the Lord thy God a. thee.

Esth. 10.3, a. of his brethren.

Job 13, 8; 32. 21, will ye a. his person.

42, 8, 9, him will I a.

Prov. 18.5, not good to a. wicked.

Jer. 14. 12; Amos 5, 22, I will not a. them.

37, 29; 42.2, supplication be a.

Ezek. 29, 40; 43.27, I will a.

Mal. 1.3, should I a. this.

Lut. 4.24, no prophet is a.

Acts 10, 35, he that worketh righteousness is a.

Rom. 15. 31, service a. of saints.

Rom. 15. 31, service a. of saints.

Rom. 15. 31, service a. of saints. 2 Cor. 5. 9, present or absent we may be a. See Ps. 119. 108; Eccl. 12. 10; Mal. 1. 8. ACCESS. Rom. 5. 2; Eph. 2. 18; 3. 12. ACCOMPLISH. Job 14. 6, a. as an hireling. Ps. 64. 6, they a. diligent search. Prov. 13. 19, desire a. is sweet. 1s. 40. 2. her warfare is a. Lu. 12. 54, straitened till it be a. 1. Pet. 5. 9, afflictions are a. in brethren. See 1sa. 55. II; Lu. 18. 31; 22. 37. ACCOMED. Acts 1. 14. 424; 8. 6; Phill. 2. 2.

ACCORD. Acts 1.14; 4.24; 8.6; Phil. 2.2. ACCORD. Acts I.1; 4, 2; 5, 0; Finh. 2.2. ACCORDING. Ex. 12, 5; a. as he hath promised. Deut. 16, 10, a. as God hath blessed thee. Job 34, 11; Jer. 17, 10; 25, 14; 25, 21; a. to ways. Mat. 16, 27; Rom. 2, 6; 2 Tim. 4, 14, a. to works. John 7, 24, a. to the appearance. Rom. 8, 25, called a. to his purpose.

Rom. 12. 6, gifts differing a. to grace. 2 Cor. 8. 12, a. to that a man hath. See Mat. 9. 29; Tit. 3. 5.

CCOUNT. Mat. 12.36, give a. in day of judgment, Lu. 16, 2, give a. of stewardship. 20, 35, a. worthy to obtain. Rom. 14, 12, every one give a. to God. Gal. 3. 6, a, to him for righteousness. Heb. 13, 17, watch as they that give a. See Job 33, 13; Ps. 144, 3; 1 Pet. 4, 5.

ACCURSED. Josh. 6. 18; 7.1; 22, 20; 1 Chron. 2.

7. a. thing.
Roin. 9. 3, wish myself a, from Christ.
1Cor. 12. 3, no man calleth Jesus a.
Gai. 1. 8, 9, preach other gospel, let him be a.
See Deut. 21. 23; Josh. 6. 17; Isa. 05. 20. See Dett. 21. 23; Josh. 6.17; Ist. 6., 20. ACCUSATION. Lu. 19, 8, anything by false α , 1 Tim. 5.19, against elder receive not α . 2 Pet. 2.11; Jude 9, railing α . See Mat. 27. 37; Mk. 15. 26; Lu. 6. 7.

ACCUSE. Pro. 30. 10, a. not servant to his master. Mat. 27. 12, when a, he answered nothing. Lu, 15, 1, was a, that he had wasted. John 5, 45, I will a, you to the Father. Tt. 1.6, not a, of riot or unruly. See Mat. 12, 10; Mk, 3, 2; Lu, 11, 54; Rev. 12, 10.

ACKNOWLEDGE. Ps. 32. 5; 51. 3, I a. my sin. Prov. 3. 6, in all thy ways a. him. Isa. 63. 16, though Israel a. us not. 1 John 2. 23, he that a. the Son. See Dan, II. 39; Hos. 5. 15.

ACQUAINT. Job 22.21; Ps. 139.3; Eccl. 2.3; Is. ACQUAINTANCE. Job 19. 13; Ps. 31.11; 55.13. ACQUIT. Job 10.14; Nah. 1. 3. ACTIONS. 1 Sam. 2. 3. ACTIVITY. Gen. 47. 6.

ADDER. Gen. 49, 17; Ps. 58, 4; 91, 13; 140, 3; Prov. 23, 32,

ADDIOTED. 1 Cor. 16. 15. ADDITION. 1 Kings 7. 29, 30, 36. ADJURE. Josh. 6. 26; 1 Sam. 14. 24; 1 Kings 22. 16; 2 Chyon. 18. 15; Mat. 26. 63; Mk. 5. 7;

Acts 19, 13, ADMINISTER. 1 Cor. 12. 5; 2 Cor. 8. 19, 29; 9. 12. ADMIRE. 2 Thess. 1.10; Jude 16; Rev. 17, 6. ADMONISE. 2 Thoss. I.10; Judo 10; Rev. 11, b ADMONISH. Acts 27: 9, Paul a, them. Rom. 15. 14; Col. 3. 16, a. one another. 1 Thess. 5: 12, over you in Lord and a. you. 2 Thess. 3. 15, a. him as a brother. Heb. 8. 5. Moses was a. of God. See Eecl. 4. 13; 12. 12; Jer. 42, 19.

ADMONITION. 1 Cor. 10. 11; Eph. 6.4; Tit. 3. 10. ADO. Mk. 5. 39.

ADO. Mr. 5. 39.
ADOPTION Rom. 8. 15, 23; 9, 4; Gal. 4. 5; Eph. 1. 5.
ADORN. Isa. 61, 10; Rev. 21, 2, bride a. herself.
1 Tim. 2, 9; 1 Pet. 3, 5, women a.
Tit. 2, 10, a. doctrine of God.
See Jer. 31, 4; Lu. 21, 5.
ADVANCED. 1 Sam. 12, 6; Esth. 3, 1; 5, 11; 10, 2.

ADVANTAGE. Lu. 9, 25, what is a man a. Rom. 3, 1; 1 Cor. 15, 32, what a.? 2 Cor. 2, 11, lest Satan get a. See Job 35, 3; Jude 16.

ADVENTURE. Deut. 28.56; Judg. 9.17; Acts 19.31.

ADVERSARY. Deut. 28, 56; Judg. 9.17; Acts 19.31.
ADVERSARY. Deut. 32, 43; Ps. 59, 42; Isa. 59.
18; Jer. 46, 19; Nah. 1. 2; Lu. 13. 17, his a.
Num. 22, 22; anvel stood for a.
1 Kings 5. 4, neither a, nor evil.
11, 14, 23. Lord stirred up a.
10, 51, 35, that mine a, had written.
Ps. 38, 20; 69, 19; 109, 4, 20, 29; Isa. 1, 24, my a.
74, 19, how long shall a, reproach.
Isa. 50, 8, who is mine a.
64, 2; Jer. 30, 16; Mü. 5. 9, thy a.
Amos 3, 11, a, shall be round the land.
Mat. 5, 25, argree with thine a.

Mat. 5. 25, agree with thine a.

ADVERSITY. Lu, 12, 58, when thou goest with thine a, 1 Cor. 16, 9, there are many a.

Phil. 1, 28, terrified by your a.

1 Tim. 5, 14, give no occasion to a.

1 Heb, 10, 27, indignation shall devour a.

1 Pet. 5, S, 9, because your a, the devil.

See 1 Sam. 2, 10, 1 Sa. 9, 11; 11, 13.

ADVERSTIY. 1 Sam. 10, 19; 2 Sam. 4, 9; 2

Chron. 15, 6, all a.

Ps. 10, 6, I shall never be in a.

Ps. 10, 6, I shall never be in a.

Py. 10, 17, 17, brother is born for a.

18, 30, 20, bread of a.

Heb. 13, 3, remember them which suffer a.

See Ps. 31, 1; 55, 15.

ADVERTISE. Num. 24, 14; Ruth 4, 4.

ADVICE. 1 Sam. 25, 33, blessed be thy a. Lu. 12, 58, when thou goest with thine a. ADVICE. 1. Sum. 23. 14; Ruth 4. 4.
ADVICE. 1. Sam. 25. 33, blessed be thy a.
2. Smn. 19. 43, that our a. should not be first.
2. Chron. 10. 9, 14, what a give ye.
Prov. 20. 18, with good a. make war.
2. Cor. 8. 10, herein I give my a.
See Judg. 19. 30; 20. 7; 2. Chron. 25. 17. ADVISE. Prov. 13. 10, with the well a is wisdom. Acts 27. 12, the more part a to depart. See 2 Sam. 24. 13; 1 Kings 12. 6; 1 Chron. 21, 12. ADVISEMENT. 1 Chron. 12. 19. ADVOCATE. 1 John 2.1, an a. with the Father. ADVOCATE. 1 John 2. 1, an a. with the Father. AFAR OFF. Jer. 23, 23, a God a.

30. 10; 46. 27. I will save them from a. Mat 26. 55; JK. 14. 54; LU. 22. 54, followed a. Acts 2. 39, promise to all a.

Eph. 2. 17, preached to you a.

Heb. 11. 13, seen the promises a.

See Gen. 22. 4; Ezra 3. 13.

AFFARS. 1 Chron. 26. 32, pertaining to God and AFFAIRS. 10001. 20. 32, pertaining to tool and a, of king. 2Tim. 2. 4, entangleth himself with a, See Dan. 2. 49; 3.12; Eph. 6. 21, 22. [thren. AFFECTED. Acts 14. 2, minds evil a, against bre-Gal. 4. 17, 18, zealously a. See Lam. 3. 51. [God. See Lam. 3.51. AFFECTION. 1 Chr. 29. 3, have set α . t Rom. 1, 26, wile α . 31; 2 Tim. 3. 3 without natural α . 31; 2 Tim. 3. 4 without natural α . 12, 10, be kindly α , one to another. Gal. 5. 24, crucified flesh with α . Col. 3. 2, set your α , on things above. 5, inordinate α . 1 Chr. 29. 3, have set α. to house of See 2 Cor. 7. 15. AFFINITY. 1 Kin. 3. 1; 2 Chr. 18. 1; Ezra 9. 14. AFFIRM. Acts 25. 19, Jesus, whom Paul a. to be alive.

See Rom. 3.8; 1Tim. 1.7; Tit. 3.8. AFFLICT. Lev. 16. 29, 31; Num. 29, 7; Isa, 58, 3, EFILICI: LEV. 10. 29, 31; Num. 29, 7; Isa. 58, 3, 5a. your souls. Num. 11, 11, wherefore hast thou a. Ruth 1.21, Almighty hath a. me. 1 Kings 11. 39, I will a. seed of David. 2 Chr. 6. 26; I Kin. 8. 35, turn when thou dost a. Job 6. 14, to a. pity should be shewed. Ps. 44. 2, how thou didst a. people. 55, 19, God shall hear and a. 82. 3. do instice to the a. Ps. 41. 2, now know dusts α, people.
55. 19, God shall hear and α.
82. 3, do justice to the α.
82. 3, do justice to the α.
82. 3, the days wherein thou hast α.
119. 67, before I was α.
140. 12, maintain cause of α.
Prov. 15. 15, days of the α. evil.
22. 22, neither oppress the α.
81. 5, pervert judyment of α.
183. 51. 21, hear thou α. and drunken.
183. 4, 7, smitten of God and α.
84. 11, thou α. tossed with tempest.
63. 9, in all their α. he was α.
1. am. 1. 5, 12, the Lord hath α.
Nah. 1. 12, I will a, no more.
2chh. 3. 2. I will leave an α. people.
2cor. 1. 6. α. it is for consolation.
1 Thm. 5. 10, if she have relieved the α.
Heb. 11. 57, destitute, α., tormented.

Jas. 4. 9, be a. and mourn and weep. 5. 13, is any a., let him pray. See Ex. 1. 11, 12; 22, 22, 23. AFFLICTION, Gen. 29, 32; Deut. 26, 7; Ps. 25, 18, looked on a. Ex. 3. 7; Acts 7. 10, 11, 34, have seen a. of people. Deut. 16. 3; 1 Kings 22. 27; 2 Chron. 18, 26, bread of a. 2 Chron. 20. 9, cry to thee in a. 33. 12, in a. besought the Lord.

Job 5. 6. a. cometh not forth of the dust.

30. 16, 27, days of a. 301. b, 27, days of a, 30. b, aconder not the dust 301. b, 27, days of a, 30. 8, cords of a. 83. 8, cords of a. 119. 50, this my comfort in a. 119. 50, this my comfort in a. 122. 1, remember bavid and all his a. 183. 30, 20, water of a. 183. 10, furnace of a. 184. 10, furnace of a. 184. 10, furnace of a. 184. 10, in their a. they will seek. Mk. 4 17, a. a riseth for the word's sake. Acts 20, 23, bonds and a. abide me. 2 Cor. 24, out of much a. 1 wrote, 4 17, light a. for moment. 8. 2, great trial of a. Phil. 1. b, add a. to bonds. Heb. 10, 32, great fight of a. 11. 25, sufter a. with people. AFOOT. Mk. 6. 33; Acts 20. 13. AFORETIME. Dan. 6. 10, prayed as α. Rom. 15. 4, things were written α. See Isa. 52. 4; Jer. 30. 20. AFRAID. Mat. 14, 27; Mk. 5, 36; 6, 50; John 6, 20, be not a.

Gen. 21. 8; Ex. 14.10; Mk. 9. 6; Lu. 2. 9, sore a.

Lev. 26. 6; Job 11. 19; Isa. 17. 2; Ezek. 34. 28;

Mic. 4. 4; Zeph. 3. 18, none nake a.

Judg. 7. 3, whosever is fearful and a.

1San. 18. 29, Saul yet the more a.

Neb. 6. 9, they all made us a.

Job 3. 25; that I was a. of is come.

9. 28. I am a. of sorrows.

PS. 27. 1, of whom shall I be a.

56. 3, 11, what time I am a.

58. 3, 11, what time I am a. be not a. 65. 8, a. at thy tokens. bb. 5, a. at thy tokens.
91. 5, a. for terror by night.
112. 7, a. of evil tidings.
18a. 51. 12, be a. of a man that shall die,
Mk. 9. 32; 10. 32, a. to ask him.
John 19. 8, Pilate was more a.
Gal. 4. 11. 1 am a. of you.
Heb. 11. 23, not a. of commandment.
See Deutl. 1. 17; Ps. 3. 6. AFRESH. Heb. 6, 6, AFTERNOON. Judg. 19. 8. AFTERWARDS. 1 Sam. 24. 5, a. David's heart smote him. smote nm. Ps. 73.24, a. receive me to glory. Prov. 20. 17, deceit sweet, but a. 24. 27, pregare work and a. build. 29. 11, wise man keepeth till a. John 13. 35, thou shalf follow me a. 1 Cor. 15. 23, a. they that are Christ's. See Ex. 11. 1; Mat. 21. 23; Gal. 3. 23. AGAINST. In. 2.34, Acts 19.36; 28.22, spoken α. See Gen. 10, 12; Mat. 12.30; Lu. 11.23. AGATE. Ex. 28. 19; 33, 12, an α. 1s. 54, 12, make thy windows of α. Ezek. 27, 18, and α. AGED. 2 Sam. 19. 32; Job 15. 10; Tit. 2. 2, a. men. Philem. 9, Paul the a. See Job 12. 20; 29. 8; 32. 9.

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AGES. Eph. 2.7; 3.5, 21; Col. 1.26. AGONE. 1 Sam. 30.13, AGONY, Lu. 22, 44. AGREE. Amos 3.3, except they be a. Mat. 5.25, a. with adversary. 18. 19, two of you shall a.

Mk, 14, 56, 59, witness a. not.

Acts 15. 15, to this a. words of the prophets. 1 John 5. S, these three a. in one. See Mat. 20. 2; Lu. 5. 36; Acts 5. 9; Rev. 17. 17. AGREEMENT. Isa, 28, 15; 2 Cor. 6, 16. AGROUND. Acts 27. 41.

AHA. Ps. 35. 21; 40. 15; 70. 3; Isa. 44. 16; Ezek.

25. 3; 26. 2; 36. 2. AILETH. Gen. 21, 17; Judg. 18, 23; 1 Sam. 11, 5; 2 Sam. 14, 5; Ps. 114, 5; Isa. 22, 1. AIR. Job 41. 16, no a. can come between. 1 Cor. 9. 26, as one that beateth the a. 14. 9, ye shall speak into a.

1 Thess. 4. 17, meet Lord in a.

See 2 Sam. 21. 10; Eccl. 10. 20; Acts 22. 23; Rev. ALARM (how sounded). Num. 10. 5, when ye blow an a. Jer. 4.19; 30. 2, a. of war. Jee. 4.19; 30. 2, a. of war. Joel 2.1. sound a. in holy mountain, See 2 Chron. 13. 12; Zeph. 1. 16.

ALAS. 2 Kings 6. 5, 15, a. my master. Ezek, 6. 11, stamp and say a. See Num. 24. 23; Jer. 30. 7; Rev. 18. 10. blow an a. ALBEIT. Ezek. 13.7; Philem. 19. ALIEN, Deut, 14.2), sell it to an a.
Ps. 6a, s, an a, unto my mother's children.
Eph. 2.12, a. from commonwealth,
Heb. 11. 34, armies of the a.
See Ex. 18. 3; Job 19. 15; Isa. 6a, 1.5; Lam. 5. 2.
ALIENATED. Ezek. 23, 17; Eph. 4. 18; Col. 1, 21. ALIKE. Job 21. 26, lie down a. in dust. Ps. 33, 15, fashioneth hearts a. Eccl. 9. 2, things cometh a. to all. See Ps. 139, 12; Eccl. 11. 6; Rom. 14. 5. See Ps. 130, 12; Eccl. 11. 6; Rom. 14. 5.

ALIVE. Lev. 16. 10, scapegoat presented a.

Num. 16. 33, went down a. into pit.

Deut. 4. 4, are a. every one of you.

32. 39; 15 sum. 2. 6; 1 kill and 1 make a.

Ezek. 13. 18; 18. 27, save soul a.

Mk. 16. 11, heard that he was a.

Lu. 15. 24. 32, son was dead and is a.

24. 23. angels who said he was a.

Acts 1. 3, showed himself a.,

Rom. 6. 11. 13. a. to God.

1 Cor. 15. 22, all be made a.

1 Thess. 4. 15, we who are a. and remain.

Rev. 1. 15, 1 am a. for evermore.

See 2 Kings 5. 7; Dan. 5. 19; Rev. 2. 8; 19. 20.

ALLEGING. Acts 17. ALLEGING. Acts 17. 3. ALLEGORY. Gal. 4.24, which things are an a. ALLOW. Lu. 11. 48; Acts 24. 25; Rom. 7. 15; 14. 22, ALLOWANCE. 2 Kings 25. 30. ALL THINGS. 1 Cor. 6. 12, a. are lawful, but not expedient. ALLURE. Hos. 2.14; 2 Pet. 2.18. ALMIGHTY. Ex. 6.3, by the name of God A. Job 11.7, canst thou find out the A. 29. 5, when A. was yet with me. Ezek 1, 24; 10, 5, I heard as voice of A. Rev. 1. 8; 4, 8; 11. 17, A. who was and is. See Gen. 17. 1; Job 21. 15; Ps. 91. 1.

ALMS. Mat. 6.1; Lu. 11. 41; 12. 33; Acts 10. 2. ALMOND. Num. 17. 8, and yielded a. Jer. 1. 11, a rod of an a. tree. Eccl. 12. 5, a. tree shall flower. ALOES. Ps. 45. 8, smell of . . . and a. Cant. 4. 14, a., with all the chief spices, John 19. 39, a mixture of myrrh and a. ALONE. Num. 11. 14; Deut. 1. 8, bear all these

people a.

1 Kings 11. 29, they two a, in field, Job 1. 15, escaped a, to tell. Ps, 136, 4, a, doeth great wonders. Mat. 4, 4; I.n. 4, 4, not live by bread a, Lu, 9. 18, 35; John 6. 15, Jesus was α, 13, 8, let a, this year also. See Gen. 2. 18; Mat. 18, 15; Jas. 2. 17. LREADY. Eccl. 1.10; Mal. 2.2; John 3.18; Phil. ALTAR. Mat. 5. 23, bring gift to a. 23.18, swear by a. 1 Cor. 9.13; 10.18, wait at a. Heb. 13.10, we have an a. See 1 Kings 13. 2; Isa. 19.19; Acts 17. 23. LITER. Ps. 89.34, nor a. thing gone out of my lifs. Lu. 9.29, fashion of countenance a. See Lev. 27.10; Dan. 6.8. See Lev. 27. 10; Dam. 6. S.
ALTOGETHER. Ps. 14. 3; 53. 3, a. become filthy,
50, 21, a. such an one as thyself.
Cant. 5. 16, he is a. lovely,
See Ps. 10, 9; 30. 5; 139. 4.
ALWAYS. Job 7. 16, I would not live a.
Ps. 103. 9, not a. chide.
Mat. St. 90, I am with you a.
Mk. 14. 7; John 12. S, me ye have not a.
Phil. 4. 4, rejoice in Lord a.
See Ps. 10, 8; Iss. 57. 16; John 11. 42.
AWAZED. Mat. 19. 25. dispulse screedingly a. MAZED. Mat. 19, 25, disciples exceedingly a. Mk. 2.12; Lu. 5.26, a., and glorified God. 14, 33, he began to be sore a. Lu. 9, 43, a. at mighty power of God. See Ezek. 32, 10; Acts 3, 10; 1 Pet. 3, 6. AMBASSADORS. 2 Chron. 32, 31, the business of the a. See Prov. 13. 17; Isa. 18. 2; 33. 7; Jer. 49. 14; Obad. 1. Eph. 6. 20. AMBER. Ezek. 1. 4, 27; 8. 2, as the colour of a. AMEN (tantamount to an oath). Num. 5. 22, the MEN (fantamount to an oath). Num. 5 woman shall say, A.
Deut, 27, 15–26, the people shall say, A.
106, 48, let all the people say, A.
106, 48, let all the people say, A.
Mat, 6, 13, and the glory for ever, A.
1 Cor. 14, 16, of the unlearned say, A.
2 Cor. 1, 20, and in him, A.
Rev. 3, 14, These things saith the A.
See Rev. 22, 20.
MEND. Let 7, 3, 28, 13, 35, 15, John 4. AMEND. Jer. 7. 3; 26. 13; 35. 15; John 4, 52. AMIABLE. Ps. 84. 1.

AMISS. 2 Chr. 6. 37; Dan. 3. 29; Lu. 23. 41; Jas.

ANCHOL. Heb. 6. 19, have as an a, of the soul.

ANCIENT OF DAYS. Dan. 7.22, until the a, came. ANCHOIL. Heb. 6, 19, have as an a, of the soul. ANCENT OF DAYS. Dan. 7.22, until the a. came ANGEL. Gen. 48, 18, the A. who redeemed me. Ps. 34, 7, a. of J. ord eneampeth. 78, 25, man did eat a, food. Eccl. 5, 6, nor say before a. it was error. Isa. 63, 9, a. of his presence saved them. Hos. 12, 4, he had power over a. Mat. 13, 39, reapers are the a. Mat. 13, 39, reapers are the a. Mat. 13, 39, reapers are the a. Mat. 12, 25; Lu. 20, 36, are as a. in heaven, I.u. 22, 43, an a. strengthening him. John 5, 4, a went down at a certain season. Acts 12, 15, it is his a. 1 cor. 6, 3, we shall judge a. 2 Cor. 11, 14, transformed into a. of light, Heb. 2, 2, word spoken by a. 16, not nature of a. 13, 2, entertained a. unawares. 1 Pet. 1, 12, a. desire to look into. Sec Gen. 19, 1; Ps. 8, 5; Mat. 25, 41; Heb. 2, 7. ANGER. Gen. 49, 7, cursed be their a. Neh. 9, 17, slow to a. Ps. 6, 1; Jer. 10, 24, rebuke me not in a. 30, 5, a. endureth but a moment. Prov. 15, 1, prievous words stir up a. 120, 11, discretion deferred a. Eccl. 7, 9, a resteth in bosom of fools. Mk. 3, 5, he looked on them with a.

Col. 3. 8, put off a., wrath, malice. See Ps. 37. 8; 85. 3; 90. 7; Prov. 16. 32. ANGRY. Ps. 7. 11, God is a. with the wicked. Prov. 14, 17, he that is soon a. 25. 23, so doth an a. countenance. 20, 23, so don an *a*. countenance.

Jonath 4.4, doest thou well to be *a*.?

Mat 5.22, whosoever is *a*. with brother.

John 7.23, are ye *a*. at me.

Eph. 4.26, be *a*. and sin not.

Tit. 1.7, bishop not soon *a*.

See Gen. 18.30; Prov. 21.19; Eccl. 5.6; 7.9. ANGUISH. Ex. 6.9, hearkened not for a. Job 7.11, I will speak in a. of spirit. Rom. 2.4, tribulation and a. on every soul, 2 Cor. 2.4, out of much a. of heart. See Gen. 42. 21; Isa. 8, 22; John 16, 21. ANOINT. Deut 28. 40; 2 Sam, 14. 2, a. not thyself. Isa. 21. 5, arise and a. shield. 61. 1: Lu, 4. 18, a. to preach. Mk. 14. 8, a. my body to burying. MR. 14. S. a. my body to burying. Lu, 7. 46, my head thou didst not a. John 9. 6, a. eyes of blind man. 12. 3, Mary a. feet of Jesus. 2 Cor. 1. 21, he which a. us is God. 1 John 2. 27, the same a. teacheth. Rev. 3. 18, a. thine eyes with eyesalve. See Judg. 9. 8; Ps. 2. 2; 84. 9; Jas. 5. 14. NOINTED. 1 Sam. 94. ANOINTED. 1 Sam. 26. 9. ANOINTING OIL. Ex. 30, 25, it shall be an holy a. 31, 29, he made the holy a. ANON. Mat. 13, 20; Mk. 1, 30. ANOTHER. Prov. 27. 2, let a, praise thee, 2 Cor. 11. 4; Gal. 1. 6, 7, a. gosjel.
Jas. 5. 16, pray one for a.
See 1 Sam. 10. 6; Job 19. 27; Isa. 42. 8; 49. 11. See 1 Sain, 10, 0; 400 10, 27; 183, 42, 8; 48, 11, ANSWER (n.), Job 19, 16; 32, 3; Caut, 5, 6; Mic. 3, 7; John 19, 9, no a. Prov. 15, 1, a so to a, turneth, Prov. 16, 1, a, of tongue from the Lord, 1 Pet, 3, 15, be ready to give a. 21, a, of good conscience. See Job 35, 12; Lu, 2, 47; 2 Tim, 4, 16.

See Job 35. 12; Lu. 2. 47; 2 Tim. 4. 16.
ANSWER (v.). Job 11. 2, multitude of words be a.
Ps. 65. 5, by terrible things wilt thou a.
Prov. 1. 28, I will not a.
18. 13, a. a matter before he heareth.
26. 4, 5, a. not a fool.
Ecc. 10. 19, money a. all things.
Lu. 21. 14, meditate not what to a.
2 Cor. 5. 12, somewhat to a.
Col. 4. 6, how ye ought to a.
Tit. 2. 9, not a. asain.
See 1 Kings 18. 29; Ps. 1383. 3; Isa. 65. 12, 24.
ANTIOHITY. Isa. 23. 7. ANTIQUITY. Isa. 23. 7. APART. Mat. 14. 13, desert place α.
23; 17, 1; Lu. 9, 28, mountain α.
Mk. 6. 31, come ye yourselves α.
See Ps. 4. 3; Zech. 12, 12; Jas. 1, 21.

APPARENTLY. Num. 12.8. APPEAR. Col. 3. 4; 1 Tim. 6. 14; 2 Tim. 1. 15; 4.8; Tit. 2. 13; Heb. 9. 25; 1 Pet. 1. 7, a. of Christ. 1 Sam. 16, 7, man looketh on the outward a. Ps. 42; y. when shall 1 a. before God. 90. 18, let thy work a. Cant. 2. 12, flowers a. on earth. Mat. 6. 16, a. to men to fast. 23, 28 autrayally a rightpone. 23, 28, outwardly a. righteous. Rom. 7, 13, that it might a. sin. 2 Cor. 5. 10, we must all α. 12, glory in a. 1 Thess. 5. 22, a. of evil. 1 Tim. 4. 15, profiting may a. See Ex. 23. 15; Mat. 24. 30; Lu. 19. 11.

APPEASE. Gen. 32. 20; Prov. 15. 18; Acts 19. 35. APPERTAIN. Num. 16. 30; Jer. 10. 7; Rom. 4. 1. APPETITE. Job 38, 39; Prov. 23, 2; Eccl. 6, 7; Isa. 29, 8.

APPLY. Ps. 90, 12; Prov. 2, 2; 22, 17; 23, 12; Eccl. 7, 25, Eccl. 7, 25.

APPOINT Job 7, 3, wear some nights are α.

14. 5, thou hast α, bounds,
30. 23, house α, for all living.
Ps. 70, 11; 102. 20, preserve those α, to die,
Mat. 24. 51; Lu. 12. 45, α, him his portion,
Acts 6. 3, seven men whom we may α.

1 Thess. 5, 0, not α, to wrath.
See Job 14. 13; Ps. 104. 19; Acts 17. 31.

APPREHEND. Acts 24: 2 Cor. 11. 32; Phil. 3 APPREHEND, Acts 24; 2 Cor 11.52; Phil. 3, 12.
APPROACH. Isa. 55, 2, take delight in a. God.
Lu. 12, 33, where no thief a.
Thin, 6, 16, light no man can a. Heb. 10. 25, as ye see the day a. See Deut. 31. 14; Job 40. 19; Ps. 65. 4. See Deut, of, 14; Jourus, 18; 18, 56, 3, APPROVE. Acts 2, 22, a man a, of God, Rom. 16, 10, a, in Christ.
Phil. 1, 10, a, things that are excellent.
2 Tim. 2, 15, show thyself a.
See Ps. 49, 13; 1 Cor. 11, 19; Phil. 1, 10, APT. 2 Kings 24. 16; 1 Tim. 3. 2; 2 Tim. 2. 24. ARCHANGEL, 1 Thess, 4, 16, voice of a. Jude 9, Michael the a. contending. Jude 9, Michael the a. contending.
ARCHERS. Gen. 21. 20, and became an a.
49, 23, the a. have sorely grieved him.
1 Sam. 31. 3, and the a. bit him.
2 Chron. 35. 23, and the a. shot at king Jesiah.
Job 16, 13, his a. compass me.
See 1 Kin. 22. 34. ARGUING. Job 6, 25,

ARGUMENTS. Job 23, 4. ARIGHT. Ps. 50, 23; 78, 8; Prov. 15, 2; 23, 31. Alt IGHT. Ps. 50. 23; 78. 8; Prov. 15. 2; 23. 51. Alt ISE. I. Kings 18. 44, there a. a little cloud. Neh. 2. 20, a. and build. Ps. 68. 1, let God a. 88. 10, dead a. and praise thee. 112. 4, to upright a. light. Mal. 4. 2, Sum of righteousness a. Mk. 2. 11; Lu. 7. 14; S. 51; Acts 9. 40, I say a. Lu. 15. 18, I will a. and go. Eph. 5. 14, a. from the dead. 2 Pat. 1. 0; till develor a.

2 Pet. 1. 19, till daystar a. See Isa, 26, 19; Jer. 2, 27. ARMOUR (Goliath's), 1 Sam. 17. 54, but he put

ARMOUR (Goliath's), 1 Sam. 17, 54, but he put his a, in his tent.

1 Kin, 22, 38, and they washed his a,
18, 22, 8, didst look in that day to a.
Lu. 11, 22, his a, wherein he trusted.
Rom. 13, 12, let us put on a, of light.
2 Gor. 6, 7, approving by a, of righteousness.
Eph. 6, 11, 13, put on the a, of God.
See 2 Cor. 10, 3; 1 Thess. 5, 8,
ARMS. Deut. 35, 27, underneath are the everlasting a.

See Gen. 40. 24; Job 22. 9; Ps. 27. 17; Mk. 10. 16. See Gen. 40, 24; 300 22.3; Fs. 3.1.1; MK. II ARMY. I Sam. 17. 10; I defy the a of Israel. Job 25. 3, is there any number of his a. Acts 23. 27, then came I with an a. Acts 23. 27, then came I with an a. Heb. 11. 34, a. of the aliens. See Cant. 6. 4; Ezek. 37. 10.

RRAY. Jor. 43, 12, shall a himself with land. Mat. 6, 29; Lu. 12, 27, a like one of these. 1 Tim. 2, 9, not with costly a. Rev. 7, 13, a in white robes. See Job 90, 10; Rev. 17, 4; 19. 8. ARRIVED. Lu. 8. 26; Acts 20. 15. ARROGANCY. 1 Sam. 2.3; Prov. 8.13; Isa. 13. 11; Jer. 48, 29.

ARROW. Num. 24. 8, pierce through with a. Ps. 38. 2, thine a. stick fast. 76. 3, brake the a. of the bow. 91. 5, a. that flieth by day, Proy. 25. 18, false witness sharp a. 26. 18, casteth a, and death. Ezek. 5. 16, evil a, of famine. See Deut. 32. 23; 2 Sam. 22. 15; Job 6. 4; 41. 28. 7 ŋ ARTIFICER. Gen. 4.22; 1 Chron. 29.5; 2 Chron. 34. 11; Isa, 3. 3. ARTILLERY, 1 Sam. 20. 40. ASCEND. Ps. 68. 18; Rom. 10. 6; Eph. 4. 8, a. on John I. 51, angels of God a. 3, 13, no man hath a, to heaven, 20, 17, I am not yet a.
Rev. 8, 4, smoke of incense a.
11, 12, they a. up to heaven.
See Ps. 24, 3; 130, 8.

ASCRIBE. Deut. 32, 3; Job 36, 3; Ps. 68, 34. ASHAMED. Job 11. 3, shall no man make a.

Ps. 25. 3, let none that wait be a.
31. 1, let me never be a.
34. 5, their faces were not a. 34. 5, their faces were not a.

1sa. 45. 17, not a, world without end.

25. 13, ye shall be a.

1c. 2. 25, as a thief is a.

1c. 15, 8. 12, were they a.

12. 15, a. of your revenues.

14. 4, nowmen were a.

1u. 16. 3, to beg 1 am a.

1m. 16. 3, to beg 1 am a.

1m. 1. 6, not a. of Gespel.

2. 5, hope makeh not a.

2. 11m. 1. 8, not a. of testmony.

2. 15, workman that needeth not to be.

2.11m. 1.8, not a. of testimony.
2.15, workman that needeth not to be a.
Heb. 2.11, not a. to call them brethren.
11.16, not a. to be called their God.
1 Pet. 4.16, suffer as Christian, not be a.
See Gen. 2.25; 2 Tim. 1.12.

ASHES. Gen. 18. 27, which am but dust and α . Job 2. 8, and he sat down among the α . 13. 12, remembrances are like unto α .

30. 19, and become like dust and a.

ASIDE. 2 Kings 4.4; Mk. 7. 33; Heb. 12. 1.

ASIDE. 2 Kings 4.4; Mk. 7.33; Heb. 12. 1.

ASK. Ps. 2. S; Iss. 45. 11, a. of me.

Isa. 65. 1, sought of them that a, not.

Mat. 7. 7; Lu. 11. 9, a. and it shall be given.

21. 22, whatsoever ye a.

Mk. 6. 22, a. what thou wilt.

John 14. 13; 15. 15, a. in my name.

Jas. 1.5, let him a, of God.

1 Pet. 3. 15, a. reason of hope.

1 John 3. 22; 5. 14, whatsoever we a.

See Deut. 32. 7; John 4. 9, 10; I Cor. 14. 35.

ASLEEP. Mat. 8. 24; Mk. 4. 38, but he was a.

See Deuth o. 1, 3 onth 1. 3, 10 ; 1 con 1. 1. co. ASLEEP. Mat 8. 21; Mk. 4.3. but he was a. 3; 40; Mk. 14.40, disciples a. 1 cor. 15, c, some are failen a. 1 Thess. 4. 13, 15, them that are a. 2 Pet. 3. 4, since fathers fell a. See Cant. 7. 9.

ASP. Deut, 32. 33, the cruel venom of a. Job 20, 14, 16, it is the gall of a. Isa. 11, 8, play on the hole of the a. Rom. 3, 13, the poison of a.

ASS. Num. 22, 30, am not I thine a. Prov. 26, 3, bridle for a. Iss. 1, 3, a. his master's crib. Jer. 22, 10, burial of an a. Zeoh. 9, 9; Mat. 21, 5, riding on a. In 11, 5, a fallen into nit.

Lut, 14, 5, a. fallen into pit. 2 Pet. 2, 16, dumb a. speaking. See Gen. 49, 14; Ex. 23, 4; Deut. 22, 10.

ASSAULT. Esth. 8. 11; Acts 14. 5; 17. 5. ASSAT. Acts 9, 26, Saul a. to join disciples. Acts 16, 7, they a. to go to Bithynia. Heb 11, 29, Exprinans a. to do. See Dout, 4, 34; 1 Sam, 17, 39; Job 4, 2,

ASSENT. 2 Chron. 18, 12; Acts 24. 9.

ASSIGNED. Gen. 47.22; Josh. 20.8; 2Sam. 11.16.

ASSIST. Rom. 16. 2.
ASSOCIATE. Isa. 8. 9.
ASSURANCE. Isa. 8. 17, effect of righteousness α. Col. 2. 2, full α. of understanding. 1 Thess. 1. 5, gospel came in much α. Heb. 6, 11: 10. 22, full α. of hope. See Deut. 25. 66; Acts 17. 31.
ASSURE. 2 Tim. 3. 14: 1 John 3. 19.
ASSURAED. Gen. 8. 1; John 3. 19.
ASTONIED. Ezra 9. 3; John 8; Dan. 3. 24; 4. 19.
ASTONISHED. Mat. 7. 28; 22. 33; Mk. 1. 22; 6. 2; 11. 18; Lu. 4. 32, α. at his doctrine. Lu. 2. 47, α. at his understanding. 5. 9, α. at draught of fishes.

5.9, a. at draught of fishes. 24, 22, women made us a. Acts 9.6, Saul trembling and a.

12.16, saw Peter, they were a.
13.12, deputy believed, being a.
See Job 26.11; Jer. 2.12.

ASTONISHMENT. 2 Chron. 29. 8; Jer. 25. 9, a. and hissing.

and nissing. Ps. 60, 3, made us drink wine of a. Jer. 8. 21, a. hath taken hold. See Deut. 22, 25, 37; Ezek. 5. 15. ASTROLOGERS. Isa. 47, 13, let now the a. Dan. 2. 2; 4. 7; 5. 7; the a. ATHUST. May 57, 44, 1, Pay 21, 6, 29, 37.

See Lev. 4, 29; 10, 11; Num. 5, 21.
ATTAIN. PS. 130, 61; I cannot a, to it.
2 Sam. 23, 19; 1 Chron. 11, 26, he a, not to first three.
Rom. 9, 30, Gentiles a, to righteousness.
Phil. 3, 11, 12, 16, that I might a.
See Gen. 41, 9; Prov. 15; Ezek, 46, 7; 1 Tim. 4, 6,
ATTEND. Ps. 17, 1; 61, 1; 142, 6, a, to my cry.
Frov. 4, 20, my son a, to my words.
Frov. 4, 20, my son a, to my words.

ATTENDANCE. 1 Tim. 4.13; Heb. 7.13. ATTENT. 2 Chron. 6. 40; 7.15. ATTENTIVE. Neh. 1. 6; Job 37. 2; Ps. 130. 2; Lu. 19. 48.

ATTIRE, Jer. 2. 32; Ezek. 23. 15. ATTIRE. Jer. 2. 32; Ezek. 23. 15.
AUDIENCE. 1 Chron. 28. 8, in a. of our God.
Lu. 7. 1; 20. 45, in a. of people.
Acts 13. 16, ye that fear God give a.
See Ex. 24. 7; Acts 15. 12.
AUGMENT. Num. 32. 14.
AUSTERE. Lu. 19. 21.
AUTHOR. 1 Cor. 14. 33; Heb. 5. 9; 12. 2.
AUTHORITY. Mat. 7. 29; Mk. 1. 22, as one having a.

UTHORITI. Rist. 1.22; ins. 1.22, as sing a. 8.9; Lu. 7.8, I am a man under a. 8.9; Lu. 7.8; Lu. 4.36, by what a. Lu. 9.1, power and a. over devils. 19.17, have a. over ten efties. John 5.27, a. to execute judgment. 1 Cor. 15.24, put down all a. 1 Tim. 2.2; kings and all in a. 12, suffer not a woman to usurp a. Tit. 2.15, rebuke with all a. 1. Tiet. 3.22 angels and a. subject. See Prov. 29.2; 2 Cor. 10.8; Rev. 13.2. AVAILETH. Esth. 5. 13; Gal. 5. 16; Jas. 5. 16.

AVAILETH. Esth. 5. 13; Gal. 5. 16; Jas. 5. 16. AVENGE. Deut. 32. 43, he will a, blood. Josh. 10. 13, sun stayed till people a. 1 Sam. 24. 12, the Lord indge and a. 2 Sam. 22. 48; Ps. 18. 47, it is God that a. me. Esth. 8. 13, Jews a. themselves. Isa. 1. 24, I will a. me of mine enemies. Lu. 18. 3, a. me of my adversary. See Gen. 4. 24; Lev. 19. 18; Jer. 5. 9; 9. 9. AVENGER. Ps. 8. 2; 44 16, enemy and a. 1 Thess. 4. 6, the Lord is the a. See Num. 35. 12; Deut. 19. 6; Josh. 20. 5. AVENSE. Mic. 2. 8.

AVERSE, Mic. 2, 8,

AVOID. Prov. 4. 15, a. it, pass not by it. 1 Tim. 6. 20; 2 Tim. 2. 23; Tit. 3. 9, a. babblings. See Rom. 16. 17; 2 Cor. 8. 29.

AVOUCHED. Deut. 20.17, 18. AWAKE. Ps. 17. 15, when $I \alpha$, with thy likeness. 73. 20, as a dream when one α . Prov. 23. 35, α . I will seek it again.

Prov. 23. 53, a. 1 will seek it again. Isa, 51, 9, a., a., put on strength, Joel I. 5, a. ye drunkards. Zech, 13, 7, a. 0 sword. I.u. 9, 32, when a. they saw his glory. Rom. 13. 11, high time to a. 1 Cor. 15, 34, a. 10 righteousness. Eph. 5. 14, a. thou that sleepest. See Jer. 51. 57; John 11. 11.

AWARE. Cant. 6, 12; Jer. 50, 24; Lu. 11, 44. AWE. Ps. 4, 4; 33, 8; 119, 161, AWL. Ex. 21, 6; Deut. 15, 17. AWL. Ex. 21.6; Deut. 15. 17. AXE. Ps. 74.5, famous as he had lifted up a. Isa. 19, 15, shall the a. boast. Mat. 3. 19; Lu. 3.9, the a. is laid to root. See 1 Sam. 13. 20; 1 Kings 6. 7; 2 Kings 6. 5.

BABBLER. Eccl. 10. 11; Acts 17. 18. BABBLING. Prov. 23. 29; 1 Tim. 6. 20; 2 Tim. 2. 16.

BABELRAG. Prov. 25.29; 1111.0. 5.20; 21111.2
BABE. Ps. 8.2; Mat. 21.16; out of mouth of b.
17. 14, leave their substance to b.
18.3. 3.4 b. shall rule over them.
Mat. 11. 25; Lu. 10. 21, revealed to b.
1 Cor. 3. 1, b. in Christ.
1 Pet. 2.2, newborn b.
See Ex. 2.6; Lu. 2.12, 16; Heb. 5.13.

BACK. Josh. 8, 26, drew not his hand b. 1 Sam. 10, 9, he turned his b. Neh. 9. 26, cast law behind b. Ps. 129. 3, plowers plow on my b. Prov. 10. 13; 19. 29; 26. 3, rod for b. 1sa. 38. 17, cast sins behind b.

181. 3. 11, cust sits behind b.
50, 6, gave b. to smiters.
See Num. 24. 11; 2 Sum. 10, 10; Job 26. 9.
BACKBITING. Ps. 15. 3; Prov. 25, 23; 2 Cor. 12, 20.

BACKSLIDER. Prov. 14.14, b. in heart filled with his own ways. Jer. 3. 6, 8, 11, 12, b. Israel. 8. 5, perpetual b.

BACKWARD. 2 Kings 20, 10; Isa. 38, 8, let shadow return b.
Job 23, 8, b., but I cannot perceive.
Ps. 49, 14; 70, 2, driven b.
Isa. 38, 14, judgment is turned b.
Jer. 7, 24, they went b. and not forward.
See Gen. 9, 23; 49, 17; John 18, 6.

BAD. Gen. 24, 50; 31, 24, 29; Lev. 27, 12, 14, 33; Num. 13, 19; 24, 13; 2 Sann. 13, 22; 14, 17; 1 Kings 3, 9; Mat. 22, 10; 2 Cor. 5, 10, good or b. See Lev. 27, 10; Ezra 4, 12; Jer. 24, 2; Mat. 13, 48.

DADGERS' SKINS. Ex. 25. 5, and b. 26. 14, a covering above of b. DADNESS. Gen. 41, 19.

BAG. Deut. 25. 13; Prov. 16. 11; Mic. 6. 11, b. of weights.

Job 14. 17, transgression sealed in b. John 12. 6, b. with noles. Lu. 12. 33, b. that wax not old. John 12. 6; 13. 29, a thief, and had the b. See 1 Sam. 17. 40; 2 Kings 5 23; Prov. 7. 20.

BAKE. Gen. 19. 3; Lev. 26. 26; 1 Sam. 28, 24; Isa. 44. 15, b. bread.

Ex. 12. 39; Lev. 24. 5. b. cakes. See Gen. 40. 17; Ex. 16. 23; Lev. 2. 4; Num. 11. 8.

BAKER. Gen. 40.1; 41.10; 1 Sam. 8.13; Jer. 37, 21; Hos. 7. 4.

BALANCE. Lev. 19. 36; Prov. 16, 11; Ezek. 45, 10, just b.

Just b. Job 37. 16, the b. of clouds. Ps. 62, 9, laid in b., lighter than vanity. Prov. 11, 1; 20, 23; Hos. 12, 7; Amos 8, 5; Mic. 6. 11, false b. Isa. 40, 12, 15, weighed hills in b.

46. 6, weigh silver in the b. Rev. 6. 5, a pair of b. See Job 6. 2; 31. 6; Jer. 32. 10.

BALD. 2 Kings 2.23, go up, thou b. head. Jer. 48, 37; Ezek. 29. 18, every head b. See Lev. 13. 40; Jer. 16. 6; Ezek. 27. 31.

BALDNESS. Isa. 3. 24, instead of well set hair b. ALDNESS. 183, 3, 24, Instead of well set half 5, 22, 12, call to weeping and b. Mic, 1, 16, enlarge thy b, as eagle.

See Lev. 21, 5; Deut. 14, 1; Ezek. 7, 18; Amos 8, 10.

BALL. Isa. 22, 18. BALM. Jer. 8, 22; 46, 11, b. in Gilead. See Gen. 37, 25; 43, 11; Jer. 51, 8; Ezek. 27, 17.

See Gen. 64. 2, 45. 11; 67. 43. 5; Ezek. 27. 11.
BANDS. Ps. 2. 3; 107. 14, break their b. asunder.
73. 4, there are no b. in their death.
Hos. 11. 4, drew them with b. of love.
Zech. 11. 7, two staves, Deauty and B.
Mat. 27. 27; Mk. 15. 16, cathered to him whole b.
See Job 38. 31; Eccl. 7. 26; Lu. 8. 29; Col. 2. 13. BANISHED. 2 Sam. 14.13; Ezra 7.26; Lam. 2.14.

BANK. Lu. 19.23, gavest not money into b. See Gen. 41.17; 2 Sam. 20.15; Ezek. 47.7. BANNER. Ps. 20, 5, in name of God set up b. See Ps. 60, 4; Cant. 2, 4; 6, 4; Isa. 13, 2.

BANQUET. Esth. 5. 4; Job 41. 6; Cant. 2. 4; Dan. 5; Amos 6. 7.

BAPTISM. Mat. 20, 22; Mk. 10. 38; Lu. 12. 50, to

be baptised with b. 21, 25; Mk, 11, 30; Lu, 7, 29; 20, 4; Acts 1, 22; 18, 25; 19, 3, b. of John. Mk. 1. 4; Lu. 3. 3; Acts 13. 24; 19. 4, b. of repent-

ance. Rom. 6.4; Col. 2.12, buried with him by b. Eph. 4.5, one Lord, one faith, one b. Heb. 6.2, doctrine of b. See Mat. 3.7; 1 Pet. 3.21.

BAPTIZE. Mat. 3. 11; Mk. 1. 8; Lu. 3. 16; John 1, 26, b. with Holy Ghost.

1. 26, b. with Holy Ghost.
14, 1 have need to be b.
16, Jesus when b, went up.
Mr. 16, 16, he that believeth and is b.
Lu, 3. 7, multitude came to be b.
12; 7. 29, publicans to be b.
21, Jesus being b, and raying,
7. 30, Pharisees and lawyers being not b,
John 1. 33, he that sent me to b.
3. 22, 23, tarried with them and b.
4. 1. 2 Jesus made and b, more

3.22, 23, tarried with them and c. 4.1, 2, Jesus made and b. more. Acts 2.38, repent and be b. 41, gladly received word were b. 8.12, b. both men and women. 18, b. in name of Jesus. 36, what doth hinder to be b. 9. 18, Saul arose and was b.

9.18, Saul arose and was b.
10.47, can any forbid b.
16.15, 33, b. and household.
18.8, rnany believed and were b.
22.16, be b. and wash away thy sins.
Rom. 6.3; Gall. 3.27, were b. into Jesus,
1 Cor. 1.13, were ye b. in name of Paul,
10.2, were all b. in cloud.
12.13, all b. into one body.
1 Cor. 15.29, b. for the dead.
See Mat. 28.19; John 1.25, 28, 31.
ABBABLANS Acts 28, 4. From 1.14.10

BARBARIANS. Acts 28. 4; Rom. 1. 14; 1 Cor. 14. 11. BARBAROUS. Acts 28. 2. BARBED. Job 41. 7.

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BARBER. Ezek. 5. 1. BARE (v). Ex. 19.4; Deut. 1.31; Isa. 53. 12; 63.9; Mat. 8. 17; 1 Pet. 2.24. BARE (ad.). Isa. 52. 10; 1 Cor. 15. 37.

BARLEY, Ex. 9, 31, b. was in the ear. Deut. 8, s. land of wheat and b. Ruth. 1, 22, beginning of b. larvest. John 6, 9, ive b. loaves. Rev. 6, 6, three measures of b.

BARKED. Joel 1.7.

BARN. Job. 3. 12, Sather thy seed into b. Mat. 6. 26; Lu. 12. 24, nor gather into b. 13. 30, sather wheat into b. Lu. 12. 15, pull down my b. See 2 Kings d. 27; Joel 1. 17; Hag. 2. 19. PARKET V. Vicas 21, 214, 13. 22

BARREL. 1 Kings IT. 12, 14; 18.83.
BARREN. 2 Kings 2.19, waternaught and ground b. Ps. 107. 34, turneth furiful land into b.
Isa. 54. I, sinc, 0 b., thou that didst not bear,
2 Pet. 1.8, neither b. nor unfruitul.
See Ex. 23.21; 50b 24.21; Lu. 23.29.
BARS. Job 11, 16, down to the b. of the pit.
Ezek. 33. 11, having neither b. nor gates.
See I Satn. 23. 7; 50b 38. 10; Ps. 107. 116; Isa. 45. 2.
BASE. Job 38, 8, children of b. men.
Mal. 2.9, I have made you b.
Acts 17. 5, fellows of b. sort.
1 Cor. 1.25, b. things of the world.
2 Cor. 10.1, in presence am b.
See 2 Sam. 6, 22; Isa. 3.5; Ezek. 17. 14; Dan. 4. 17.
BASKET. Deut. 28. 5, 17, blessed be thy b.
Amos 8. 1, b. of summer fruit.
Mat. 14, 20; Mk. 6, 43; Lu. 9, 17; John 6, 13, twelveb. Ps. 107.34, turneth fruitful land into b.

twelve 5. 19. how many b. 16. 9; Mk. 8. 19. how many b. 16. 9; Mk. 8. 19. how many b. 16. 6. 10; Jer. 24. 2.

See Gent. 49, 16; Ex. 22, 25; Jung. 6, 13; Jer. 24, BASON. John 13.5, poureth water into a b. See Ex. 12, 22; 24, 6; 1 Chron. 28, 17; Jer. 52, 19. BASTARD. Deut. 23, 2, a b. shall not enter. Zech. 9, 6, b. shall dwell in Ashdod. Heb. 12, 8, b. and not sons.

BATH (a measure). 1 Kin. 7. 26, it contained two

thousand b. Education 2. 10, twenty thousand b, of wine. Ezra 7. 22, an hundred b, of wine. 1s, 5, 10, shall yield one b.

BATHE, Lev. 15.5; 17.16; Num. 19.7; Isa. 34.5.

BATS. Lev. 11, 19; Deut. 14, 18; Isa. 2, 20. BATTLE. 1 Sam. 17.20, host shouted for b.
47; 2 Chron. 20, 15, the b. is the Lord's.

4(; 2 Chron. 29. 15, the 9. 18 the LOTA Chron. 5. 20, they cried to God in b. Ps. 18. 39, strength to b. 65. 18, delivered my soul from b. Eccl. 9, 11, nor b. to strong. 167-50. 29, sound of b. in land. Sec 105 30. 25; 41.8; Ps. 76. 3; 140. 7. BATTLEMENTS. Deut. 22.8; Jer. 5.10.

BAY TREE. Ps. 37. 35. BEACON. Isa. 30.17.

BEAM. Ps. 104.3, who layeth b. in waters. Mat. 7.5; Lu. 6.42, cast out b. See Judg. 16.14; 2 Kings 6.2; Hab. 2.11.

See Jung. 19. 14; ALHISO. 2; HAD. 211.

BEAR (c). Gen. 4.13, greater than I can b.
13. 6; 33. 7, land not able to b.
3. 9; 43. 20, let me b. blame.
Ex. 25, 12, Aaron b. names before Lord.

Num. 11. 14; Deut. 1. 9, not able to b. people.
Ps. 81. 12; Mat. 4. 6; Lu. 4. 11, they shall b.

Ps. 91. 12; mat. c. o, such the up. Prov. 18. 14, wounded spirit who can b. 18a. 52. 11, elean that b. vessels. Jer. 31. 19, b. reproach of youth. Lam. 3. 27, good to b. yoke in youth, Mat. 2. 11, not worthy to b. 27. 32; Mk. 15. 21; Lu. 22. 26, b. cross. John 18. 12, cannot b. them now.

Rom. 13. 4, b. not sword in vain.
15.1, b. infirmities of the weak.
1Cor. 13.7, charity b. all things.
15. 49, b. image of the heavenly.
Gal. 6, 2, 5, b. burdens.
17, 6, in my body.
Esth. 1.22, Jer. 5, 31, Dan. 2, 39, b. rule.
Lev. 24, 15; 1. Ezek. 23, 49; Heb. 9, 28, b. sin.
Ex. 20, 16; 1 Kings 21, 19; Lu. 11, 48; Jchn 1, 7;
5, 31; 8, 18; 15, 27; Acts 23, 11; kcm. 8, 16;
1 John 1, 2; 5, 8, b. witness.
See Ex. 28, 38; Deut. 1, 21, Prov. 12, 24,
1EAR (m.). Isa, 11, 7, cow and b. shall feed.

BEAR (n.). Isa. 11.7, cow and b. shall feed.

59. 11, roar like b.
Hos. 13. 8, as a b. bereaved.
Amos 5. 19; as if a man did flee from b.
See 1 Sam. 17. 34; 2 Sam. 17. 8; Prov. 17. 12. BEARD. 2 Sam. 10. 5; 1 Chron. 19. 5, till b. be

grown. Ps. 133. 2, even Aaron's b. Ezek. 5. 1, cause razor to rass on b. See Lev. 13. 29; 1 Sann. 21. 13; 2 Sann. 20. 9.

See Lev. 13. 29; 1 Sam. 21. 13; 2 Sam. 20. 0. BEARING. Ps. 126. 6, b. precious seed. John 19. 17, b. cross. Rom. 2. 15; 9. 1, conscience b. witness. 2 Cor. 4, 10, b. about in body dying of Jesus. Heb. 13. 13, b. his reproces. See Gen. 1. 29; Num. 10. 17; Mk. 14. 13. BEAST. Job 12, 7, ask b., they shall teach. 18. 3, counted as b. Ps. 46. 12, like b. that perish. 73. 22, as b. before thee. Prov. 12. 10, regardeth life of b. Eccl. 3. 19, no pre-eminence above b.

Prov. 12.10, regardeth life of b. Eccl. 3.10, no pre-eminence above b. 1 Cor. 15.32, fought with b. 1as. 3.7, every kind of b. is tamed. 2. Pet. 2. 12; as natural brute b. See Lev. 11.47; Ps. 50.10; 147.9; Rom. 1.23. BEAT. Isa. 2.4; Joel 3.10; Mic. 4.3, b. swords. Lu. 12.47, b. with many stripes. 1 Cor. 9.26, as one that b. the air. See Prov. 23.14; Mic. 4.13; Mk. 12.5; 13.9.

BEAUTIFUL. Ps. 48. 2, b. for situation is Sion. Eccl. 3, 11, every thing b. in his time.

Eccl. 3.11, every thing b. in his time.
Cant. 6. 4, thou art b., O my love.
Esc. 4. 2, the branch of the Lord be b.
52. 1, O Zion, put on thy b. garments.
7; Rom. 10. 15, how b. are the feet.
64. 11. b. house is burnt ur.
Jer. 13. 20, where is thy b. flock?
Mat. 23. 27, sepulchres which appear b.
Acts 3. 2, 10, at the parts called b.
BEAUTY. 1 Chron. 15. 20; 2 Chron. 20. 21; Ps.
29. 2, 96. 9; 110. 3, b. of holiness.
Ezn. 7: 27, to b. the Lord's house.
Ps. 27. 4, behold b. of the Lord.
39. 11, b. to consume away.
60. 2, perfection of b.
Prov. 31. 30, b. is with.
See 2 Sum. 1. 10; Ps. 90. 17; Zech. 9. 17.
BEAUTY AND BANDS. Zech. 11. 7, two staves, b.

BEAUTY AND BANDS. Zech. 11.7, two staves, b. BECKON. Lu. 1. 22; John 13. 24; Acts 12. 17;

BECOMETH. Ps. 93. 5, holiness b. thy house. Rom. 16. 2; Eph. 5. 3, as b. saints. Phil. 1. 27; 1 Tim. 2, 10; Tit. 2, 3, as b. gospel. See Prov. 17. 7; Mat. 3. 15.

BEE. Tov. 14. 7; Mat. 3. 15.
BED. Job 7. 13, when I say my b. shall comfort.
33. 15, in slumberings upon b.
Ps. 63. 6, when I remember the upon my b.
Mat. 9. 66; Mk. 2. 9; John 5. 11, take up b.
See 2 Kings 4. 10; Isa. 28. 20; Mk. 4. 21; Lu.

BEDSTEAD. Deut. 3. 11, was a b. of iron. DEES. Deut. 1, 44; Judg. 14. 8; Ps. 118, 12; Isa. 7, 18.
BEEVES. Lev. 22, 19; Num. 31, 28, 33.

BEFALL, Gen. 42. 4; 44. 29, mischief b. him.

Gen. 49. 1; Deut. 31. 29; Dan. 10. 14. b. in last days.
Judy, 6.13, why is all this b. us?
Ps. 01.10, no evil b. thee.
Eccl. 3.19, b. men, b. beasts, one thing b.
See Lev. 10.19; Deut. 31.11; Acts 20.19.
DEG. Ps. 37. 25; 109.10; Prov. 20.4; Lu. 16.3. REGGARLY. Gal. 4. 9. BEGIN. Ezek. 9. 6, b. at my sanctuary. 1 Pet. 4. 17, judgment b. at house of God. See 1 Sam. 3. 12; 2 Cor. 3. 1. BEGINNING. Gen. 1. 1, in the b. God created heaven. Job 8.7, though thy b. was small. Ps. 111. 10; Prov. 1.7; 9. 10, b. of wisdom. Ps. 111. 10; Prov. 1. 7; 9. 10, b. of wisdom, 119. 104, word true from b.
Eccl. 7. 8, better end than b.
Mat. 19. 8, from b. not so,
Lu. 24. 47, b. at Jerusalem,
John I. 1, in the b. was the Word.
2. 11, this b. of miracles.
Heb. 3, 14, hold b. of confidence.
Rev. 1. 5; 21, 6; 22, 13, I am the b.
See 1 Chron. 17, 9; Prov. 8, 22, 23; Col. 1. 18.
ESCOCCUEN. B. 9, 7, 48, 21, 23, 34, 40, 15.

hast thou b. me. 2 Pet. 2.14, b. unstable souls. See Num. 25. 18; 2 Cor. 11. 3. BEGUN. Gal. 3. 3, having b. in Spirit. Phil. 1. 6, hath b. good work. See Deut. 3. 24; 2 Cor. 8. 6; 1 Tim. 5. 11.

BEHALF. Job 36. 2, speak on God's b. Phil. 1. 29, in b. of Christ. See 2 Chron. 16. 9; 2 Cor. 1. 11; 5. 12.

BEHAVE. 1 Sam. 18. 5, 14, 15, 30, David b. wisely. 1 Chron. 19. 13, b. ourselves valiantly. Ps. 101. 2, I will b. wisely. Is. 3. 5, child shall b. proudly. 1 Thess. 2. 10, how unblameably we b. 1 Tim. 3. 2, bishop of good b. See Ps. 131. 2; 1 Cor. 13. 5; Tit. 2. 3.

BEHEADED. Mat. 14. 10; Mk. 6. 16; Lu. 9. 9; Rev. 20. 4.

Rev. 20. 4.

BEHIND. Ex. 10. 28. not hoof be left b.
Phill. 3. 13, things which are b.
Col. 1. 24, fill up what is b.
See 1 Kings 14. 9; Neh. 9. 26; 2 Cor. 11. 5.
BEHOLD. Ps. 37. 37, b. the upright.
Mat. 18. 10, their angels always b.
John 17. 24, that they may b. glory.
2 Cor. 3. 18, b. as in a glass.
See Num. 24. 17; Ps. 91. 8; 110. 37.
BEHOVED. Lu. 24. 46; Heb. 2. 17.
BEILEF. 2 These 9. 12.

BELIEF. 2 Thess. 2.13.

BELLEF. 2 Thess. 2.13.

BELLEVE. Num. 14.11, how long ere they b. me. 2 Chron. 20. 20, b. Lord, b. prophets, Fs. 78, 22, they b. not in God.

Prov. 14. 15, simple b. every word.

Mat. 8.13, as thou hast b. so be it.

9. 28, b. ye that 1 am able.

21. 25; Mk. 11. 31, why then did ye not b.

27. 42, come down and we will b.

Ms. 5. 36; Lu. 8. 50, only b.

9. 23, canst b. all things possible.

11. 24, b. that ye receive.

16. 15, neither b. they them.

Lu. 1. 1, things most surely b.

8. 13, which for a while b.

24. 25, slow of heart to b.

41, b. not for joy.

John I. 7, all through him might b.
2. 22, they b. the scripture.
3. 12, b. heavenly things.
5. 44, how can ye b. which receive honour.

John 5. 47, how shall ye b. my words. John 5. 47, how shall ye b. my wc 6. 26, seen me and b. not.
7. 5, neither did his brethren b.
48, have any of the rulers b.?
10. 38, b. the works.
11. 13, to intent ye may b.
26, never die, b. thou this?
48, all men will b.
12. 36, b. in the light.
17. 21, the world may b.
20. 25, I will not b.
29. have not seen yet have b. 11. 21. the worst may b.
20. 25, I will not b.
22, have not seen yet have b.
Acts 4. 32. multitude of them that b.
13. 39, all that b. are justified.
48, ordained to eternal life b.
16. 34, b. with all his house.
Rom. 4. II, father of all that b.
18, against hope b. in hope.
9. 33, b. not ashumed.
10. 14, how shall they b.
10. 71. 12. wife that b. not.
2 Cor. 4. 13, we b. and therefore speak.
6 al. 3. 22, promise to them that b.
2 Thess. I. 10, admired in all that b.
Heb. 10. 39, b. to saving of soul.
11. t, must b. that he is.
13s. 2. 20, devils b. and tremble.
1 Pet. 2. 5, he that b. shall not be confounded.
8ce Ex. 4. 5: 10. 9; 1st. 43. 10; Mat. 21. 22; John 8. 24; 10. 37; Acts 9. 26.

BELLY. Gen. 3. 14; Job 15. 2; Mat. 15. 17; Mk. 7. 19; John 7. 38; Rom. 16. 18; Phil. 3. 19; Tit. 1, 12 BELONGETH. Deut. 32. 35; Ps. 94. 1; Heb. 10. 37.

BELOVED. Deut. 33. 12, b. dwell in safety.

ELOVED. Deut, 33, 12, b. dwell in salety. Ps, 127, 2, giveth his b. sleep. Dan, 9, 23; 10, 11, 19, greatly b. Mat, 3, 17; 17, 5; Mk. 1, 11; 9, 7; Lu, 3, 22; 9, 35; 2 Pet, 1, 17, b. son. Rom, 11, 25, b. for fathers' sakes. Eph, 1, 6, accepted in the b. Col. 4, 9; Philem, 16, b. brother. See Neh, 13, 26; Cant, 2, 16; Rom, 16, 9. EMMOAN Tob 49; 11. Jer, 15, 5; Nah, 3, 7.

BEMOAN. Job 42.11; Jer. 15.5; Nah. 3.7. BEND. Ps. 11. 2; Isa. 60. 14; Ezek. 17. 7. BENEATH. Prov. 15. 24, depart from hell b.

John 8, 23, ye are from b. is moved. John 8, 23, ye are from b. See Deut. 4, 39; Jer. 31, 37. BENEFACTORS. Lu. 22, 25.

BENEFIT. Ps. 68, 19, loadeth us with b. 1 Tim. 6, 2, partakers of the b. See 2 Chron. 32, 25; Ps. 103, 2; 2 Cor. 1, 15; Philem. 14.

BENEVOLENCE. 1 Cor. 7. 3. BEREAVE. Gen. 42. 36; 43. 14, b. of children. Eccl. 4. 8, b. my soul of God. Jer. 15. 7; 18. 21, I will b. thee. See Ezek. 5. 17; 36. 12; Hos. 13. 8.

See Ezek, 5. 11; 30. 12; 103. 13. 6.

Mat. 8. 5; Lu. 7. 3, centurion b. him.
Lu. 9. 33. 1 b. thee look on my son.
2 Cor. 5. 20, as though God did b. you,
Eph. 4. 1, b. you to walk.
Philem. 9, for love's sake b. thee.
See Ex. 33. 18; Jonah 1. 14; Rom. 12. 1.
BESET B. 29. 12. 130. 5. 140. 7. 2. 14.

BESET. Ps. 22.12; 139. 5; Hos. 7. 2; Heb. 12. 1. BESIDE. Mk. 3. 21; Acts 28, 24; 2 Cor. 5, 13. BESIEGE. Deut. 28. 52; Eccl. 9.14; Isa. 1. 8.

BESOUGHT. Ex. 32, 12; Deut. 3, 23; 1 Kings 13. 6; 2 Chron. 33, 12; Jer. 28, 19, b. the Lord. Mat. 8, 31; Mk. 5, 10; Lu. 8, 31, devils b. him. 34; Lu. 8, 37, b. him to depart. John 4. 40, b. that he would tarry. 2 Cor. 12, 8, 1 b. the Lord thrice. See Gen. 42, 21; Esth. 8, 3.

BEST. 1 Sam. 15. 9, 15, spared b. of sheep.

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Ps. 39. 5, at b. state vanity. Lu. 15. 22, b. robe. 1 Cor. 12. 31, b. gifts. See Gen. 43. 11; Deut. 23. 16; 2 Sam. 18. 4. See Gen. 3.1, Petu. 2.10, 19 See BESTEAD. Isa. S. 21.
BESTIR. 28am. 5.24.
BESTOW. Lu. 12. 17, no room to b, my fruits. 1 Cor. 15.10, grace b, on us not in vain. Gal. 4.11, lest I have b, labour in vain. 1 John 3.1, manuer of love Father b.
See I Chron. 29. 25; Isa. 63. 7; John 4. 38.

BETHINK. 1 Kings 8. 47; 2 Chron. 6. 37. BETIMES. Gen. 26.31; 2 Chron. 36.15; Job 8.5;

Prov. 13. 24. BETRAY. Mat. 26, 16; Mk. 14, 11; Lu. 22, 21, 22,

opportunity to b.
21. 4, 1 b. innocent blood.
1 Cor. 11. 23, same night he was b.
See Mat. 24. 10; Mk. 14. 18; John 6. 64; 21. 20.

BETROTH. Hos. 2.19, 20.

BETTER. 1Sam. 15. 22, to obey b. than sacrifice.
1 Kings 19. 4, 1 am not b. than my fathers.
Ps. 63. 3, lovingkindness b. than life.
Eccl. 4.9, two are b. than one. T. 10, former days b. than these.
Mat. 12. 12, man b. than a sheep.
Ju. 5. 39, he saith the old is b.
Phil. 2. 3, each esteem other b. than himself.

Heb. 1.4, much b. than angels.
11. 16, a b. country.
2 Pet. 2. 21, b. not have known the way.
See Eccl. 2. 24; Cant. 1. 2; Jonah 4. 3.

BEWAIL. Lu. 8. 52, all wept and b. her. Lu. 23. 27, of women which also b. 2 Cor. 12. 21, b. many who have sinned. See Deut. 21. 13; Judg. 11. 37; Rev. 18. 9.

DEWARE. Judg 13.4, b. and drink not wine, Job 35, 18, b. lest he take thee away. Mat. 16, 6; Mk. 8.15; Lu. 12.1, b. of leaven, Mk. 12.85; Lu. 20.46, b. of scribes. Lu. 12. 15, b. of covetousness. Phil. 3. 2, b. of dogs, b. of evil workers, See Deut. 6, 12; 8.11; 15, 9.

DEWITCHEN Acts 6. Cel. 2.1

BEWITCHED. Acts 8. 9; Gal. 3. 1. BEWRAY. Isa. 16. 3; Prov. 27, 16; 29. 24; Mat. 26, 73,

BEYOND. Num. 22, 18; 2 Cor. 8, 3; Gal. 1, 13;

1 Thess. 4. 6. BIER. 2 Sam. 3. 31; Lu. 7. 14. BILLOWS. Ps. 42.7; Jonah 2.3.

BIND. Prov. 6, 21, b. them continually upon heart. Isa, 61. 1, b, up brokenhearted.
Mat. 12, 29; Mk. 3, 27, b, strong man.
16, 19; 18, 18, b, on earth.
See Num. 30, 2; Job 26, 8; 38, 31.

BIRD. 2San, 21.10, suffered not b. to rest. Cant. 2.12, time of the singing of b. Jer. 12. 9, heritage like a speckled b. Mat. 8.20; Lu. 9.55, b. of air have nests. See Ps. 11.1; 124. 7; Prov. 1.17; Eccl. 10. 20.

BIRTH. John 9.1, blind from b. Gal. 4.19, of whom I travail in b. See Eccl. 7.1; Isa. 66.9; Lu. 1.14.

BIRTHDAYS. Gen. 40. 20, which was Pharaoh's b. Mat. 14. 6; Mk. 6. 21, when Herod's b. was kept. BIRTHRIGHT. Gen. 25. 31; 27. 36; Heb. 12. 16. BISHOP (qualifications of). 1 Tim. 3.1, if a man

desire office of b.
Tit. 1.7, b. must be blameless.
1 Pet. 2.25, Shepherd and B. of your souls.
See Acts 1. 20; Phil. 1.1.

BIT. Ps. 32, 9; Jas. 3. 3.

BITE. Prov. 23. 32, at last it b. like serpent, Mic. 3. 5, prophets that b. with teeth. Gal. 5. 15, if ye b. and devour one another. See Eccl. 10. 8; Amos 5, 19; 9. 3.

BITTER. Ex. 12. 8; Num. 9. 11, with b. herbs. Deut. 32. 24, devoured with b. destruction. Job 13. 26, writest b. things. Isa. 5. 20, that put b. for sweet. 18a. b. 2b, that put b. 10r sweet.
24. 9, drink b. to them that drink it.
Jer. 2. 19, an evil thing and b.
Mat. 26. 75; Lu. 22. 62, Peter wept b.
Col. 3. 19, be not b. against them.
See Ex. 1. 11; 15. 23; 2 Kings 14. 26. BITTERNESS. Job 10.1; 21. 25; Isa. 38.15, in b.

of soul or sour.

Prov. 14. 10, heart knoweth own b.

Acts S. 23, in the gall of b.

Eph. 4. 31, let all b. be put away.

Heb. 12. 15, lest any root of b.

See 1 Sam. 15. 32; Prov. 17. 25; Rom. 3. 14. BLACK. Mat. 5. 36; Jude 13; Rev. 6, 5. BLADE. Judg 3, 22; Mat. 13, 26; Mk. 4, 28. BLAME. 2 Cor. 6.3; 8.20; Gal. 2.11; Eph. 1.4.

DLAMELESS. 1 Cor. 1.8, be b. in day of the Lord, Phil. 2.15, that ye may be b. See Mat. 12.5; Phil. 3.6; Titl. 1.6, 7. BLASPHEME. 2Sam. 12.14, occasion to enemies

10 b.

1sa. 52. 5, my name continually is b.

1sa. 52. 5, my name continually is b.

Mat. 9. 3, scribes said, this man b.

Mk. 3, 29, b. against Holy Ghost.

Acts 26. 1, 1 compelled them to b.

Rom. 2, 24, name of God is b. through you.

Jas. 27, b. that worthy name.

See 1 Kings 21. 10; Ps. 74. 10, 18; 1 Tim. 1. 20.

BLASPHEMY. Mat. 12, 31, all manner of b.

26. 65; Mk. 14. 64, he hath spoken b.

Lu. 5. 21, who is this which speaketh b.?

See 2 Kings 19, 3; Ezek, 35. 12; Mat. 15. 19.

TI ACT Gen. 41. 6: Dent. 28. 22; 1 Kings 8.

BLAST. Gen. 41. 6; Deut. 28. 22; 1 Kings 8. 37. BLAZE. Mk. 1. 45.

BLEATING. Judg. 5. 16; 1 Sam. 15. 14. BLEMISH. Dan. 1.4 children in whom was no b. Eph. 5, 27, holy and without b. 1 Pet. 1. 19, a lamb without b. and spot. See Lev. 21. 17; Deut. 15. 21; 2 Sam. 14. 25.

See Lev. 21. I7; Deut. 10. 21; 2 Sam. 14. 20. BLESS. Deut. 28. 2, b. in city, b. in field. Chron. 4. 10, Oh that thou wouldest b. me. Prov. 10, 7, memory of just is b. 18. 32, 20, b. are ye that sow. 65, 16, b. himself in God of truth. Mat. 5. 44; Lu. 6, 28; Riom. 12. 14, b. them that

Act S0, 35, more b. to give than receive.
Acts 20, 35, more b. to give than receive.
2 Cor. 11, 31, b. for evermore.
Tit. 2, 13, toking for that b. hope.
Rev. 14, 13, b. are dead that die in Lord.
See Gen. 22, 17, Hag. 2, 10; Jas. 3, 0, 10.
BLESSING. Deut. 23, 5; Neh. 13, 2, turned curse into b.

into b.
Job 29, 13, b. of him that was ready to perish.
Prov. 10, 22, b. of Lord maketh rich.
28, 20, faithful man shall abound with b.
18a, 65, 8, destroy it not, a b. is in it.
Mal. 2, I will curse your b.
3, 10, pour you out a b.
Rom. 15, 29, fulness of b. of Gospel.
1 Cor. 16, 16, cup of b. which we bless.
Jas. 3, 10, proceed b. and cursing.
Rev. 5, 12, worthy to receive honour and b.
See Gen. 27, 35; 39, 5; Deut. 11, 26, 29,
LUND (n.). Ex. 23, 8, the gift b. the wise.

BLIND (s.). Ex. 23.8, the gift b. the wise. 2 Cor. 3, 14; 4.4, their minds were b. 1 John 2, 11, darkness hath b. See Deut. 16, 19; 1 Sann. 12, 3.

BLINDNESS. Eph. 4. 18, because of b. of their See Deut. 28. 28; 2 Kings 6. 18; Zech. 12. 4.

BLOOD. Gen. 9. 6, whose sheddeth man's b. Josh. 2. 19; 1 Kings 2. 32, b. on head. Ps. 51. 14, deliver me from b. quiltiness. 72. 14, precious shall b. be in his sight.

Prov. 29, 10, the h.-thirsty hate upright. Frov. 23. 16, the h-thirts y late upright. 18.9. 9.5, garments rolled in b. Jer. 2. 34, the b. of poor innocents, Ezek. 9.9, and is full of b. 18.13; 33. 5, his b. be upon him. Hab. 2.12, buildeth, a town with b. Mat. 9.20; Mrs. 2.25; Lu. 8.43, issue of b. 18.11, 188h and b. hath not revealed. 16. 17, flesh and b. hath not revealed.
27. 4, I have betrayed innocent b.
25. his b. be on us and our children.
Mk 14. 24; Lu. 22. 20, my b. shed.
Lu. 22. 20; I con. 11. 25, new testament in my b.
44, sweat as drops of b. falling. 1dt. 22. 25; 16.07; 1f. 25, new testament in my b.

44, swent as drops of b. falling.

John 1, 13, born not of b.

6, 24, 25, 26, drinketh my b.

Acts 15, 20; 21, 25, abstain from b.

17, 25, made of one b.

20, 28, church purchased with his b.

8, ma, 3, 25, through faith in his b.

5, 9, justified by his b.

10, 21, justified by his b.

11, 27, guilty of body and b. of the Lord.

15, 50, flesh and b. cannot inherit.

Eph. 1, 7; Col. 1, 14, redemption through his b.

Heb. 9, 22, without shedding of b.

10, 23; 13, 25, b. of the covenant.

1Pet. 1, 19, with preclous b. of Christ.

Rev. 7, 14; 12, 11, in the b. of the Lamb.

See Gen. 9, 4; Ex. 4, 9; 12, 13; Lev. 3, 17; Ps. 55.

23; Rev. 16, 6; 17, 6.

LOSSOM. 18a, 35, 1, desert shall b. as the rose. BLOSSOM. Isa. 35. 1, desert shall b. as the rose. Hab. 3. 17, fig tree shall not b. See Gen. 40. 10; Num. 17. 5; Isa. 27. 6. BLOT. Ex. 32, 32; Ps. 69, 28; Rev. 3, 5, b. out of book.
Isa, 44, 22, b. out as thick cloud.
Acts 3, 19, repent that sins may be b. out.
Col. 2, 14, b. out handwriting.
See Deut. 9, 14; 2 Kings 14, 27; Jer. 18, 23, BLUSH. Ezra 9. 6; Jer. 6. 15; 8. 12. BOAST (n.). Ps. 34. 2; Rom. 2. 17, 23; 3. 27. BOAST (v.). 1 Kings 20.11, not b. as he that putteth it off. teth it off.

93. 46, 6; 94. 4, b. themselves.

Prov. 27. 1, b. not of to-morrow.

20or. 11. 16, that I may b. myself a little.

Eph. 2, 9, lest any man should b.

Jas. 3, 5, tongue b. great things.

See 2 Chron. 25. 19; Prov. 20. 14; Jas. 4. 16. BOATS. John 6, 22; Acts 27, 16, 30, BODY. John 0. 25; Acces 21, 20, 50.
BODY. Job 19, 26, worms destroy this b.
Prov. 5, 11, when thy flesh and b. are consumed.
Mat. 5, 29, b. cast into hell.
6, 22; Lu. 11, 34, b. full of light,
25; Lu. 12, 22, take no thought for b.
Mt. 5, 20, felt in b. that she was healed. Lu. 17. 37, wheresoever the b. is, John 2. 21, the temple of his b. Acts 19. 12, from his b. were brought. Rom. 6. 6, b. of sin destroyed. 7. 24, b. of this death. 12.1, present your b. a living sacrifice. 4; 1 Cor. 12.14, many members, one b. 1 Cor. 9.27, I keep under my b. 1 cor. 4. 21, 1 keep under my 0.
13. 3, though I give my b. to be burned.
2 Cor. 5. 8, absent from the b.
12. 2, whether in b. or out of the b.
Gal. 6. 17, I bear in b. marks.
Phil. 3. 21, like to his glorious b.
1 Pet. 2. 24, in his own b. on tree.
See Gen. 47. 18; Deut. 28. 4; Rom. 12. 5. BODILY. Lu. 3. 22; 2 Cor. 10. 10; Col. 2. 9; 1 Tim.

BOLD. Eccl. 8.1, the b. of face changed, John 7.28, he speaketh b. 2 Cor. 10.2, I may not be b. Eph. 3.12, we have b. and access. Heb. 4.16, let us come b. to throne.

 John 4.17, have b. in day of judgment, See Prov. 28.1; Acts 13.46; Rom. 10. 20. BOND. Acts 8, 23, in b, of iniquity. Eph. 4, 3, b, of peace. Col. 3, 14, b, of perfectness. See Num. 30, 2; Ezek. 20, 37; Lu. 13, 16. BONDAGE. John 8. 33, never in b. to any man. See Rom. 8. 15; Gal. 5. 1; Heb. 2. 15. BONDMAID. Lev. 19. 20, a woman that is a b. 25. 44, and thy b. BONDMAN. Deut. 15, 15; 16, 12; 24, 18, LONDMEN. Lev. 25, 39, both thy b. DONDWOMAN. Gen. 21.10; Gal. 4. 30. BONE. Ex. 12. 46; Num. 9. 12, neither shall ye ONE. Ex. 12. 46; Num. 9. 12, neither sheak a b. thereof.
Job 20. 11, b. full of sin.
40. 18, b. as pieces of brass.
Ps. 51. 8, the b. broken may rejoice.
Prov. 12. 4, as rottenness in his b.
Mat. 23. 27, full of dead men's b.
Lu. 24. 39, spirit hath not flesh and b.
See Gen. 2. 23; Ezek. 37. 7; John 19. 36,
OOK. Loh 19. 22 minted in ab. See Gen. 2, 23; Ezek. 37. 7; John 19, 36, BOOK. Job 19, 23, printed in a b, 31, 35, adversary had written a b, 1sa, 34, 16, seek out of the b, of the Lord. Mal. 3, 16, b, of remembrance. Lu. 4, 17, when he had opened b, John 21, 25, world could not contain b, Phil. 4, 3; Rev. 3, 5; 13, 8; 17, 8; 20, 12; 21, 27; 22, 19, to of life. Rev. 22, 19, take away from words of b, See Ex. 17, 14; Ezra 4, 15; Acts 19, 19; 2 Tim. 4, 13, 4. 13. BOOTH. Job 27. 18; Jonah 4. 5. BOOTHS. Lev. 23, 42, ye shall dwell in b. Neb. 8, 14, Israel shall dwell in b. BOOTY. Num. 31. 32; Jer. 49. 32; Hab. 2.7; Zeph. 1, 13, 1.13
BORN. Job 5.7, man b. to trouble.
14.1; 15.14; 25.4; Mat 11.11, b. of a woman.
Ps. St. 4, this man was b there.
1sa. 9.6; unto us a child is b.
65.8, shall a nation be b. at once.
John 3.3; 1Pet. 1.23, b. again.
6, b. of Spirit.
1 Cor. 15.8, as one b. out of due time.
1 Pet. 2.2, as new-b. babes.
John 1.18; 1.John 4.7; 5.1, 4, 18, b. of God.
See Job 3.3; Prov. 17. 17; Eccl. 3.2.
BORNE. Ps. 55.12 an enemy. then I could hay BORNE. Ps. 55.12, an enemy, then I could have BORROW. Deut. 15. 6; 28.12, lend but not b. Ps. 37.21, wicked b. and payeth not. Frov. 22.7, the b. is servant. Mat. 5. 42, in that would b. of thee. See Ex. 3. 22; 11. 2; 22. 14; 2 Kings 4. 3. See Ex. 3. 22; 11. 2; 22. 14; 2 Kings 4, 3. BOSOM. Ps. 35, 13, prayer returned into own b. Prov. 6, 21, take fire in his 5. Isa. 40, 11, carry lambs in b. Lu. 16, 22, carried into Abraham's b. John 1. 18, in the b. of the Father.

13. 23, leaning on Jesus' b. See Ex. 4, 6; Deut. 13, 6; Job 31, 33. BOSSES. Lb. 18, 96 BOSSES. Job 15. 26, BOTCH. Deut. 28, 27, 35. BOTTLE. Judg. 4.19, a b. of milk 1 Sam. 1. 24; 10. 3; 16. 20; 2 Sam. 16. 1, a b. of wine.
Ps. 56. S, put thou my tears into thy b.
119. S3, like a b, in the smoke.
See Gen. 21. 14, 15; Hab. 2. 15. BOTTLES. Josh. 9. 13, these b. of wine. 1 Sam. 25. 18, and two b. of wine. Hos. 7. 5, sick with b. of wine.

7

Job 32, 19, ready to burst like new b. Mat. 9, 17; Mk. 2, 22; Lu. 5, 37, new wine in old b. BOTTOMLESS. Rev. 9, 1; 11, 7; 17, 8; 20, 1, 2, the b. pit.

BOUGH. Gen. 40. 22; Judg. 9. 48; Deut. 24. 20; Job 14. 9; Ps. 80. 10; Ezek. 31. 30. BOUGHT. Lu. 14. 18; 1 Cor. 6. 20; 7. 23; 2 Pet. 2. 1.

BOUND, Ps. 107, 10, being 5, in affliction, Prov. 22, 15, foolishness b, in heart of child. Acts 20, 22, b, in spirit to Jerusalem, 1 Cor. 7, 7, art thou b, to a wife. 2 Tim. 2, 9, word of God is not b. Heb. 13, 3, in bonds as b, with them. See Gen. 44, 30; Mat. 16, 10; Mk. 5, 4.

BOUNTY. 1 Kings 10.13; 2 Cor. 9.5.
BOUNTIFUL. Prov. 22. 9. a b. eye shall be blessed.
Isa. 32.5 f. nor churi said to be b.
See Ps. 13.6; 116.7; 119.17; 2 Cor. 9. 6.
BOWELS. Gen. 43. 30, his b. did yearn.
Isa. 63.15, where is sounding of thy b.
2 Cor. 6.12, strattened in b.
Col. 3.12, b. of mercies.
Phil. 1.8, after you in b.
1.1, if there be any b.
1.John 3.17, b. of compassion.
See Acts. 1.8; Philem. 12,
BOWIS. Num. 7.25, one silver b.
Ezel. 12. 6, golden b. be broken.
Arnos 6. 6, that drink wine in b.
Zech. 4.2, with a b. upon the top of it.
BRACELET. Gen. 24. 30; Ex. 35. 22; Isa, 3. 19. BOUNTY. 1 Kings 10.13; 2 Cor. 9.5.

BRACELET. Gen. 24, 30; Ex. 35, 22; Isa, 3, 19. BRAKE. 2 Kings 23, 14; 2 Chron. 34, 4, Josiah b.

images. Mat. 14. 19; 15. 36; 26. 26; Mk. 6. 41; 8. 6; 14. 22; Lu. 9. 16; 22. 19; 24. 30; 1 Cor. 11. 24, blessed and b.

See Ex. 32, 19; 1 Sam. 4, 18; Lu. 5, 6; John 19, 32, BRAMBLE. Judg. 9. 14; Isa. 34. 13; Lu. 6. 44. BRANCH. Job 14. 7, tender b. not cease.

BRAND. Judg. 15. 5, set the b. on fire. Zech. 3. 2, as a fire b. plucked out.

DRASS. Deut. 8.9; 28.23; 1 Cor. 13.1. BRAVERY. Isa. 3.18.
BRAWLER. Prov. 25. 24; 1Tim. 3. 3; Tit. 3. 2.
BRAY. Jobd. 5; 30.7; Prov. 27. 22.

BREACH. Isa, 58, 12, the repairer of the b. Lam. 2, 13, thy b. is great like the sea. See Lev. 24, 20; Ps. 106, 23; Amos 4, 3; 6, 11. BREAD. Deut. 8. 3; Mat. 4. 4; Lu. 4. 4, not live

by b. alone.
Ruth 1. 6, visited people in riving them b.
Kings 17. 6, ravens brought b. and flesh.
Job 22. 7, withholden b. from hungry.
33. 20, soul abhorreth b.
Ps. 132. 15. satisfy poor with b.
Prov. 9. 17, b. eaten in secret.
12. 11; 20. 13; 23. 19, satisfled with b.
31. 27, eateth not b. of idleness.
Eccl. 11.1, cast b. on waters.
1sa. 33. 16, b. given and waters sure.
55. 2, money for that which is not b. by b. alone.

55.2, money for that which is not b.

55. 2, money for that which is not b.
10, seed to sower, b. to eater.
Mat. 4.3; Lu. 4.3, stones made b.
6.11; Lu. 11. 11, give us daily b.
15. 26; Mk. 7. 27, take children's b.
Lu. 24. 35, known in breaking b.
Acts 24: 20. 7; 27. 35, breaking b.
2 Thess. 3, 8, eat any rann's b. for nought.
See Ex. 16. 4; 23. 25; Josh. 9, 5; Judg. 7, 13.
BREAK. Cant. 2. 17; 4. 6, day b, and shadows flee.
Iss. 42. 3; Mat. 12. 20, bruised reed shall he not b.

Jer. 4. 3; Hos. 10. 12, b. up fallow ground. Acts 21. 13, to weep and b. my heart. See Ps. 2. 3; Mat. 5. 10; 9. 17; 1 Cor. 10. 16.

BRUIT.

BREATH, Gen. 2.7; 6.17; 7.15, b. of life. Isa. 2.22, cease from man whose b. Ezek. 37, 5, 19, 1 will cause b. to enter. Acts 17, 25, be given to all life and b. See Job 12, 10; 33, 4; Ps. 146, 4; 150, 6.

DREATHE. Ps. 27. 12; Ezek. 37. 9; John 20. 22. BREECHES. Ex. 28. 42; Lev. 6. 10; 16. 4; Ezek. 44, 18,

BRETHREN. Mat. 23. 8, all ye are b.

Mk. 10, 29; Lu, 11, 29, no man left house or b.

Col. 1.2, faithful b. in Christ.

1. John 3.14, because we love the b.

See Gen. 42. 8; Prov. 19, 7; John 7. 5.

DRIBE. 1 Sam. 12. 3, have I received any b. Ps. 26, 10, right hand is full of b. See 1 Sam. 8, 3; Isa. 33, 15; Job 15, 34.

BRICK. Gen. 11.3; Ex. 1. 14; 5.7; Isa. 9. 10; 65. 3. BRIDE. Isa. 61. 10; Jer. 2. 32; Rev. 21. 2; 22. 17.

BRIDEGROOM. Mat. 25. 1, to meet the b. John 3. 29, because of b. voice. See Ps. 19. 5; Isa. 62. 5; Mat. 9. 15.

DRIDLE. Prov. 26, 3, a b. for the ass, Jas. 1, 26, b, not his tongue.
3, 2, able to b, whole body.
See 2 Kings 19, 28; Ps. 39, 1; Isa, 37, 29,

BRIGANDINE. Jer. 46. 4; 51. 3. BRIGHT. Job 37. 21, b. light in the clouds. Isa. 60. 3, to b. of thy rising.

183. 90. 3, 10 h. of thy rising. 62. 1, righteousness go forth as h. Mat. 11. 5, h. cloud overshadowed. 2 These 2. 8, h. of his cloring. Heb. 1. 3, the h. of his glory, Rev. 22. 16, the h. and morning star. See Lev. 13. 2; Jer. 51. 11; Zech. 10. 1.

BRIMSTONE. Gen. 19. 24, rained upon Sodom and Gomorrah b.

Isa. 30. 33, like a stream of b.
Rev. 9. 17, issued fire and b.

14. 10, tormented with fire and b. 19. 20, a lake of fire and b. BRINK. Gen. 41. 3; Ex. 2. 3; 7. 15; Josh. 3. 8.

BROAD. Ps. 119. 96; Mat. 7, 13; 23. 5, BROIDERED. Ezek. 16. 10, 13; 27. 7, 16, 24, b. work. See Ex. 28. 4; 1 Tim. 2. 9.

BROILED. Lu. 24, 42, BROKEN. Ps. 34, 18; 51, 17; 69, 20, b. heart. BROKEN. Ps. 34. 18; 51. 17; 69. 20, b. h. John 10, 35, scripture cannot be b. 19, 36, bone shall not be b. Eph. 2. 14, b. down middle wall. See Job 17. 11; Prov. 25, 19; Jer. 2, 13.

BROOD. Lu. 13. 34. BROOK. 1 Sam. 17, 40; Ps. 42.1; 110.7. BROTH. Judg. 6, 19; Isa. 65, 4.

BROTHER. Prov. 17. 17, b. born for adversity. 18.9, slothful b. to waster. 19, b. offended harder to be won. 24, friend closer than b.

24, Iriend cuser than b.
Eccl. 4.8, neither child nor b.
Mat. 10. 21, b. shall deliver up b.
1 Cor. 6.8, b. goeth to law with b.
2 Thess. 3.15, admonish as b.
See Gen. 4.9; Mat. 5.23; 12.50; Mk. 3.35.

BROTHERLY. Rom. 12. 10; 1 Thess. 4. 9; Heb.

13. 1, b. love. See Ainos 1.9; 2 Pet. 1.7. BROW. Isa. 48. 4; Lu. 4. 29. BRUISE (n.). Isn. 1. 6; Jer. 30, 12; Nah. 3, 19.

BRUISE (v.). 2 Kings 18. 21, staff of this b. reed. Isa. 42. 3: Mat. 12. 20, b. reed shall he not break. 53. 5, b. for our inioutities. See Gen. 3. 15; Isa. 53. 10; Rom. 16. 20.

BRUIT. Jer. 10. 22; Nah. 3. 19.

BRUTISH. Ps. 92. 6, a b. man knoweth not. Prov. 30, 2, I am more b. than any. Jer. 10. 21, pastors are become b. See Ps. 49. 10; Jer. 10. 8; Ezek. 21. 31. BUCKET. Num. 24. 7; Isa. 40, 15. BUCKLER. 2 Sam. 22.31; Ps. 18.2; 91.4; Prov.

BUD. Num, 17. 8; Isa. 18. 5; 61. 11; Hos. 8. 7. BUFFET. Mat. 26, 67; 1 Cor. 4, 11; 2 Cor. 12, 7; 1 Pet.

2, 20,

BUILD. Ps. 127. 1, labour in vain that b. Eccl. 3. 3, a time to b. up. 1sa. 58. 12. b. old waste places. Mat. 7. 24; Lu. 6. 48, wise man b. on rock. Lu. 14. 30, becan to b. you up. Lots 20. 32, able to b. you up. 1sa. 50 lect 1. b. a analysis.

ACIS 20, 32, alme 10 b. you ap. Rom. 15. 20, lest 1 b. on another, 1 Cor. 3. 12, if any b. on this foundation. Eph. 2. 22, in whom ye are b. together. See 1 Chron. 17. 12; 2 Chron. 6. 9; Eccl. 2. 4. BUILDER. Ps. 118, 22; Mat. 21, 42; Mk. 12, 10; Lu. 20, 17; Acts 4, 11; 1 Pet. 2, 7, b. refused.

1 Cor. 3. 10, as a wise master-b. Heb. 11. 10, whose b. and maker is God. See 1 Kings 5, 18; Ezra 3, 10.

BUILDING. 1 Cor. 3.9; 2 Cor. 5.1; Eph. 2.21; Col. 2. 7.

BULRUSH. Ex. 2.3; Isa. 18. 2; 58. 5. BULWARK. Isa. 26. 1, salvation for walls and b. See Deut. 20. 20; Ps. 48. 13; Eccl. 9. 14. BUNDLE. Gen. 42, 35; 1 Sam. 25, 29; Mat. 13, 30; Acts 28, 3,

BURDEN. Ps. 55. 22, cast thy b. on the Lord, Eccl. 12. 5, grasshopper shall be a b. Mat. 11. 36, nny b. is light. 20. 12, borne b. and heat of day. 23. 4; Lu. 11. 46, bind heavy b. Gal. 6. 2, 5, bear his own b. See Num. 11. 11; Acts 15. 28; 2 Cor. 12. 16. BURDENSOME. Zech. 12.3; 2 Cor. 11.9; 1 Thess.

2. 6. BURIAL, Eccl. 6. 3; Jer. 22. 19; Mat. 26. 12; Acts

BURN. Ps. 39. 3, musing the fire b. Prov. 26, 23, b. lips and wicked heart. 1sa. 9, 15, wickedness b, as fire. 33, 14, dwell with everlusting b. Mal. 4. 1, day. lith at shall b, as oven. Mat. 13, 20, that shall b, as oven. Mat. 13, 20, bind tares to b, them. Lu. 3, 17, chaff b, with fire unquenchable. 12, 35, loins grided and lights b, 24, 32, did not our heart 1, 10, 10, 15, 5, he was a b, and shining light 1 Cor. 13, 3, give my body to be b. Heb. 6, 8, whose end is to be b. Rev. 4, 5, lamps b, before throne. 19, 2b, into a lake b. See Gen. 44, 18; Ex. 3, 2; 21, 25, BURNT-OFFERING. Ps. 40, 6, b, thou ha

BURNT-OFFERING. Ps. 40. 6, b. thou hast not required.

Isa. 61. 8, I hate robbery for b. Jer. 6. 20, your b. not acceptable. Hos. 6. 6, knowledge more than b. Mk. 12. 33. love neighbour more than b. See Gen. 22. 7; Lev. 1. 4; 6. 9.

BURST. Job 32, 19; Prov. 3, 10; Mk. 2, 22; Lu. 5. BURY. Mat. 8. 21; Lu. 9. 59, suffer me to b. my

father. 1ather. 22; Lu. 9, 60, let dead b. dead. John 19. 40, manner of the Jews is to b. Rom. 6, 4; Col. 2. 12, b. with him by baptism. 1 Cor. 15. 4, he was b. and rose again. See Gen. 23, 4; 47, 29; Mat. 14, 12.

BUSHEL. Mat. 5. 15; Mk. 4. 21; Lu. 11. 38. BUSINESS. 1 Sam. 21. 8, king's b. requireth haste. Ps. 107. 23, do b. in great waters.

Prov. 22. 29, diligent in b. Lu, 2. 49, about my Father's b. Rom. 12. 11, not slothful in b. 1 Thess. 4. 11, study to do your own b. See Josh. 2. 14; Judg. 18. 7; Neh. 13. 30.

BUSYBODIES. 2 Thess. 3. 11, but are b. 1 Tim. 5. 13, tattlers also and b. 1 Pet. 4. 15. b. in other men's matters. See Prov. 20. 3; 26. 17; 1 Thess. 4. 11.

BUTLER. Gen. 40.1; 41.9. BUTTER. Isa, 7, 15, 22, b, and honey shall be eat. See Judg, 5, 25; Job 20, 6; Ps. 55, 21; Prov. 30, 33.

See Judg. 5. 25; Job 29. 6; Ps. 55. 21; Prov. 30. BUY. I. ev. 22. 11, b. any soul with money. Prov. 23. 23, b. the truth. Isa. 55. 1, b. and eat, b. wine and milk. Mat. 25. 9, go to them that sell and b. John 4. 8, disciples were gone to b. meat. Jas. 4. 13, we will b. and sell and get gain. Rev. 3. 18, b. of me gold tried.

13. 17, no man b. save he that had mark. 18. 11, no man b. her merchandise. See Gen. 42. 2; 47. 19; Ruth 4. 4; Mat. 13. 44. RIVYER. Prov. 29. 14. 15. 24. 2. Feb. 7. 19.

BUYER. Prov. 20, 14; Isa. 24, 2; Ezek. 7, 12. BY-AND-BY. Mat. 13, 21; Mk. 6, 25; Lu. 17, 7; 21, 9. BYWAYS. Judg. 5. 6.

BYWORD. Job 17. 6; 30. 9, a b. of the people. Ps. 44. 14, a b. among the heathen. See Deut. 28. 37; 1 Kings 9. 7; 2 Chron. 7. 20.

CABINS. Jer. 37, 16. CAGE. Jer. 5. 27; Rev. 18. 2. CAKE. 2 Sam. 6. 19, to every man a c. of bread.

 Kings 17. 13, to make me a little c. first.
 See Judg. 7. 13; Jer. 7. 18; 44. 19; Hos. 7. 8. CALAMITY. Deut. 32. 35; 2 Sam. 22. 19; Ps. 18. 18, day of c.

day of c.
Ps. 57. 1, until c. be overpast,
Prov. 1. 26, I will laugh at your c.
17. 5, he that is glad at c.
19. 13, foolish son c. of father.
27. 10, brother's house in day of c.
See Job 6. 2: Prov. 24. 22.

CALF. Ex. 32, 4; Isa. 11. 6; Lu. 15. 23. CALKERS. Ezek. 27. 9, 27. CALLING. Rom. 11. 29, c. of God without re-

ALLING. Rom. II. 22, c. of God with pentance.

1 Cor. 7. 20, abide in same c.
Eph. 1. 18, the hope of his c.
Phil. 3. 14, prize of high c.
2 Thess. 1. 11, worthy of this c.
2 Thess. 1, called us with holy c.
Heb. 3. 1, partakers of heavenly c.
2 Pet. 1. 10, make c. and election sure,
See Acts 7. 59; 22. 16; 1 Cor. 1. 28.

CALM. Ps. 107. 29; Jonah I. 11; Mat. 8. 26; Mk. 4. 39; Lu. 8. 24. CALVES. I Kings 12. 28, made two c. of gold. See Hos. 14. 2; Mal. 4. 2.

CAMEL'S HAIR. Mat. 3. 4, raiment of c.

CAMELS. Isa. 60. 6, the multitude of c. shall cover thee.

Mat. 19. 24, it is easier for a c. 23. 24, strain at a gnat, swallow a c. 28. 24, strain at a gnat, swallow a c. See Gen. 24. 64; Ex. 9. 3; Lev. 11. 4; Deut. 14. 7; 1 Chron. 5. 21; Job 1. 3.

CAMP (n.). Ex. 14. 19, angel went before c. 16, 13, qualls covered the c. Num. 1. 52, every man by his own c. Deut. 23, 14, Lord walketh in midst of c. See 1 Sam. 4. 6, 7; Heb. 13, 13. CAMP (v.). Isa. 29. 3; Jer. 50. 29; Nah. 3. 17.

CANDLE. Job 29. 3, when his c. shined upon my head.

Ps. 18. 28, thou wilt light my c.

Prov. 20. 27, spirit of man c. of the Lord.
Zeph. 1. 12, scarch Jerusalem with c.
Mat. 5.15; Mk. 4. 21; Lu. 8. 16; 11. 33, lighted c. c.
Rev. 18, 23, c. shine no more in thee.
22. 5, need no c. nor light.
See Job 18. 6; 21. 17; Prov. 24, 20.
ANDLETICK 2 Figure 4. 20. let up get for

CANDLESTICK. 2 Kings 4. 10, let us set for

him a c. See Mk. 4.21; Heb. 9.2; Rev. 2.5. CANKERED. 2 Tim. 2.17; Jas. 5.3. CAPTIVE. Ex. 12.29, firstborn of c. in dungeon. Isa, 51, 14, c. exile hasteneth. 52. 2, 0 c. daughter of Zion. 2 Tim. 2. 26, taken c. at his will.

3. 6, lead c. silly women. See 2 Kings 5. 2; Isa. 14, 2; 61. 1; Lu. 4. 18. CAPTIVITY. Rom. 7. 23, into c. to law of sin. 2 Cor. 10. 5, bringing into c. every thought. See Job 42, 10; Ps. 14. 7; 55. 1; 126. 1.

CARCASE. Isa. 66. 24; Mat. 24. 28; Heb. 3. 17. CARE (n.). Jer. 49. 31, nation that awelleth with-

out. 6.

Mat. 13. 22; Mk. 4. 19, c. of this world.
Lu. 8. 14; 21, 34, choked with c.
1 Cor. 9, 9, doth God take c. for oxen.
12. 25, have same c. one for another.
2 Cor. 11. 25, the c. of all the churches.
1 Pet. 5. 7, casting all your c. on him.
See 1 Sam. 10. 2; 2 Kings 4. 13; 2 Cor. 7. 12.

CARE (v.). Ps. 142. 4, no man e, for my soul, John 12. 6, not that he e, for poor, Acts 18. 17, Gallio e, for none of those things. Phil. 2. 9, naturally e, for your state.

See 2 Sain. 18. 3; Lu. 10. 40.

CAREFUL. Jer. 17. 8, not be c. in year of drought. Dan. 3. 16, we are not c. to answer. Lu. 16. 41, thou art c. about many things. Dil. 4.6, be c. for nothing. Heb. 12. 17, he sought it c. with tears See 2 Kings 4. 13; Phl. 4. 10; Tit. 3. 8. CARLEFULNESS. Ezek. 12. 18; 1 Cor. 7. 32; 2 Cor.

CARELESS. Judg. 18. 7; Isa. 32. 9; 47. 8; Ezek. 39. 6.

ARNAL. Rom. 7. 14, c., sold under sin.
8.7, c. mind is enmity.
1 Cor. 3.1, not speak but as to c.
2 Cor. 10.4, weapons of our warfare not c.
See 1 Cor. 9. 11; Col. 2. 18; Heb. 7. 16; 9. 10.

CARPENTER'S SON. Mat. 13.55; Mk. 6.3, is not this the c.? CARPENTERS. 2 Sam. 5, 11, and cedar trees

and c. Zech. 1, 20, and the Lord shewed me four c. CARRIAGE. Judg. 18. 21; Isa. 10. 28; 46. 1; Acts 21, 15.

CARRY. 1 Kings 18, 12, Spirit of the Lord shall

c. thee.

1sa. 40, 11, c. lambs in his bosom.

53, 4, c. our sorrows.

63, 9, c. them all days of old.

Ezek. 22, 9, men c. tales to shed blood.

Mt. 6, 55, began to c. about in beds.

John 5, 16, not lawful to c. thy bed.

21, 18, and c. thee whither thou wouldest not.

Eph. 4, 14, c. about with every wind.

1 Tim. 6, 7, we can c. nothing out.

Heb. 13, 9, not c. about with a trempest.

2 Pet. 2, 17, clouds c. with a tempest.

See Ex. 33, 15; Num. 11, 12; Deut. 14, 24,

2 Pet. 15, 18, days kin as with a c. rope.

CART. Isa. 5. 18, draw sin as with a c. rope. Amos 2. 13, c. full of sheaves. See 1 Sam. 6. 7; 2 Sam. 6. 3; 1 Chron. 13. 7; Isa. 28. 25.

CASE. Ps. 144, 15, happy people in such a c. Mat. 5, 20, in no c. enter heaven.

John 5.6, long time in that c. See Ex. 5. 19; Deut. 19. 4; 24, 13. CASSIA. Ex. 30. 24, of c. five hundred shekels. Ps. 45. 8, thy garments smell of c.

CAST. Prov. 16. 33, lot is c. into lap.
Mat. 5. 29; Mk. 9. 45, whole body c. into hell.
Mk. 9. 38; Lu. 9. 49, one c. out devils. M.S. 9. 35; Lu. 9. 46; one c. one devils. Lu. 21, 1, e. gifts into treasury. John 8. 7, first e. stone at her. 2 Cor. 10. 5, e. down imaginations. 1 Pet. 5, 7, e. all care upon him. 1 John 4, 18, love e. out fear. See Ps. 76, 6; Prov. 26, 18; 3 John 10.

CASTAWAY. 1 Cor. 9. 27, lest I be a c. CASTLE. Num. 31. 10; Prov. 18. 19; Acts 21. 34.

ATCH. Ps. 10, 9, to c. the poor.
Mat. 13, 19, devil c. away what was sown.
Lu. 5, 10, from henceforth thou shalt c. men.
John 10, 12, wolf c. and scattereth sheep.
See 2 Kings 7, 12; Ezek. 19, 3; Mk. 12, 13. CATCH.

CATTLE. Gen. 46. 32, their trade to feed c. Ex. 10, 26, our c. shall go with us. Deut. 2, 35; 3. 7; Josh. 8. 2, the c. ye shall take for prey.

for prey.

S. 56, 10, c. upon a thousand hills.
See Gen. 1, 25; 30, 48; Jouah 4, 11.

AUGHT. Gen. 22, 13, ram c. by horns.
John 21, 3, that night they c. nothing.
2Cor. 12, 2, c. up to third heaven.
1hess. 4, 1;, be c. up together with them.
See Sam. 18, 9; Prov. 7, 13; Rev. 12, 5.

CAUSE (n.). Mat. 19.5; Mk. 10.7; Eph. 5.31, for this e. shall a man leave. 1 Cor. 11. 30, for this c. many are sickly. 1 Tim. 1. 16, for this c. I obtained mercy. See Prov. 18. 17; 2 Cor. 4. 16; 5. 13.

See Frov. 18. 1.; Z Cor. 4. 19; 5. 13.

CAUSE (r.). Ezra 6. 12, God c. his name to dwell. Ps. 67. 1; 80. 3, c. his face to shine. Rom. 16. 17, them who c. divisions. See Deut. 1. 38; 12. 11; Job 6. 24.

CAUSELESS. I Sam. 25. 31; Prov. 26. 2.

CAVES. 1Kin. 18.4, Obadiah hid them by fifty in c

CAVES. 1Kim. 18. 4, Obadiah hid them by fifty in a 19. 9, and he came thither into a c. 18. 2. 19, 70 into a c. for fear of the Lord. See Gen. 19. 30; 23. 19; 49. 29; Josh. 10. 18 18 am. 13. 6; 22. 1; 24. 10. CEASE. Deut. 15. 11, poor never c. out of land. 109 3. 17, the wicked c. from troubling. Pa. 46. 9, he maketh wars to c. Prov. 28. 20, strife c. because few. Acts 20. 31; 1 c. not to warn. 100. 13. 4; tongues they shall c. 1 Thess. 5. 17, pray without c. 1 Pct. 4. 1 hath c. from sin. See Gen. 3. 22; 1sa. 1. 19; 2. 22. CEDAR. 1 Kin. 6, 6 they hew me c. trees out

CEDAR. 1 Kin. 5. 6, they hew me c. trees of of Lebanon. 6. 15, with boards of c.

Job 40. 17, he moveth his tail like a c. Ps. 92. 12, grow like a c. in Lebanon. CEDARS (of Lebanon). Judg. 9, 15, devour the of Lebanon. Isa. 2. 13, upon all the c. of Lebanon. See Ps. 104, 16; 148. 9; Cant. 5, 15; Ezek. 17. 3.

CELEBRATE. Lev. 23, 32; Isa. 38, 18, CELESTIAL. 1 Cor. 15, 40.

CELESTIAL. 1 Cor. 15. 40.
CENSER. Exek. S. 11, every man his c.
Heb. 9.4, holiest had the golden c.
Rev. 8.3, angel having a golden c.
8.5, angel took the c. and filled.
See Lev. 10. 1; 16. 12; Num. 16. 36; 1 Kin. 7. 36
CEREMONIES. Num. 9. 3.
CERTAIN. Ex. 3. 12, c. I. will be with thee.
1 Cor. 4. 11, no c. dwelling-place.
Heb. 10. 27, a c. looking for of judgment.
See Deut. 13. 14; 1 Kings 2. 31; Dan. 2. 45

CERTIFY. 2 Sam. 15, 28; Gal. 1. 11. CHAFF. Mat. 3.12; Lu. 3.17, burn up c. with fire. See Jer. 23. 28; Hos. 13. 3; Zeph. 2. 2.

See Jer. 20. 20; 108. 10. 3) Jeph. 2. 2. CHAIN. Mk. 5. 3, no not with c. Acts 12. 7, Peter's c. fell off. 2 Tim. 1, 16, not ashamed of my c. 2 Pet. 2. 4, into c. of darkness. Jude 6, evenlasting c. under darkness. See Ps. 73. 6; Lam. 3. 7; Isa. 40, 19.

CHALCEDONY. Rev. 21. 19, the third, a c. CHALLENGETH. Ex. 22. 9.

CHAMBER. 2 Kings 4.10, little c. on wall. Ps. 19.5, as bridgroom coming out of c.

Ps. 15. 35 in the ground contrag out of Fsa. 26. 26, enter into thy c. Ezek. 8. 12, c. of imagery. Mat. 24. 26, in secret c. Acts 9. 37; 20. 8, in upper c. See Dan. 6. 10; Joel 2. 16; Prov. 7. 27. CHAMPION, 1 Sam. 17, 4, 51,

CHANCE. 1 Sam. 6.9; 2 Sam. 1.6; Eccl. 9.11; Lu. 10. 31.

10. 31. GHANGE (n.). Job 14. 14, till my c. come. Prov. 22. 21, meddle not with him given to c. See Judg. 14. 12; Sech. 3. 4; Heb. 7. 12. CHANGE (c.). Ps. 15. 4, sweareth and c. not. 102. 25, as vesture shalt thou c. them. Lam. 4. 1, fine gold c. Mal. 3. 6, I the Lord c. not. Rom. 1. 23, c. glory of uncorruptible God. 1 Cor. 15. 51, we shall all be c. 2 Cor. 3. 13, c. from glory to glory.

1 Cor. 15.51, we shall an be 5. 2 Cor. 3.18, c. from glory to glory. See Job 17.12; Jer. 2.36; 13.23. CHANT. Amos 6.5. CHAPEL. Amos 7.13, for it is the king's c. CHAPMEN. 2 Chron. 9.14.

CHAPT. Jer. 14.4.

GHAPT. Jer. 14.4.

GHARGE. Job 1.22. nor c. God foolishly.
418. angels he c. with folly.
Mat. 9.30; Mk. 5.43; Lit. 9.21. Jesus c. them.
Acts 7.60; 2 Tim. 4.16, lay not sin to their c.
Rom. 8.33, who shall lay any thing to c.
1 Cor. 9.18, gospel without c.
1 Tim. 1.3. c. that they teach no other.
5.21; 2 Tim. 4.1, I.c. thee before God.
6.11, c. them that are rich

6.17. c. them that are rich. See Ex. 6.13; Ps. 35.11; 91.11; Mk. 9.25. CHARGEABLE, 2 Sam. 13. 25; 2 Cor. 11. 9; 1 Thess.

CHARIOT. 2 Kin. 2.11, there appeared a c. of fire. CHARIOTS. Ex. 14. 6, he made ready his c. 1 Sam. 13. 5, Philistines gathered thirty thousand c. 2 Sam. 10. 18, David slew the men of seven hun-

dred c.
Ps. 20, 7, some trust in c.
Nah. 3. 2, and of the jumping c.
See 2 Kin. 6. 14, 17; Ps. 68, 17.

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See 2 A. Hr. 6. 14, 11; FS. 63. 11.

CHARITY. Rom. 14. 15, now walkest not c.
Col. 3. 14, put on c.
2 Thess. 13, c. aboundeth.
1 Tim. 1. 5. end of commandment is c.
2 Tim. 2. 22, follow faith, c., peace.
Tit. 2. 2, sound in faith, in c.
1 Pet. 4. 8, c. cover sins.
2 Pet. 1. 7, to brotherly kindness c.
Jude 12, spots in feasts of c.
See 1 Cor. 8. 1; 13. 1; 14. 1; 16. 14; Rev. 2. 19.

CHAPMER TRUIT S. 11. PS. 25, 5. Jer. 8. 17.

CHARMER. Deut. 18. 11; Ps. 58. 5; Jer. 8. 17.

HASE. Lev. 26. 8, five c. hundred. Deut. 32. 30; Josh. 23. 10, one c. thousand. See Job 18. 18; Ps. 35. 5; Lam. 3. 52. CHASE.

CHASTE. 2 Cor. 11.2; Tit. 2.5; 1 Pet. 3.2. CHASTEN. Deut. 8.5, as a man c. son. Ps. 6.1; 38.1, nor c. me in displeasure. 94.12, blessed is the man whom thou c.

Prov. 19. 18, c. thy son while there is hope.

2 Cor. 6. 9, as c. and not killed. Heb. 12. 6; Rev. 3. 19, whom the Lord loveth he c. 11, no c. seemeth to be joyous. See Ps. 69. 10; 73. 14; 118. 18.

CHASTISEMENT. Deut.11.2; Job 34.31; Isa. 53. 5. CHATTER. Isa. 38. 14.

CHEEK. Mat. 5. 39; Lu. 6. 29, smiteth on right c. See Job 16. 10; Isa, 50, 6; Lam. 3. 30.

HEER. Prov. 15, 13, maketh a c. countenance, Zech. 9, 17, corn make young men c. John 16, 33, be of good c., I have overcome, Acts 23, 11; 27, 22, 25, be of good c. Rom. 12, 8, he that showeth mercy with c. 2 Cor. 9, 7, God loveth a c. giver. See Judg. 9, 13; Mat. 9, 2; 14, 27; Mk. 6, 50, CHERISHETH. Eph. 5, 29; 1 Thess. 2, 7,

CHICKENS. Mat. 23. 37.

CHIDE. Ex. 17.2; Judg. 8.1; Ps. 103.9. CHIEFEST. Cant. 5. 10; Mk. 10. 44; 2 Cor. 11. 5.

CHILD. Gen. 42. 22, do not sin against the c. Ps. 131. 2, quieted myself as a weaned c. Prov. 20. 11, a c. is known by his doings. 22. 6, train up a c. in way.

15, foolishness in heart of c. Isa. 9. 6, to us a c. is born. 65. 20, c. shall die an hundred years old. Lu. 1, 66, what manner of c.

Ld. 1.00, what manner of c. John 4.49, come ere my c. die. 1 Cor. 13.11, when I was a c. 2 Tim. 3.15, from a c. hast known. See Ex. 2.2; Eccl. 4.13; 10.16; Heb. 11.23.

See Ex. 2. 2; Eccl. 4. 13; 10. 16; Heb. 11, 23. CHILDREN. 1 Sam. 16. 11, are here all thy c. Ps. 34. 11, come ye c. hearken to me. 45. 16; instead of fathers shall be c. 123. 3; thy c. like olive plants. 1sa. 8. 18; Heb. 2. 13, 1 and c. given me. 30. 9, lying c, c. that will not hear. 63. 8; c. that will not lie. 1er. 31. 15; Mat. 2. 18; Rachel weeping for her c. Ezek. 18. 2; c. teeth on edge. Mat. 15. 26; Mk. 7. 27; not take c. bread. 17. 26; then are the c. free. 19. 14; Mk. 10. 14; Lu. 18. 16; suffer little c. Lu. 16. 8; c. of this world wiser than c. of light. 20. 36; c. of God and the resurrection.

20, 36, c. of God and the resurrection.
John 12, 36; Eph, 5, 8; 1 Thess. 5, 5, c. of light.
Rom. 8, 16; Gal. 3, 28; 1 John 3, 10, witness that
_ we are the c. of God.

we are the c. of God. Eph. 4.14, be henceforth no more c. 5.6; Col. 3.6, c. of disobedience, 6.1; Col. 3.20, c. obey your parents. 1 Tim. 3.4, having his c. in subjection. See Num. 16.27; Esth. 3.13; Mat. 14.21.

CHODE. Gen. 31. 36; Num. 20. 3.
CHOIGE. 18am. 9. 2, Saul a c. young man. Acts 15. 7, God made c. among us. See Gen. 23. 6; 2 Sam. 10. 9; Prov. 8. 10.
CHOKE. Mat. 13. 22; Mk. 4. 19; Lu. 8. 14.

CHOLER. Dan. 8.7; 11.11.

CHOLER. Dan. 8. 7; 11. 11.

CHOSE. Ps. 33. 12, people c. for his inheritance.
89. 19. exalted one c. out of people.
Prov. 16. 16; 22. 1, rather to be c.
Jer. S. 3, death c. rather than life.
Mat. 20. 16; 22. 14, many called, few c.
Lu. 10. 42, hath c. that good part.
14. 7, they c. the chief rooms.
John 15. 16, ye have not c. me.
Acts 9. 15, he is a c. vessel.
Rom. 16. 13, c. in the Lord.
1 Cor. 1. 27, 28, God hath c. foolish things.
Eph. 1. 4 according as he hath c. us. Eph. 1.4, according as he hath c. us. 1 Pet. 2.4, c. of God and precious.

9, a c. generation. See Ex. 18, 25; 2 Sam. 6.21; 1 Chron. 16.13. CHRIST. Mat. 18, 18, thou art the C. 24, 5, many shall come, saying, I am C. John 4, 25, the Messias which is called C. 29, is not this the C.

CLAWS. Deut. 14.6; Dan. 4.33; Zech. 11.16. John 6.69, we are sure that thou art that C. Phil. 1.15, 16, some preach C. of contention. 1. Pet. 1.11, the Spirit of C. did signify. 1. John 2.22, denieth that Jesus is the C. 5.1, whose believeth Jesus is the C. Bay 20 4 they are and with C. at thousand we Rev. 20. 4, they reigned with C. a thousand years. 6, priests of God and C.
See Mat. 1. 16; 2.4; Lu. 2.26. CHRISTIAN. Acts 11.26; 26.28; 1 Pet. 4.16. CHRYSOLITE. Rev. 21. 20, the seventh c. CHRYSOPRASUS. Rev. 21, 20, the tenth, a c. CHURICH. Mat. 18, 17, tell it to the c. Acts 2.47, added to c. daily.
7, 38, the c. in the wilderness.
10, 31, neither robbers of c.
20, 28, feed the c. of God.
Rom. 16, 5; 1 Cor. 16, 19; Philem. 2, c. in house.
1 Cor. 14, 28, 24, keep silence in the c.
Eph. 5, 24, the c. is subject to Christ.
25, as Christ loved the c.
Col. 1, 18, 24, head of the body the c.
Heb. 12, 35, the c. of the firstborn.
See Mat. 10, 18; Rev. 1. 4; 21, 22, 16.
CHURILSH. 1 Sam. 25, 3, but the man was c. CHRYSOPRASUS. Rev. 21. 20, the tenth, a c. CHURLISH. 1 Sam. 25. 3, but the man was c. CIELED. 2 Chron. 3.5; Jer. 22, 14; Hag. 1.4. CIRCLE. Isa. 40.22. CIRCUIT. 1 Sam. 7.16; Job 22.14; Ps. 19.6; Eccl. CIRCUMCISE. Rom. 4.11, though not c. Gal. 5.2; if ye be c. Christ shall profit nothing. Phil. 3.5 c. the eighth day.
See Deut. 30.6; John 7.22; Acts 15.1. CIRCUMCISION. Rom. 3.1, what profit is there CIRCUMSPECT. Ex. 23.13; Eph. 5.15. CISTERN. Eccl. 12.6, the wheel broken at the c. Jer. 2.13, hewed out c., broken c. See 2 Kings 18.31; Prov. 5.15; Isa. 36.16. See 2 Kings 18. 31; Prov. 5. 15; Isa. 36. 16.
CHTLZEN. Lu. 15. 15; Is. 14; Acts 21. 39; Eph. 2. 19.
CHY. Num. 35. 6; Josh. 15. 59, c. of refuge.
2 Sam. 19. 37, I may die in mine own c.
Ps. 46. 4, make glad the e. of God.
107. 4, found no c. to dwell in.
Ps. 127. 1, except Lord build c.
Prov. 8. 3, wisdom crieth in c.
16. 32, than he that taketh a c.
Eccl. 9. 14, a little c. and few men.
Isa. 33. 20, c. of solemnitles.
Zech. 8. 3, a c. of truth.
Mat. 5. 14, c. set on a hill.
21. 10, all the c. was moved.
Lu. 24. 49, tarry in the c.

CLAD. 1 Kings 11, 29; Isa. 59, 17. CLAMOUR. Prov. 9. 19; Eph. 4. 31.

CLAP. Ps. 47.1, c. your hands all ye people.

98. 8, let the floods c. their hands.
18s. 55. 12, the trees shall c. their hands.
1am. 2.15, all that pass by c. their hands.
See 2 Kings 11. 12; Job 27. 23; 34. 37.

CLAWS. Deut. 14.6; Dan. 4.35; Zech. 11. 16, CLAY. Job 10. 9, thou hast made me as c. 13. 12, bodies like to bodies of c. 33. 6, I also am formed out of c. Ps. 40. 2, out of the miry c. Dan. 2. 33, part of iron, part of c. John 9. 6, made c. and amointed, Rom. 9. 21, power over the c. See Isa. 29. 16; 41. 25; 45. 9; 64. 8; Jer. 18. 4. CLEAN. 2 Kings 5. 12, may I not wash and be c. Job 14. 4, who can bring c. out of unclean. 15. 15, heavens not c. in his sight. 15.15, heavens not c in his sight. Ps. 24.4, he that hath c hands. Ps. 24. 4, he that hath c. hands.
51. 10, create in me c. heart.
71.8, is his mercy c. gone for ever.
Prov. 16. 2, c. in his own eyes.
15a. 1.16, wash you, make you c.
52. 11, be c. that bear vessels of the Lord.
Ezek. 36. 25, then will I sprinkle c. water.
Mat. 8. 2; Mk. 1.40; Lu. 5.12, thou canst make me c.
23. 25; Lu. 11. 34, make c. the outside.
Lu. 11. 41, all things c. unto you.
John 13. 11, ye are not all c.
15. 3. c. through word I have spoken. John M. 11, 30 and 10 to 11.5, 2, c. through word I have spoken.
Acts 18, 6, I am c.
Rev. 10, 8, arrayed in fine linen c. and white.
See Lev. 23, 22; Josh. 3, 17; Prov. 14, 4. CLEANNESS. 2 Sam. 22, 21; Ps. 18, 20; Amos 4, 6. CLEANSE. Ps. 19. 12, c. me from secret faults. 73, 13, I have c. my heart in vain. Prov. 20, 30, blueness of wound c. evil. Prov. 20, 30, blueness of wound c. evil. Mat. 8. 3, immediately his leprosy was c. 10, 8; 11, 5; Lu. 7, 22, c. lepers. 23, 26, c. first that which is within. Lu. 4, 27, none was c. saving Naaman. 17, 17, were not ten c. Acts 10, 15; 11, 9, what God hath c. 2 Cor. 7, 1, let us c. ourselves. Jas. 4, 8, c. your hands, ye sinners. 1 John 1, 7, 9, c. us from all sin. See Ezek. 36, 25; Mk. 1, 44. See EZEK, 36, 20; MK. 1. 44.

CLEAR. Gen. 44. 16, now shall we c. ourselves.
Ex. 34. 7, by no means c. the guilty.
Sam. 23. 4, c. shiming after rain.
Pa. 51. 4, be c. when thou judgest.
Nat. 7.5; Lu. 6, 42, see c. to pull out mote.
Mix. 8, 25, saw every man c.
Rom. 1. 20, things from creation c. seen.
Rev. 2. 11; 22. 1; light c. as crystal.
See Gen. 24. 8; Cant. 6. 10; Zech. 14. 6. CLEAVE. Josh. 23. 8, c, to the Lord your God. 2 Kings 5, 27, leprosy shall c, to thee. Job 29, 10; Ps. 137. 6; Ezek. 3, 26, c, to roof of mouth mouth.
Ps. 119.25, my soul c, to dust.
Eccl. 10.9, he that c, wood shall be endangered.
Acts 11.23, with purpose of heart c.
Rom. 12.9, c. to that which is good.
See Gen. 2.24; Mat. 19.5; Mk. 10.7; 21. 10, all the c. was moved.
Lu. 24.49, tarry in the c.
Acts 8,8 great joy in that c.
Heb. 11. 10, a c. that hath foundations.
12.22, the c. of living God.
13. 44, no continuing c.
Rev. 16. 19, the c. of the nations fell.
20. 9, compressed the beloved c.
See Gon. 4. 17; 11. 4; Jonah 1. 2; Rev. 14. 8; 21. 10. CLEFTS. Cant. 2.14; Isa. 2.21; Jer. 49. 16; Amos 6.11; Obad. 3. CLEMENCY. Acts 24.4. CLERK. Acts 19, 35.

CLIMB. John 10, 1, but c. up some other way.

See 1 Sam. 14, 13; Amos 9, 2; Lu. 19, 4. CLODS. Job 21. 33, the c. of the valley shall be See Job 7.5; Isa. 28. 24; Hos. 10. 11; Joel 1. 17. CLOKE. Mat. 5. 40; Lu. 6. 29, let him have thy c. 1 Thess, 2.5, a.c. of covetousness. 1 Pet. 2.16, a.c. of maliciousness. CLOSE (v.). Gen. 2. 21; Isa. 29, 10; Mat. 13. 15. also. CLAVE. Ruth 1, 14, Ruth c. to her mother-in-law. 28am, 23, 10, his hand c. to the sword. Neh. 10, 29, they c. to their hethren. Acts 17, 34, certain men c. to Paul. See Gen. 23; Num. 16, 31; 18am, 6, 14. Prov. 18. 24, sticketh c. than a brother. CLOSE. Prov. 18. 24, sticketh c. than a br Lu. 9. 36, they kept it c. See Num. 5. 13; 1 Chron. 12.1; Job 28. 21.

CLOSET. Mat. 6.6; Lu. 12.3.

CLOTH. 1 Sam. 10. 13; 21. 9; Mat. 9. 16; Mk. 2.21. CLOTHE. Ps. 65.13, pastures c. with flocks. 109.18, c. himself with cursing. 132.9, c. with righteousness. 16, c. with salvation. Prov. 23. 21, drowsiness shall c. a man. Prov. 23. 21, drowsiness shall c, a man. 31.21, household c, with searlet. 18.5.9.3, c, heavens with blackness. 61.10, c, with garments of salvation. Mat. 6.50; Lu. 12.29, c, grass of field. 31, wherewithal shall we be c. 11.8; Lu. 72, man. c in soft ralment. 25.36, 43, naked and ye c. me. Mk. 1.6, c, with camel's hair. 6.15; Lu. 8.35, c, and in right mind. 15.17, c, Jesus with purple. Lu. 16.19, c, in purple and fine linen. 2 Cor. 5.2, desirning to be c. upon. 1 Pet. 5.5, be c. with humility. Rev. 3.18, that thou mayest be c. 12.1, woman c. with the sun 19.13, c, with a vesture dipped in blood. See Gen. 3.21; Ex. 40.14; Esther 4.4. LOTHES. Deut. 20.5; Neh. 9.21, c, not CLOTHES. Deut. 29. 5; Neh. 9. 21, c. not waxen old. Mk. 5.28, if I touch but his c. Lu. 2.7, in swaddling c. Lu. 8.27, a man that ware no c. Lu. S. 27, a man that ware no c. 19. 36, spread c. in the way. 24. 12; John 20.5, linen c. laid. John 11. 44, bound with grave-c. Acts 7. 55, laid down c. at Saul's feet. 22. 23, cried out and cast off c. See Gen. 48. 11; 1 Sam. 19. 24; Neh. 4. 23. CLOTHING. Ps. 45.13, her c. of wrought gold. Prov. 27. 26, lambs are for thy c. 31.22, her c. is silk and purple. 25, strength and honour are her c.

31.22. her c. is silk and purple.
25, strength and honour are her c.
1s. 3.7, in my house is neither bread nor c.
23.18, merchandlse for durable c.
59.17, garments of vengeance for c.
Mat. 7.15, in sheep's c.
Mk. 12.38, love to go in long c.
Acts 10.30, a man in bright c.
Jas. 23, to him that veareth gay c.
See Job 22.6; 24.7; 31.19; Ps. 35.13.
CLOUD. Ex. 13.21; 14. 24; Neh. 9. 19, a pillar of c.
1 Kings 18.44, 45, a little c.
Ps. 36.5, faithfulness reacheth to c.
67. 2, c. and darkness round about him.
90.7, spake in c. pillar.
Prov. 3.20, c. dropped down dew.
Eccl. 11.4, regarded the c. not reap.
12.2, nor c. return after rain.
1ss. 5.6, command c. rain not.
44.22, blotted out as thick c.
60.8, fly as a c.
Dan. 7.13; Lu. 21.27, Son of man with c.
Hosea 6.4; 13.3, goodness as morning c.
Mat. 17.5; Mk. 9.7; Lu. 9. 34, c. overshadowed.
24. 30; 29. 64; Mk. 13. 26; 14.62, in c. with power.
1 Cor. 10.1, fathers under c.
2 Pet. 2. 17, c. carried with tempest.
Jude 12, c. without water.
Rey. 1.7, he cometh with c.
14.14; 15. 16, white.
2. See Gen. 8. 13; Ex. 24. 15; 40.34.
CLOUT. Josh. 9.5; Jer. 38, 11.
CLOVEN. Ley. 11.3; Deut. 14.7; Acts 2. 3.
CLUSTER. 1sa. 65.8, new wine in c.
See Num. 13.29; Cant. 1. 14; Rey. 14. 18.
COAL. Prov. 6.28, hot c. and not be burned.
25. 22; Rom. 12. 20, heap c. of free.
John 18, 18; 21.9, fire of c.
See Job 41.21; Ps. 18. 3; Isa. 6.
COAST. 1 Chron. 4. 10; Mat. 8. 34; Mk. 5. 17.
COAT. Mat. 5. 40, take away thy c.

Lu. 6.29, thy c. also.
John 19, 23, c. without seam.
21. 7, fisher's c.
Acts 9.39, the c. which Dorcas made.
See Gen. 3.21, 37.3, 1 Sam. 2.19.
GGW Mc. 22.1, Mt. 12.35.14, 30.1 See Gen. 3. 21; 34. 3; 1 Sam. 2. 13. GCOCK. Mat. 26, 34; M. k. 13. 35; 14. 29; Lu. 22, 34. COCKATRICE. Isa. 11. 8; 14. 29; 59. 5. COCKLE. Job 21. 40. COFFER. 1 Sam. 6. 8, 11, 15. COFFIN. Gen. 50. 25. COGITATIONS. Dan. 7. 28. COLD. Prov. 20. 4, by reason of c. 25.13, c. of snow in harvest. 25.13. c. of snow in harvest.
20. garment in c. weather.
25. c. waters to thirsty soul.
Mat. 10.42. cup of c. water.
24.12. love of many wax c.
20. cn. 11.27. in c. and nukedness.
Rev. 3. 15. neither c. nor hot.
See Gen. 8.22. Job 24.7; 37.9; Ps. 147. 17.
COLLECTION. 2 Chron. 24. 6; Acts 11. 29; Rom.
15. 20; 1 Cor. 18. 1.
COLLECT. 2 % Fires 22. 14; 2 Chron. 34. 22. COLLEGE 2 Kings 22 14; 2 Chron, 34.22, COLOUR. Prov. 23.31, c. in the cup. Acts 27.30, under c. as though. See Gen. 37.3; Ezek. 1.4; Dan. 10.6, COMELY. Ps. 33.1, praise is c. 1 Cor. H.13, is it c. that a woman. See 1 Sam. 16, 18; Prov. 30.29; Isa, 53.2. COMFORT (n). Mat. 9.22; Mk. 10.49; Lu. 8.48; 2 Cor. 13.11. be of good c. Acts 9.31, c. of Holy Ghost. Rom. 15.4, patience and c. of scriptures. 2 Cor. 1.3, God of all c. 7.13, were comforted in your c. Phil.2.1, if any c. of love. See Job 10.20; Ps. 94. 19; 119. 50; Isa. 57. 6. COMFORT (v.). Gen. 37, 35; Ps. 77, 2; Jer. 31, 15, refused to be c. resused to be 2. Fig. 23. 4, rod and staff c. Isa. 40, 1, c, ye, c, ye, my people.

1sa. 40, 1, c, ye, c, ye, my people.

49, 13; 52, 9, God hath c. his people.

61. 2, c. all that mourn.

66. 13, as one whom his mother c.

Mat. 5. 4, they shall be c.

Lu. 16. 25, he is c., and thou art tormented.

John 11. 19, to c. concerning their brother.

2 Cor. 1. 4, when to c. them. 2 Cor. 1.4, able to c. them. 1 Thess. 4.18, c. one another with these words. 5. 11, wherefore c. yourselves together. 14, c. the feeble minded. See Gen. 5. 29; 18. 5; 37. 35. COMFORTABLE. Isa. 40. 2; Hos. 2, 14; Zech. COMFORTER. Job 18. 2, miserable c. are ye all, Ps. 69. 20, looked for c. but I found none. John 14. 16, give you another C. 15. 26, when the C. is come. 16. 7, C. will not come. See 2 Sam. 10. 3; I Chron. 19. 3. COMFORTLESS. John 14.18. COMMAND. Ps. 33, 9, bc. and it stood fast, Lu. 8, 25, be c. even the winds. 9.54, c. fire from heaven. John 15.14, if ye do what I.c. you. Acts II. 30, c. all men everywhere, See Gen. 18. 19; Deut. 28. 8. COMMANDER, Isa. 55, 4. COMMANDER. 1sa, 55, 4.

COMMANDENT. Ps. 119, 86, c. are faithful.

96, c. exceeding broad,

121, I love thy c.

143, thy c. are my delight,

Mat. 15, 9; Mk. 7, 7; Col. 2, 22, the c, of men.

Lu, 23, 55, rested according to c.

John 13, 34; 1 John 2, 7; 2 John 5, a new c.

Rom, 7, 12, c. is holy, just, and wood.

1 Cor. 7, 6; 2 Cor. 8, 8, by permission not by c.

7

Eph. 6.2, first c. with promise. 1 Tim. 1.5, end of the c. is charity. See Esther 3.3.

COMMEND. Lu.16.8, c. unjust steward. 23.46, into thy hands I c. Ron. 3.5, unrighteousness c. righteousness of

God 5.8, God c. his love toward us.

5.8, God c, nis love toward us.
1 Cor.8.8, meat c, us notes.
2 Cor.3.1; 5.12, c ourselves.
4.2, c, to every man; s conscience.
10.18, not be that c, himself is approved.
See Prov.12.8; Eccl. 2, 15; Acts 20, 32,
COMMISSION. Era 8, 36; Acts 26, 12.

COMMIT. Ps. 37.5, c. thy way to the Lord. Jer. 2.13, have c. two evils. John 2. 24, Jesus did not c. himself to them.

5.22, hath c. judgment to Son. 5.12, nath c, juggment to Son.
Rom. 3.2, were c oracles of God.
2 Cor. 5. 18, had c, to us word of reconciliation.
1 Tim. 6.20, keep what is c, to thee.
2 Tim. 2, c, thou to faithful men.
1 Pet. 2.23, c, himself to him that judgeth.
See Job 5.8; Ps. 31.5; 1 Cor. 9.17.
COMMODIOUS. Acts 27. 12.

COMMODIOUS. Acts 27. 12.
COMMON. Eccl. 6.1, evil, and it is c. among men. Mk. 12. 37, the c. people heard him gladly. Acts 2. 44; 4. 32, all things c. 10. 14; 11. 8, never eaten any thing c. 15; 11. 9, call not thou c. 1 Cor. 10. 13, temptation c. to men. Eph. 2. 12, alliens from c-wealth. See Lev. 4. 27; Num. 16. 29; 1 Sam. 21. 4.
COMMOTION. Jer. 10. 22; Lu. 21. 9.
COMMOTION. Lot. 4. 3, if we c. with thee.

COMMUNE. Job 4.2, if we c. with thee. Ps. 4.4; 77, 6; Eccl. 1.16, c. with own heart. Zech.1.14, angel that c. with me. See Ex. 25, 22; 1 Sam. 19.3; Lu. 22.4.

COMMUNICATE. Gal. 6. 6, let him that is taught c. 1 Tim, 6, 18, be willing to c. Heb, 13, 10, do good and c. See Gal. 2.2; Phil. 4, 14, 15. COMMUNICATION. Mat. 5, 37, let your c. be yea.

Lu. 24. 17, what manner of c. 1 Cor. 15, 33, evil c. corrupt good manners.

Eph. 4. 29, let no corrupt c. proceed. See 2 Kings 9.11; Philem. 6. COMMUNION. 1 Cor. 10. 16; 2 Cor. 6. 14; 13. 14. COMPACT. Ps. 122. 3; Eph. 4. 16.

COMPANY. 1 Sam. 10, 5; 19, 20, a c, of prophets. Ps. 55, 14, walked to house of God in c.

Ps. 55. 14, walked to house of God in c. 68. 11, great was the c. of those. Mk. 6. 39; 1. 10, 9. 14, 81 to dwn by c. 2 Thess. 3, 14, have no c. with him. Heb. 12. 22, innumerable c. of angels. See Num. 16. 6; Judg. 9. 37; 18. 23. COMPANION. Job 30. 29, a.c. to owls. Ps. 119. 63, a.c. to them that fear thee. Prov. 13. 20, c. of fools shall be destroyed, 28. 7. c. of riotous men.

28.7, c. of riotous men. 24, the c. of a destroyer. Acts 19.29, Paul's c. in travel. Phil. 2.25; Rev. 1.9, brother and c. in labour. See Ex. 32.21; Judg. 11.38; 14.20. COMPARE. Prov. 3. 15; 8. 11, not to be c. to

wisdom.

wisdom.
18a, 40.18, what likeness will ye c. to him?
48.5, to whom will ye c. me.
12am, 42, c. to fine gold.
16om, 8, 18, not worthy to be c. with glory.
1Cor. 2, 13, c. spiritual things with spiritual.
5ee Ps. 89, 6; 2 Cor. 10, 12,

COMPARISON. Judg. 8. 2; Hag. 2. 3; Mk. 4. 30. COMPASS (n.). 2 Sam. 5. 23; 2 Kings 3. 9; Isa. 44. 13; Acts 28. 13.

COMPASS (v.). 2 Sam. 22. 5; Ps. 18. 4; 116. 3, waves of death c. me. 22.6; Ps. 18.5, sorrows of hell c. me.

Ps. 5. 12, with favour c. as with a shield. 32.7, c. with songs of deliverance. 22. (. e. with sours of deliverance, 10, mercy shall c. him about, 18a. 59, 11, c. yourselves with sparks, Mar. 23, 15, c. sea and land, Lu. 21, 29, Ferusalem c. with armies, Heb. 5. 2, he also is c. with infirmity, 12, 1. c. separt with elegal of without Heb.a.z., he also is c. with immings.
12.1, c. about with cloud of witnesses.
See Josh. 6.3; Job 16.13; Jer. 31.22.
COMPASSION. Isa. 49. 15, that she should not

have c. Lam, 3.22, his c. fail not. 32; Mic. 7, 19, yet will he have c. Mat, 9, 36; 14, 14; Mk, 1, 41; 6, 34, Jesus moved

See F.S. (2, 55) co. 10; 111. 11. 11. 11. 12. COMPEL. Mat. 5. 41, c. thee to go a mile, 27. 32; Mk. 15. 21. c. to bear cross, Lu. 14. 23, c. to come in. Acts 26. 11, I. c. them to blaspheme. See Lev. 25. 39; 2 Cor. 12. 11; Gal. 2. 3. COMPLAIN.

Nee Lev. 22.38; 2 COT. 12.11; GRIL 2.5. COMPLAIN. Ps. 144, 14, no.e. in our streets, Lam. 3.39, wherefore doth a living man c. Jude 18, these are nurmurers, c. See Num. 11.1; Judg. 21.22; Job 7. 11. COMPLAINT. Job 23.2, to-day is my c. hitter. Ps. 142.2, I poured out my c. before him. See 1 Sam. 1. 16; Job 7. 18; 9. 27; 10.1.

COMPLETE. Lev. 23. 15; Col. 2. 10; 4. 12

COMPREHEND. Job 37.5; Isa. 40.12; John 1.5; Eph. 3, 18.

CONCEAL. Prov. 12.23, prudent man c. knowledge. 25.2, glory of God to c. a thing. Jer. 50.2, publish and c. not. See Gen. 31.28; Deut. 13.8. CONCEIT. Rom. 11. 25; 12. 16, wise in your own c.

CONCEIT (reproved). Prov. 3. 7; 12. 15; 18. 11; 20. 5; 28. 11; 18a. 5. 21. CONCEIVE. Ps. 7. 14, c. mischief, brought forth

Ialsenoou.
51.5, in sin did my mother c. me,
51.5, in sin did my mother c. me,
Acts 5.4, why hast thou c. this thing,
Ias. 1.16, when lust c. it bringeth forth.
See Job 15.35; Isa. 7.14; 50.4.
ONCERN. Lu. 24.27, thinrs c. himself.
Rom. 9.5, as c. the flesh Christ came, falsehood

Rome, 3, as p. to host of the 16, 18, simple c. evil. Phil. 4, 15, c. giving and receiving. 1 Tim. 6, 21, have erred c. the faith. 1 Pet. 4, 12, c. fiery trial. Sce Lev. 6, 3; Num. 10, 29; Ps. 90, 13; 135, 14,

CONCISION. Phil. 3. 2. CONCLUDE. Rom. 3. 28; 11. 32; Gal. 3. 22. CONCLUSION. Eccl. 12. 13.

CONCORD. 2 Cor. 6.15. CONCUPISCENCE. Col. 3.5; 1 Thess. 4.5, mor-

tify evil c. CONDEMN. Job 10.2, I will say to God, do not c.

me.
Amos 2. 8, drink wine of the c.
Mat. 12. 7, ye would not have c. the guiltless.
31, by thy words shalt be c.
42; Lu. 11. 31, rise in judgment and c.
20, 18, shall c, him to death.
37. 3, Judas when he saw he was c.
Mk. 14. 64, all c. him to be guilty.
Lu. 6. 37, c. not and ye shall not be c.

John 3.17, God sent not his Son to c. 18, believe not is c. 8, 10, hath no man c. thee? 11, neither do I c. thee. Rom. 2. 1, thou c. thyself. 8. 3, c. sin in the flesh. 34, who is he that c. r 14.22, that c. not himself. Tit. 2.8, sound speech that cannot be c. Jas. 5.6, ye c. and killed the just. 9, grudge not lest ye be c. 1 John 3, 21, if our heart c. us not. See Job 9, 20; 15, 6; Mat. 12, 41. CONDEMNATION. John 3. 19, this is the c., that light. Hight. 2 Cor. 3.9, the ministration of c. 1 Tim. 3.6, the c. of the devil. Jas. 5.12, lest ye fall into c. Jude 4, of old ordained to this c. Sec Lu. 23. 46; Rom. 5.16; S. 1. CONDESCEND. Rom. 12.16.

CONDITION, 1 Sam. 11.2; Lu. 14. 32. CONDUIT. 2 Kings 18. 17; 20. 20; Isa. 7. 3; 36. 2. CONEY. Lev. 11.5; Ps. 104. 18; Prov. 30. 26. CONFECTION. Ex. 30. 35; 1 Sam. 8. 13. CONFEDERATE, Gen. 14. 13; Isa. 7. 2; 8. 12; Obad. 7.

CONFERENCE. Gal. 2. 6. CONFERRED. Gal. 1. 16. CONFESS. Prov. 28, 13, whose c. and forsaketh. Mat. 10, 32; Lu. 12, 8, c. me before men. John 9, 22, if any man did c.

John 9, 22, if any man did c. 12, 42, rulers did not c. him. Acts 23, 8. Pharisees c. both. Rom. 10, 9, shall c. with thy mouth. 14, 11; Phil. 2, 11, every tongue c. Heb. 11, 13, c. they were strangers. Jas. 5, 16, c. your faults one to another. 1 John 1, 9, if we c. our sins. 4.2, every spirit that c. Christ. 15, whoso shall c. that Jesus is the Christ. Rev. 3.5, I will c. his name before my Father. See Lev. 16. 21; 1 Kings 8. 33; 2 Chron. 6. 24.

CONFESSION. Rom. 10. 10; 1 Tim. 6. 13. CONFIDENCE. Ps. 65. 5, the c. of all the ends

of the earth. of the earth.
118.8, 9, than to put c. in man.
Prov. 3, 26, the Lord shall be thy c.
14.26, in fear of the Lord is strong c.
1sa. 30, 15, in c. shall be your strength.
Jer. 2.37, hath rejected thy c.
Eph. 3, 12, access with c. by the faith of him.
Phil. 3. 3, 4, no c. in flesh.
1de. 3, 6, 14, hold fast c.
10.35, cast not away c.
1 John 2, 28, we may have c.
3.21, we have c. toward God.

3. 21, we have c. toward God, 5. 14, this is the c. we have in him. See Job 4. 6; 18. 14; 31. 24; Prov. 25. 19. CONFIDENT. Ps. 27. 3; Prov. 14. 16; 2 Cor. 5. 6; Phil. 1. 6.

CONFIRM. Isa, 35.3, c, the feeble knees, Mk. 18.20, c, the word with sirns, Acts 14.22, c, the souls of the disciples, 15.32, 41, exhorted brethren, and c, them. Rom. 15.8, c, the promises made to fathers. See 2 Kings 15.19.

CONFIRMATION. Phil. 1.7; Heb. 6.16. CONFISCATION. Ezra 7.26. CONFLICT. Phil. 1.30; Col. 2.1. CONFORM. Rom. 8.29; 12.2; Phil. 3.10. CONFOUND. Ps. 22.5, fathers trusted and were

not c.
40.14; 70.2, ashamed and c.
Acts 2.6, multitude were c.

9. 22, Saul c. the Jews. See Gen. 11.7; Ps. 71. 13; 129.5.

CONFUSED. Isa. 0. 5; Acts 19. 32. CONFUSION. Dan. 9. 7; to us belongeth c. of faces. Acts 19. 29, city was filled with c. 1 Cor. 14. 33, God not author of c. See Ps. 10. 2; 71. 1; 100. 29; Isa. 24. 10. CONGEALED. Ex. 15. S.

CONGRATULATE, 1 Chron. 18. 10. CONGREGATION. Num. 14. 10, all the c. bade stone them.

Neh. 5. 13, all the c. said Amen. Ps. 1. 5, nor sinners in the c. of the righteous. 26. 12, in the c. will I bless the Lord. Prov. 21. 16, in the c. of the dead. Joel 2, 16, sanctify the c. Acts 13, 43, when the c. was broken up. See Ex. 12.6; 16, 2; 30, 32; Lev. 4, 13.

CONIES. Ps. 104. IS, the rocks for the c. Prov. 30. 25, the c. are but a feeble folk. See Lev. 11. 5; Deut. 14. 7. CONQUERORS. Rom. 8.37; Rev. 6.2.

CONSCIENCE. Acts 24. 16, c. void of offence. Rom. 2. 15; 9. 1; 2 Cor. 1, 12, c. bearing witness, 13. 5; 1 Cor. 10. 25, 27, 28, for c. sake.

1 Cor. 8, 10, 12, weak c. 1 Tim. 1, 5, 19; Heb. 13, 18; 1 Pet. 3, 16, a good c. 3, 9, mystery of faith in pure c. 4.2, c. seared with hot iron. Heb. 9. 14, purge c. from dead works.

10.22, hearts sprinkled from evil c. See John 8.9; Acts 23.1; 2 Cor. 4.2. CONSECRATE. 1 Chron, 29. 5, to c. his service

to the Lord.
Mic. 4, 13, I will c.
Heb. 7, 28, who is c. for evermore.
10, 20, living way which he hath c.
See Ex. 28, 3; 29, 35; 32, 29; Lev. 7, 37.

CONSENT. Ps. 50, 18, a thief, thou c. with him, Prov. 1. 10, if isnners entice thee c. not. Zoph. 3, 9, to serve with one c. Lu. 14, 18, with one c. began to make excuse. See Deut. 13, 6; Acts 8, 1; Rom. 7, 16.

CONSIDER. Ps. S. 3, when I c. the heavens.
41. 1. blessed is he that c. the poor.
45. 13, c. her palaces.
50. 22, c. this, ye that forget God.

Prov. 6. 6, c. her ways and be wise.
23. 1, c. diligently what is before thee.
24. 12, doth not he c. it.
Prov. 28, 22, and c. not that poverty. Prov. 25, 22, and c. not that poverty. Eccl. 5. 1, they c. not that they do evil. 7.14; in day of adversity c. 15a. 1.3, my people doft not c. Jer. 23, 20; 30, 24, in latter days ye shall c. Ezck. 12 3, it may be they will c. Hag. 1.5, 7, c. your ways. Mat. 6.28; Ltu 12, 27, c. illies of the field.

7.3, c. not the beam. Lu. 12.24, c. the ravens. Gal. 6.1, c. thyself lest thou also be tempted. Heb. 3.1, c. the Apostle and High Priest.

7.4, now c. how great this man was. 10.21, c. one another to provoke.

10.21, c. one another to provoke.
12.3, c, him that endured.
13.7, c, the end of their conversation.
See Deut, 32.29; Judge 18.14; 1 Sam, 12.24.
CONSIST. Lu. 12.15; Col. 1.17.
CONSOLATION. Job 15.11, are the c. of God small.
Lu. 6.24, ye have received your c.
Rom. 15.5, the God of c.
Phil. 2.1; if there be any c. in Christ.
2 Thess, 2.16, everlasting c.
Heb. 6.18, strong c.
See Jer. 16.7; Lu. 2.25; Acts 4.36.
CONSPIRACY. 2 Sam 15.2 Let 11.9; Acts 23.13.

CONSPIRACY. 2 Sam. 15.2; Jer. 11.9; Acts 23.13. CONSTANTLY, 1 Chron. 28, 7; Prov. 21, 28; Tit.

CONSTRAIN. Job 32, 18; Lu. 24, 29; 2 Cor. 5, 14; 1 Pet. 5, 2.

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CONSULT. Ps. 83. 3; Mk. 15. 1; Lu. 14. 31; John 12, 10, CONSUME.

ONSUME. Ex. 3. 2, bush was not c. Deut. 4. 24; 9. 3; Heb. 12. 29, a c. fire. 1 Kings 18. 38; 2 Chron. 7. 1, fire fell and c. the sacrifice.
Job 20, 26, fire not blown shall c, him.

Job 29, 26, 1re not blown shall c. him. Ps. 39, 11, c. away like a moth. Mal. 3, 6, therefore ye are not c. Lu. 9, 54, c., them as Elias did. Lu. 15, take heed that ye be not c. Jas. 4, 3, that ye may c, it on your lusts. See Ex. 32, 10; 33, 3; Deut. 5, 25; Josh. 24, 20. CONSUMMATION. Dan. 9. 27.

CONSUMPTION. Lev. 26. 16; Deut. 28. 22; Isa. 10.

CONTAIN. 1 Kings 8. 27; 2 Chron. 2. 6; 6. 18; 1 Cor. 7. 9. CONTEMN. Ps. 10. 13; 15.4; 107. 11; Ezek. 21. 10.

CONTEMPT. Prov. 18. 3, wicked cometh, then cometh c. CONTEMPTIBLE. Mal. 1.7, 12; 2.9; 2 Cor. 10. 10.

CONTEMPTIBLE. Mal.1.7, 12; 2.9; 2 Cor. 10. 10 CONTEND. Isa, 49. 25, I will c. with him that c. 50. 8, who will c. with me.
Jer. 12. 5, how canst thou c. with horses. See Job 10. 2; 13. 8; Eccl. 6. 10; Jude 3, 9.
CONTENT. Mk. 15, 15, willing to c. the people.
Lut. 3. 14, be c. with your wages.
Phil. 4. 11, I have learned to be c.
I Tim. 6. 6, godliness with c. is great gain.
6, 8, having food let us be c.

1 1111. 6.7. godinies with c. 15 green gain. 6.8, having food let us be c. Heb. 13.5. be c. with such things as ye have. See Gen. 37. 27; Josh. 7.7; Job 6.28; Prov. 6.35. CONTENTION. Prov. 18. 18, the lot causeth c. to

case.
19. 10; 27. 15, c. of a wife.
23. 24, who hath c.
Acts 15. 35, the c. was sharp.
1 Cor. 1.11, there are c. among you.
Phill. 1 lb, preach Christ of c.
1 Thess. 2, to speak with nuch c.
1 Thess. 2, to speak with nuch c. Tit. 3.9, avoid c. and strivings. See Prov. 13. 10; 17. 14; 18. 6; 22. 10. CONTENTIOUS. Prov. 21. 19; 26. 21; 27. 15; Rom. 2. 8; 1 Cor. 11. 18.

CONTINUAL. Ps. 34, 1; 71, 6, praise c. in my

mouth. 40.11, let thy truth c. preserve me. 73.23, I am c. with thee.
Prov. 6.21, bind them c. on thine heart.

Prov. 6. 21, bind them c, on thine heart. 15. 15, merry heart hath a c, feast. 18a, 14. 6, smote with a c, stroke, 52. 5, my name is c, blasphemed. Lu, 18. 5, lest by her c, coming. 24. 53, were c, in the temple. Acts 6.4, grice ourselves c, to prayer. Rom. 9, 2, I have c, sorrow in my heart. Heb. 7.3, abideth a priest c, See Ex. 20, 42; Num. 4. 7; Job 1. 5. CONTINILANCE Date 28. 60. Pe 120. CONTINILANCE. Date 28. 60. Pe 120. Control of the control of

CONTINUANCE. Deut. 28. 59; Ps. 139. 16; Isa. 64.5; Rom. 2.7.

ct. 1; 1001. 2.1.

CONTINUE. Job 14. 2, as a shadow and c, not. Ps. 72. 17, name shall c, as long as the sun. Isa. 5. 11, c. till whie inflame them. Jer. 32. 14, evidences may c, many days. Lu. 6. 12, he c. all night in prayer.

22. 28, that c, with me in my temptation. John 8. 31, if ye c. in my word.

John 8. 31, if ye c. in my word.
15. 9. c, ye in my love.
Acts 1. 14; 2. 46, c. with one accord.
12. 16, Peter c. knocking.
13. 43, to c. in grace of God.
14. 22, exhorting them to c. in faith.
26. 22, Tc. unto this day.
Rom. 6. T. shall we c. in sin.
12. 12; 60, 4. 2, c. in prayer.
Gal. 3. 10, that c. not in all things.

Col. 1. 23; 1 Tim. 2. 15, if ye c. in the faith, 1 Tim. 4. 16; 2 Tim. 3. 14, c. in them. Heb. 7. 23, not suffered to c. by reason.

Heb. 7.23, not smart to the by teachers.

13.1, let brotherly love c.
14, here have we no c. city.
Jas. 4.13, and c. there a year.
2 Pet. 3.4, all things c. as they were.
1 John 2.19, no doubt have c. with us.
See 1 Sam. 12.14; 13.14; 2 Sam. 1.29.

CONTRADICTION. Heb. 7.7; 12.3. CONTRARIWISE. 2 Cor. 2.7; Gal. 2.7; 1 Pet. 3.9.

CONTRARIWISE. 2 Cor. 2.7; Gal. 2.7; 1 Pet. 3.0.
CONTRARY. Acts 18.13, c. to the law.
26.9, many things c. to name of Jesus.
Gal. 5.17, c. the one to the other.
1 Tims. 2.15, c. to all men.
1 Tim. 1.10, c. to sound doctrine.
Tit. 2.8, he of the c. part may be ashamed.
See Lev. 26, 21; Esther 9, 1; Mat. 14, 24; Acts
17.7.
CONTRIBUTION.

CONTRIBUTION. ROM. 19. 20.
CONTRITE. Ps. 34. 18; 51. 17; Isa. 57. 15; 66. 2.
CONTROVERSY. Jer. 25. 31, a.c. with the nations.
Mic. 6. 2, hath a.c. with his people.
1 Tim. 3. 16, without c. great is the mystery.
See Deut. 17. 8; 19. 17; 21. 5; 25. 1. CONTRIBUTION. Rom. 15. 26.

ONVENIENT. Prov. 30. 8, feed me with food c. Acts 24.25, when I have a c. season. Rom. 1.28, things which are not c. Eph. 5.4, talking, jesting, are not c. See Jer. 40.4, talk. 6.21; 1 Cor. 16. 12. CONVERSANT. Josh. 8. 35; 1 Sam. 25, 15.

CONVERSATION. Ps. 37. 14, such as be of upright c.

right c. 50, 23, that ordereth his c. aright. 50, 23, that ordereth his c. aright. Phill. 1.27, c. as becometh the gospel. 3.20, our c. is in heaven. 1 Tim. 4.12, an example in c. Heb. 13.5, c. without covetousness. 7, considering end of their c. 1 Pet. 1.15; 2 Pet. 3.11, holy c. 18, redeemed from vain c. 2.12, your c. honest among Gentiles. 3.1, won by c. of with filthy c. 2. Pet. 2.7, vesed with filthy c. See Gal. 1.13; Eph. 2.3; 4.22; Jas. 3.13. CONVERSION. Acts 15.3. CONVERT. Ps. 10.7, reeffect, c. the soul.

CONVERSION. Acts 15. 3.

CONVERT. Ps. 19. 7, perfect, c. the soul.

1sa. 6. 10; Mat. 13. 15; Mk. 4. 12; John 12. 40;

Acts 28. 27, lest they c.

Mat. 18. 3, except ye be c.

Lu. 22. 32, when c. strengthen thy brethren.

Acts 3. 16, repent and be c.

Jas. 5. 19. 20, and one c. him.

See Ps. 51. 13; 1sa. 1. 27; 60. 5.

CONVICTED. John 8. 9.

CONVINCE. John 8. 40, which of you c. me of sin Tit. 1. 9, able to c. gainsayers.

Tit. 1. 9, able to c. gainsayers. See Job 32, 12; Acts 18, 28; 1 Cor. 14, 24.

CONVOCATION. Ex. 12. 16; Lev. 23. 2; Num

28. 26. COOK. 1 Sam. 8. 13; 9. 23, 24. COOL. Gen. 3. 8; Lu. 16. 24. COPPER. Ezra S. 27; 2 Tim. 4. 14. COPY. Deut. 17. 18; Josh. 8. 32; Prov. 25. 1. CORBAN. Mk. 7. 11, it is c. CORD. Prov. 5. 22, holden with the c. of sins. Eccl. 4. 12, a threefold c.

Eccl. 4.12, a infection c.
12.6, silver c. loosed.
13a, 5, 18, draw iniquity with c.
54.2, lengthen c.
Hos. 11.4, the c. of a man.
John 2.15, securge of small c.
See Judg. 15.13; Ps. 2.3; 118, 27; Jer. 38, 6.

CORN. Gen. 42.2; Acts 7.12, c. in Egypt. Deut. 25. 4; 1 Cor. 9. 9; 1 Tim. 5. 18, ox tress eth c.

Ps. 55. 14, took sweet c. together.

CORNER Judy 15.5, foxes into standing c.

Job 5.18, like as a shock of c.

Ps. 4.9, in time their c. increased.
65.7, prepared them c.
13. valleys covered over with c.
72. 16, handful of c. in the earth.
Prov. 11. 28, he that withholdeth c.
Zech. 9. 17, c. shall make men cheerful.
Mat. 12. 1; Mik. 2. 23; Lu. 6. 1, pluck c.
Mis. 4. 28, full c. in the ear.
John 12. 24, a. c. of wheat fall into ground.
See Gen. 27. 25; 41. 67; Deut. 33, 25; Isa. 36, 17. Ps. 118, 22 : Eph. 2, 20, head stone of c. DRAPH. PS. 118, 22; Epn. 2, 20, nead stor 144, 12, daughters as c. stones. Isa, 28, 16; 1 Pet. 2, 6, a precious c. stone. Mat. 6, 5, pray in c. of the streets. Rev. 7, 1, on four c. of the earth. See Job 1, 19; Prov. 7, 8; 21, 9. CORNET. 2 Sam. 6.5; 1 Chron. 15, 28; Dan. 3, 5. CORPSE. 2 Mk. 6. 29. 2 Kings 19.35; Isa. 37.36; Nah. 3.3; CORRECT. Prov. 3, 12, whom the Lord leveth he c. 29, 17, c. thy son. 19, servant will not be c. by words, 19, servant will not be c. by words, 39, 11; 46, 28, I will c. thee in measure. Heb. 12, 9, we have had fathers which c. us. See Job 5, 17; Ps. 39, 11; 94, 10. he c. CORRECTION. Prov. 22. 15, rod of c. shall drive it. Jer. 2, 30; 5. 3; 7. 28; Zeph. 3, 2, receive c. 2 Tim. 3, 16, scripture profitable for c. See Job 37, 13; Prov. 3, 11; 7, 22; 15, 10. CORRUPT. Deut. 4. 16, take heed lest ye c. 31. 29, after my death ye will c.
Mat. 6, 10; Lu. 12. 33, moth c.
7. 17; 12. 33; Lu. 6. 43, a. c. tree.
1 Cor. 15. 33, evil communications c.
2 Cor. 2. 17, not as many, which c. the word. 7.2, we have c. no man.
11.2, lest your minds be c.
Eph. 4.22, put off old man which is c. 29, let no c. communication. 1 Tim. 6.5; 2 Tim. 3.8, men of c. minds. Jas. 5. 1, your riches are c. See Gen. 6. 11; Job 17. 1; Prov. 25. 26. CORRUPTERS. Isa. 1.4; Jer. 6.28. CORRUPTIBLE. 1 1 Pet. 1. 18; 3. 4. Rom. 1. 23; 1 Cor. 9. 25; 15. 53; CORRUPTION. Ps. 16. 10; 49.9; Acts 2. 27; 13. 35, not see c. not see c.
Jonah 2.6, brought up life from c.
Rom.8.21, from bondage of c.
1. Cor. 15. 42. 50, sown in c.
Gal. 6.8, of flesh reap c.
2. Pet. 1.4, the c. that is in world.
2.12, perish in their own c.
See Lev. 22. 25; Job 17. 14; 18a. 38, 17. CORRUPTLY. 2 Chron. 27.2; Neh. 1.7. COST. 2 Sam. 24. 24; 1 Chron. 21. 24, offer of that which c. nothing.
Lu. 14. 28, sitteth down and counteth c. See 2 Sam. 19. 42; 1 Kings 5. 17; John 12. 3;

COTTAGE. Isa. 1.8; 24.20; Zeph. 2.6.

COULTER. 1 Sam. 13. 20, 21.

73. 24, guide me with thy c. Prov. 1. 25, 30, set at nought all my c. 11.14, where no c. is, people fall.
15. 22, without c. purposes are disappointed.
21.30, there is no c. against the Lord.
Pccl. 8.2, 1 c. thee keep king's commandment.
18a. 28. 29, wonderful in c. 1sa. 2s. 29, wonderful in c.
30. 1, that take c., but not of me.
40. 14, with whom took he c.
40. 10, my c. shall stand.
19. 13. 21, great in c., mighty in working.
19. 10. 6, ashamed of his own c.
Mk. 3. 6: John 11. 53, took c. asainst Jesus.
Acts 2. 23, determinate c. of God. Acts 2.25, determinate c. of Gos. 4.28, what thy c. determined before. 5.38, if this c. be of men. 20.21, declare all c. of God. 1 Cor. 4.5, make manifest c. of the heart. Eph. 1.11, after the c. of his own will. Heb. 6, 17, the immutability of his c. Rev. 3, 18, I c. thee to buy gold tried in fire. See Ex. 18, 19; Josh, 9, 14; 2 Sam, 15, 31. COUNSELLOR. Prov. 11.14; 15.22; 24.6, in multitude of c. 12. 20, to c. of peace is joy.
Mic. 4. 9, is thy c. perished?
Mk. 15. 43; Lu. 23. 50, an honourable c.
Rom. 11. 34, who hath been his c.
See 2 Chron. 22. 3; Job 3. 14; 12. 17. COUNT. Gen. 15. 6; Ps. 106. 31; Rom. 4. 3; Gal. OUNT. Gen. 15. 6; Ps. 106. 31; Rom. 4. 3; Gal. 3. 6, c, for righteousness.
Ps. 44. 22, c, as sheep for the slaughter.
Prov. 17. 25, even a fool is c, wise.
Isa, 32, 15, field be c, for a forest.
Mat. 14. 5; Mk. 11. 22, they c, blun as a prophet.
Lu. 21, 36; Acts. 41; 2 Thess. 1, 5, 11; 1 Tim. 5. 17, c. worthy.
Acts 20. 24, neither c. I my life dear.
Phil. 3. 7, 8, I c. loss for Christ. 13, I.c., not myself to have apprehended, Heb. 10, 29, c. blood an unholy thing, Jan. 12, c. it all joy. 2 Pet. 3, 9, as some men c. slackness. See Num. 23, 10; Job 31, 4; Ps. 139, 13, 22. COUNTENANCE. 1 Sam. 16.7, look not on his c. OUNTENANCE. 1 Sam. 18.7, look not on his or statute.
12; 17.42, David of beautiful c.
Neh. 2.2 why is thy c. sad?
Job 14.20, thou changest his c.
Ps. 4.5; 4.4 3; 89. 15; 90. 8, light of thy c.
Prov. 15. 13, merry heart maketh cheerful c.
Prov. 15. 13, merry heart maketh cheerful c.
Eccl. 7. 3, by sadness of c. heart made better,
1sa. 3. 9, their c. doth witness against them.
Mat. 6. 16, hypocrites of a sad c.
28. 3; Lu. 9, 29, c. like lightning.
Rev. 1.16, his c. as the sun shineth.
See Gen. 4.5; Num. 6.26; Judg. 13. 6.
OUNTERY Prov 25, 25, cood news from a far COUNTRY. Prov. 25. 25, good news from a far c. Mat. 13. 57; Mk. 6. 4; Lu. 4. 24; John 4. 44, in his own c. 21. 33; 25, 14; Mk. 12.1, went to far c. Lu. 4.23, do also here in thy c. Acts 12, 20, their c. nourished by king's c. Heb. II. 9, sojourned as in strange c. 16, desire a better c. See Gen. 12.1; 24.4; Josh. 9.6; Lu. 15. 13. own c COUCH. Lu. 5. 19, let him down with c. 5. 24, take up thy c. Acts 5. 15, laid sick on c. See Gen. 49. 11; Job 7. 13; 38. 40; Ps. 6. 6; Amos COUNTRYMEN. 2 Cor. 11, 26: 1 Thess. 2, 14. COUPLED. 1 Pet. 3.2 COURAGE. Deut. 31. 6; 7, 23; Josh. 10. 25; Ps. 27. 14; 31. 24, be of good c. Acts 28. 15, thanked God and took c. See Num. 13. 20; Josh. 1, 7; 2, 11; 2 Sam. 13, 28. COULD. Isa. 5.4; Mk. 6. 19: 9. 18: 14. 8. COUNCIL. Mat. 5. 22; 10. 17; Acts 5. 27; 6. 12. COUNSEL. Neh. 4.15, brought their c, to nought. Job 38.2; 42.3, darkeneth c, by words. Ps. 1.1, c of the ungoly. 33, 11; Prov. 19. 21, c, of Lord standeth. OURSE. Acts 20, 24; 2 Tim, 4.7, fluished my c. 2 Thess, 3.1, may have free c. Jas. 3.6, setteth on fire the c. of nature. See Judg. 5.20; Fs. 82.5; Acts 13.25. COURSE.

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COURT. Ex. 27. 9, thou shalt make the c. of the tabernacle.

28. 9, and he made the c. Ps. 65. 4, that he may dwell in thy c. 84. 2, fainteth for the c. of the Lord. 92. 13, flourish in the c. of our God. 100.4, enter into his c. with praise. Isa. 112, who required this to tread my c.? Lu. 7.25, live delicately are in kings c. Sec Isa. 34.13, Jer. 19.14; Ezek. 9.7. COURTEOUS. Acts 27.3; 28.7; 1 Pet. 3.8.

COUSIN. Lu. 1. 36, 58. COVENANT. Num. 18, 19; 2 Chron. 13, 5, c. of salt.

ONENANT, AUM. 18, 19; CURION, 16.5, c. or. satt.

5, 12, my. c. of peace.
PS. 105, 8; 106, 45, he remembereth his c. for ever,
111, 5, ever mindful of his c.
Isa. 28, 18, your c. with death disanualled.
Mat. 28, 18; Lu, 22, 5, they c. with him.
Acts 3, 25, children of the c.
Rom 0.4 it on whom partiainth the c.

Rom. 9. 4, to whom pertaineth the c. Eph. 2. 12, strangers from c. of promise. Heb. 8.6, mediator of a better c.
12.24, mediator of the new c.
13.20, blood of the everlasting c.
13.20, blood of the everlasting c.
15.66 Gen. 9.15; Ex. 34.28; Job 31.1; Jer. 50.5.

COVER. Ex. 15.5, depths c. them, sank as stone.
33.22, I will c. them.

33. 22. I will c. them.

1 Sam. 25. 14, an old man c. with a mantle.

1 Sam. 25. 14, an old man c. with a mantle.

1 Sam. 25. 14. Rom. 4. 7, blessed whose sin is c.

13. 6, violence c. them as a garment.

10. 4, he shall c. thee with his feathers.

10. 6, 10 tho c. it with the deep.

10. 10. 6, 11, violence c. mouth of the wicked.

12. 10 ve c. all sins.

12. 16, a prudent man c. shame.

11. 3, he that c. transgression seeketh love.

12. 13, a prudent man c. shame.

13. 20, 21, earth no more c. her slain.

14. 15, be that c. transgression seeketh love.

15. 20, 21, earth no more c. her slain.

15. 20, 21, there is nothing c.

10. 20; Lu. 12. 2, there is nothing c.

1 Cor. 11.4, having his head c. 6, if women he not c.

b, it women or not c. 7, a man ought not to c. his head. 1 Pet. 4.8. charity shall c. multitude of sins. See Gen. 7.19; Ex. 8.6; 21, 33; Lev. 16.13. COVERING. Job 22, 14, thick clouds are a c. to

him. 24.7, naked have no c. in the cold. 26.6, destruction hath no c. 31. 19, if I have seen any poor without c. 18a, 28. 20, c. narrower than he can wrap. See Gen. 8, 13; Lev. 13, 45; 2 Sam. 17, 19.

See ten. 8. 10; Lev. 16. 40; 2 Sum. 11. 19. COVERT. Ps. 61. 4; Isa. 4. 6; 16. 4; 32. 2. COVET. Prov. 21. 26, he c. greedily all the day. Hab. 2. 9, c. an evil covetousness. Acts 20, 33. I have c. no man's silver. 1 Cor. 12. 31, c. earnestly the best gifts. 1 Tim. 6, 10, while some c. after, they erred. See Ex. 20. 17; Deut. 5. 21; Rom. 7. 7; 13. 9. COVERNIES.

COVETOUS. Prov. 28, 16, he that hateth c. shall

COVETOUS. Prov. 2s. 1s, 16 that materially prolong.
Ezek, 33, 31, their heart proceedeth c.
Rom. 1, 29, filled with all c.
1 Cor. 6, 10; Eph. 5.5. nor c. inherit kingdom,
Eph. 5.3, but c., let it not be mamed.
2 Tim. 3, 2, men shall be c.
Heh. 13, 5, conversation without c.
2 Pet. 2, 3, through c. make merchandise.
14, exercised with c. practices.
See Ps. 10, 3; 119, 35; 1 Cor. 5. 10.
COW. Lev. 22, 25; Job 21, 10; Isa. 11. 7.

CRACKLING. Eccl. 7. 6. CRAFT. Job 5. 13; 1 Cor. 3. 19, taketh wise in

their c. he perceived their c. Lu. 20, 23, he perceived their c. Acts 19. 25, by this c. we have our wealth, 21, our c. is in danger.

2 Cor. 4.2, not walking in c.
12 16. being c. I caught you.
Eph. 4.14, carried away with cunning c.
See Dan. 8.25; Acts 18.3; Rev. 18.22.
CRAG. Job 39.28.
CRAG. Job 39. 28.

CRANE. Isa. 38, 14; Jer. 8, 7.

CRASHING. Zeph. 1. 10.

GRAVE. Prov. 16.26; Mk. 15.43.
GREATE. Isa. 40.26, who hath c. these things?
43.7, c. him for my glory.
65.17, I. c. new heavens and new earth.
Jet. 31.22, the Lord hath c. a new thing.

Amos 4.13, he that c. wind.
Mal. 2.10, hath not one God c. us?
1 Cor 11. 9, neither was man c. for woman.
1 Eph. 2.10, c. in Christ Jesus.

4.24, after God is c. in righteousness. Col. 1.16, by him were all things c. 1 Tim. 4.3, which God c. to be received. See Gen. 1.1; 6.7; Deut. 4.32; Ps. 51.10.

CREATION. Mk. 10. 6; 13. 19; Rom. 1. 20; 8. 22; 2 Pet. 3. 4. CREATOR. Eccl. 12.1; Isa. 40.28; Rom. 1.25; 1 Pet. 4.19.

CREATURE. Mk. 16. 15; Col. 1. 23, preach to

revery 6, expectation of the c. 2 Cor. 5, 17, Cal. 6, 15, new c. Col. 1, 5, insthorm of every c. 171m. 4, every c. of God is good, 171m. 4, every c. of God is good, 5ee Gen. 1, 20; 210; 1sa, 13, 21; Ezek, 1, 20; Eph. 2, 10; 4, 24.

CREATURES. Ezek. 1. 5, came the likeness of four living c.

OUR LAYING C.
CREDITOR. Deut. 15. 2; 2 Kings 4.1; Isa. 50.1;
Mat. 18. 25; Lu. 7. 41.
CREEK. Acts 27. 39.
CREEP. Ps. 104. 20; beasts of the forest c. forth.
25. in sea are c. things.

Ezek. 8. 10, form of c. things portrayed. Acts 10, 12; 11. 6, Peter saw c. things. 2 Tim. 3. 6, they c. into houses. Jude 4, certain men c. in unawares. See Gen. 1.25; 7.8; Lev. 11.41; Deut. 4.18. CREW. Mat. 26.74; Mk. 14.68; Lu. 22. 60.

CRIB. Job 39.9; Prov. 14.4; Isa. 1.3. CRIMSON. 2 Chr. 2.7; Isa. 1.18; Jer. 4.30. CRIPPLE. Acts 14. 8.

CROOKED. Eccl. 1.15; 7.13, c. cannot be made straight. Isa. 40. 4; 42. 16; Lu. 3. 5, c. shall be made straight.

45. 2, make the c. places straight. 59, 8; Lam. 3, 9, c. paths. Phil. 2, 15, in midst of a c. nation. See Lev. 21, 20; Deut. 32, 5; Job 26, 13,

CROPS. Lev. 1. 16; Ezek. 17. 22. CROSS. Mat. 16, 24; Mk. 8, 34; 10, 21; Lu. 9, 23,

take up c.
27, 32; Mk. 15, 21; Lu. 23, 26, compelled to bear c.
40; Mk. 15, 30, come down from c.
John 19, 25, there stood by c.
1 Cor. 1. 11; Gal. 6, 12; Phil. 3, 18, c. of Christ.
18, preaching of the c.
Gal. 5, 11, offence of the c.
6, 14, clory says in the c.

Gal.5.11, offence of the c.
6.14, glory save in the c.
6.14, glory save in the c.
6.16, reconcile both by the c.
7 by the death of the c.
8 by the

CROUCH. 1 Sam. 2.36; Ps. 10.10.

CROWN. Job 19. 9, taken the c. from my head. Ps. 8.5; Heb. 2.7, 9, c. with glory and honour. 65. 11, thou c. the year. 103. 4, c. thee with lovingkindness.

CRUCIFY. Prov. 4. 9. a. c. of glory shall she deliver. Prov. 4. 9, a c. of giory shall sale deliver.

12. 4. virtuous woman is a c.

13. 18, prudent c. with knowledge.

16. 31, hoary head a c. of glory.

17. 5, children's children are the c. of old men.

18. 25. 1, wee to the c. of pride.

Mat. 27. 29; Mk. 15. 17; John 19. 2, a c. of thorns.

1 Cor. 0. 25, to obtain a corruptible c. 1 tor. 2.5, to obtain a corruptine c. Phil. 4.1, my joy and c. 1 Thess. 2.16, a c. of rejoicing.
2. Tim. 2.5, not c. except he strive.
4.5, a c. of righteousness.
Jas. 1.12; Rev. 2.10, c. of life,
1 to 4.5, a c. of giory.
Rev. 5. 10, hold fast, there e 4, 10, cast c. before throne. 10, 12, on head were many c. See Ex. 25, 25; 29.6; Job 31, 36. CRUCIFY. Mat. 27. 22, all said, let him be c. Mk. 15. 13; Lu. 23. 21; John 19. 6, 15, c. him. Acts 2, 23, by wicked hands ye have c. Rom. 6, 6, old man is c. with him. 1 Cor. 1, 13, was Paul c. for you. 23, we preach Christ c. 2, 2, save Jesus Christ and him c. 2.2. Sate 3 casts this and fifth c. 2 Cor. 13. 4, though he was c. through weakness. Gal. 2.20. I am c. with Christ. 3. 1. Christ set forth c. 5.24, have c. the flesh. 6.14, the world is c. unto me.
Heb. 6. 6, c. to themselves airesh.
See Mat. 20. 19; 23. 34; 27. 31; Mk. 15. 20.
CRUEL. Ps. 25. 19, with c. hatred.
27. 12, breathe out c.
74. 20, full of the habitations of c.
Prov. 5. 9, give thy years to the c.
11. 17, c. troubleth his own flesh.
12. 10, tender mercies of the wicked are c.
27. 4, wrath is c.
Cant. 8. 6, jealousy is c.
Heb. 11. 30, trials of c. mockings.
See Gen. 49. 7; Ex. 6. 9; Deut. 32. 33.
CRUMNS Mat. 15. 27: Mk. 7. 28; Lu. 16. 21. 6. 14, the world is c. unto me. See Gen. 49, 7; Ex. 0. 9; Deut. 32, 33; CRUMBS. Mat. 15, 27; Mk. 7, 28; Lu. 16, 21. CRUSE. 1 Sam. 26, 11; 1 Kings 14, 3; 17, 12; 19, 6. CRUSH. Job 5. 4. children are c. in the gate. 39, 15, forgettent hat the foot may c. them. See Lev. 22, 24; Num. 22, 25; Deut. 28, 33. CRY (n.). 1 Sam. 5. 12, c. of the city went up to heaven. Job 34. 28, he heareth the c. of the afflicted. Ps. 9. 12, forgetteth not c. of the humble. 34. 15. enrs are open to their c. Prov. 21. 13, stoppeth his ears at the c. of the Prov. 21. 10, suppression of the property of the provided property of the prov. 8.1, doth not wisdom c.

Ten. 58. 1, c, aloud, spare not. Prov. 8.1, doth not wiscom c.

18a. 58.1, c. aloud, spare not.

Mat. 12. 19, he shall not strive nor c.

20. 31; MR. 10. 48; Lu. 18. 39, they c. the more.

Lu. 18. 7, elect who c. day and night.

John 7. 37, Jesus c. if any man thirst.

Acts 19. 32; 21. 34, some c. one thing and some

another. See Ex.5.8; 32.18; 2 Kings 8.3. CRYING. Prov. 19. 18; Isa. 65. 19; Heb. 5. 7; Rev. 21. 4.

CRYSTAL. Job 28. 17; Ezek. 1. 22; Rev. 4. 6; 21. 11; 22. 1. CUBIT. Mat. 6. 27; Lu. 12. 25.

CUCUMBERS. Num. 11.5; Isa. 1.8. CUMBER. Deut. 1. 12; Lu. 10. 40; 13. 7. CUNNING. Ps. 137.5, let my hand forget her c. Jer. 9. 17, send for c. women. Eph. 4. 14, carried about by c. craftiness. 2 Pet. 1. 16, not follow c. devised fables. See Gen. 25. 27; Ex. 38. 23; 1 Sam. 16, 16; Dan.

1. 4.

CUP. Ps. 116.13, take c. of salvation.

Mat. 10. 42; Mk. 9. 41, c. of cold water.

20. 22; Mk. 10. 39, drink of my c.

23. 25, make clean outside of c.

23. 25, make clean outside of c.

26. 27; Mk. 14. 23; Lu. 22. 17; 1 Cor. 11. 25, took c.

39; Mk. 14. 36; Lu. 22. 42, let this c. pas.

Lu. 22. 29; 1 Cor. 11. 25, this c. is new testament.

John 18. 11, c. which my father hath given.

1 Cor. 10. 15, c. of blessing we bless.

11. 25, as often as ye drink this c.

27. drink this c. nworthily.

27, drink this c. unworthity. See Gen. 40, 11; 44, 2; Prov. 23, 31. CURDLED. Job 10, 10. CURE. Lu. 7, 21, in that hour he c. many.

9.1, power to c. diseases, 13.32, I do c. to-day. See Jen. 33.6; 46.11; Hos. 5.13; Mat. 17.16. CURIOUS. Ex. 28.8; Ps. 139.15; Acts 19.19. CURRENT. Gen. 23.16. CURSE (n.). Deut. 11. 26, I set before you bless-

ing and c. ing and c.
23.5, turned c. into blessing.
Mal. 3.9, ye are cursed with a c.
Gal. 3.10, are under the c.
Rev. 22.3, no more c.
See Gen. 27, 12; Num. 5.18.
UNDEY [...] Lay 13, yet c. the

See Gen. 21. 12; Num. 5, 18.
CURSE (v.). Lev. 19, 14, not c, the deaf.
Num. 23. 8, how shall 1 c, whom God hath not.
Judz. 5. 23, c, ye Meroz, c, ye bitterly,
Job 2. 9, c, God, and die,
Ps. 62. 4, they bless, but c, inwardly,
Mat. 2. 2, I will c, your blessines,
Mat. 5. 44; Lu. 6. 28; Rom. 12. 14, bless them that

Mat. 5.44; Lu. 6.28; Kom. 12.14, DIESS them that c. you.
26.74; Mk. 14.71, he began to c.
Mk. 11.21, fig tree thou c.
John 7.49, knoweth not the law are c.
Gal. 3.10, c. is every one that continueth not.
Jas. 3.9, therewite c. we men.
See Gen. 8.21; 12.3; Num. 22.5.
CURTAIN. Ex. 23.39, the length of one c.
CUSTOM. Mat. 9.9; Mk. 2. 14; Lu. 5.27, receipt

OUSTOM. Mat. 9.9; MK. 2.12; Lu. 0.2., 100 of c.
11.25, of whom do kings talke c.
11.4.16, as his c. was, went into synagogue.
John 18.39, we have a c.
Acts 16.21, teach c. which are not lawful.
Rom. 13.7, c. to whom c.
1 Cor. 11.16, we have no such c.
See Gen. 31.35; Juag. 11.33; Jer. 10.3.
CUTTING. Ex. 31.35; Isa. 38. 10; Mk. 5.5.
CYMBAL 1 Cor. 13.1.
CYMBALS. 2 Sam. 6.5, on cornets and on c.

CYMBALS. 2 Sam. 6. 5, on cornets and on c. 1 Chron. 15. 16, harps and c.

16. 5. Asaph made a noise with c. Ps. 150. 5, praise him upon the loud c.

DAGGER. Judg. 3. 16, 21, 22.

DAILY. Ps. 13, 2, sorrow in my heart d. 68, 19, d. loadeth us. 68. 19. d. loadeth us.
Prov. 8. 30, 1 was d. his delight.
Dan. 8. 11; 11. 31; 12. 11. d. sacrifice taken away.
Mat. 6. 11; 1u. 11. 3, our d. bread.
Lu. 9. 23, take up cross d.
Acts 2. 47, added to church d.
6. 1, the d. ministration.
16. 5, churches increased d.
17. 11, scarched the scriptures d.

1 Cor. 15, 31, 1 die d. Jas. 2, 15, destitute of d. food. See Num. 4, 16; 28, 24; Neh. 5, 18; Dan. 1.5. DAINTY. Ps. 141. 4, let me not eat of their d. Prov. 23. 3, be not desirous of his d. See Gen. 49.20; Job 33.20; Rev. 18.14. DALE. Gen. 14.17; 2 Sam. 18.18. DAM. Ex. 22. 30; Lev. 22. 27; Deut. 22. 6.

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DAMAGE. Prov. 26. 6, drinketh d. AMAGE. Prov. 20, 6, drinkein a. Acts 27, 10, voyage will be with much d. 2 Cor. 7, 9, receive d. by us in nothing. See Ezra 4, 22; Esth. 7, 4; Dan. 6, 2. DAMNABLE. 2 Pet. 2, 1.
DAMNATION. Mat. 23, 33, can ye escape the

AMNATION. MER. 23, 35, can 16 course and d. of hell.

Mk. 3, 29, in danger of eternal d.
John 5.29, the resurrection of d.
Rom. 13, 2, receive to themselves d.
1 Cor. 11, 29, eateth and drinketh d.
2 Pet. 2.3, their d. slumbereth not.
See Mat. 23, 14; Mk. 12, 49; Lu. 20, 47; Rom. 3, 8.

DAMNED. Mk. 16. 16; Rom. 14. 23; 2 Thess. 2. 12. DAMSEL, Ps. 68, 25, among them were the d.

AMSEL. Ps. 65. 25, among them were the playing.
Mat. 14. 11; Mk. 6. 28, given to the d.
20, 60; John IS. 17, d. came to Peter.
Mk. 5. 30, the d. is not dead.
Acts 12. 18, a d. came to hearken.
16. 16, d. possessed with a spirit.
See Gen. 23, 65; 34. 3; Judg. 5. 50; Rutb 2. 5.

See Gen. 24, 55; 34, 3; Judg. 5, 30; Ruth 2: 5.

DANCE. Ex. 22, 19, he saw the calf, and d.

1 Sam. 18, 6, came out singing and d.

2 Sam. 6, 14, David d., before the Lord.

Job 21, 11, their children d.

Ps. 34, 11, turued my mourning into d.

146, 3; 150, 4, Iraise him in the d.

Eccl. 34, a time to d.

Mat. 11, 17, Lu. 7, 32, piped, and ye have not d.

146; 3M, 6, 22, daughter of Herodias d.

See Judg. 21, 23; Jer. 31, 13; Lam. 5, 15.

DANDLED. Isa. 66. 12.

DANGER, Mat. 3, 29; Mk. 5, 21; Acts 19, 27; 27, 9, ARE. Rom. 5. 7, some would even d. to die. See Job 41. 10; Rom. 15. 18; 1 Cor. 6. 1; 2 Cor. 10. 12.

See Job 41. 10; Rom. 15. 18; I Cor. 6. 1; 2 Cor. 10. 12.

DARK. Job 12. 25, they grope in the d.
22. 13, can he judge through d. cloud?

24. 16, in the d. they dig.
38. 2, that d. counsel by words.
Ps. 44. 4; Prov. 1. 6, d. sayings.
80. 23; Rom. 11. 10, let their eyes be d.
88. 12, wonders be known in the d.
Eccl. 12. 2, stars be not d.
3, look out of windows be d.
Zech. 14. 6, shall not be clear nor d.
Mat. 24. 29; Mk. 13. 24, sun be d.
Lu. 23. 45, sun d. and vail rent.
John 20. 1, enrly, when it was yet d.
Rom. 1. 21, foolish heart was d.
Eph. 4. 18, understanding d.
See Gen. 15. 17; Ex. 10. 15; Num. 12. 8; Joel
2. 10.

2, 10,

2.10

DARKNESS. Deut. 5.22, spake out of thick d.

28.29, grope as the blind in d.

1 Sam. 2.9, wheeked shall be silent in d.

2 Sam. 2.10; Ps. 18.9, d. under his feet.

20; Ps. 18.28, Lord will enlighten my d.

1 Kings S. 12; 2 Chron 6.1, dwell in thick d.

Job 3.5; Ps. 10, 10, d. and shadow of death,

10.22, land where the light is as d.

30.25, waited for light there came d.

30. 26, waited for light there came d. Ps. 91. 6, pestilence that walketh in d. 97. 2, clouds and d. are round about him. 112. 4, to upright ariseth light in d. 130. 12, d. and light alike to thee. Prov. 20. 20, lamp be put out in d. Eccl. 2. 13, as far as light excelleth d. 14, fool walketh in d.

14, fool walketh in d.
18a. 58. 10, thy d. as noon day.
60. 2 d. cover the earth, gross d.
19el 2. day of clouds and thick d.
Mat. 6. 23; 1.u. 11, 34, body full of d.
8, 12; 22 13; 25, 30, outer d.
10, 27; 1.u. 12, 3, what 1 tell in d. speak.
1.u. 1, 79; Rem. 2. 19, light to them that sit in d.

Lu. 22.53; Col. 1.13, the power of d. 23.44, d. over all the earth.
John 1.5, d. comprehended it not. 3.19, loved d. rather than light.
John 12.35, walk while ye have light, lest d. Acts 23.15, turn from d. to light.
Rom 13.12; Eph. 5.11, works of d. 1 Cor. 4.5, hidden things of d. 2 Cor. 4.6, light to shine out of d. 6.14 what communion both light with d.?

2 Cor. 4.6, light to shine out of d.
6.14, what communion hath light with d.?
Eph. 6.12, rulers of the d. of this world.
Thess. 5.5, not of the night nor of d.
Heb. 12.18, to blackness and d.
Heb. 12.2, to the control of the contro

o, matter his orother, is in d. 11, d. hath blinded his eyes. Rev. 16, 10, kingdom full of d. See Gen. 1, 2; 15, 12; Ex. 10, 21; 20, 21.

DARLING. Ps. 22, 20; 35, 17. DART. Job 41, 26; Prov. 7, 23; Eph. 6, 16.

DASH. Ps. 2. 9; Isa. 13. 16; Hos. 13. 16, d. in pieces. 91, 12; Mat. 4. 6; Lu. 4. 11, d. thy foot. 137. 9, that d. thy little ones. See Ex. 15. 6; 2 Kings 8. 12; Jer. 13. 14.

DAUB. Ex. 2. 3; Ezek. 13. 10; 22, 28.

DAUGHTER. Gen. 24, 23, 47; Judg. 11, 34, whose d. art thou?

art thou?
27. 48, weary of life because of d. of Heth.
Detu. 28, 53, eat flesh of sons and d.
28 am. 1.20, lest d. of Philistines rejoice.
12. 3, lamb was unto him as a d.
Ps. 45. 9, kings d. annong honourable women.
144. 12, our d. as corner-stones.
Prov. 30. 15, horseleech hath two d.
31. 29, many d. have done virtuously.
Ecol. 12. 4, the d. of music.
Isa. 22. 4; Jer. 9. 1; Lam. 2. 11; 3. 48, spoiling of the d.

the d. Je. 1, healed hurt of d. of my people. 8, 22, for hurt of d. on I hurt. 9, 1, weep for slain of d. of my people. Mic. 7, 6, Mar. 10, 25, Lu. 12, 55, d. riseth against

Mic. 7, 6; Mat, 10, 35; Lu, 12, 53, d. riseth against mother.
Mat. 15, 25, her d. was made whole.
Lu, S. 42, one only d., about twelve years of age.
13, 16, this woman d. of Abraham.
Heb. 11, 24, refused to be son of Pharaoh's d.
See Gen. 0.1; Ex. 1, 16; 21, 7; Num, 21, 8.

DAWN. Ps. 119. 147, I prevented the d. of the

DAWN. Ps. 119. 147, I prevented the d. of the morning.
2 Pet. 1, 19, till the day d.
See Josh. 6, 15; Judg. 19, 29; Job 3, 9; 7, 4.
DAY. Gen. 41, 9, I do remember my faults this d.
Deut. 4, 32, ask of the d. that are past.
1 Sam. 25, 8, come in a good d.
2 Kings 7, 9, this d, is a d, of good tidings.
1 Chron. 23, 1, 28; 2 Chron. 24, 15, full of d.
29, 15; Job 8, 9, our d, as a shadow.
Neh. 4, 2, will they make an end in a d.
Job 7, 1, d, like the d, of an hireling.
14, 6, till he accomplish his d.
19, 25, stand at latter d, upon the earth.
21, 30, reserved to d, of destruction.
32, 7, I satil, d, should speak.
Ps. 2, 7; Acts 13, 33; Heb. 1, 5, this d, have I begotten thee.

gotten thee.
19.2. d. unto d. uttereth speech.
Ps. £4.10, a d. in thy courts.
Prov. 3. 2, 16, length of d.

Frov. 3.2 18, length of d.
4.18, more and more to perfect d.
27.1, what a d. may bring forth.
Eccl. 7.1, d. of death better than d. of birth.
12.1, while the evil d. come not.
1sa. 2.12; 13.6, 9; Joel 1.15; 2.1; Zeph. 1.7;
Zech. 14.1, d. of the Lord.

Isa. 10.3, in the d. of visitation.
27.3, the Lord will keep it night and d.
58.5, acceptable d. to the Lord. 58.5, acceptable d, to the Lord.
65.20, an infant of d.
Joel 2. 11, 31; Zeph, 1, 14; Mal. 4.5; Acts 2.50,
great d, of the Lord.
Zech. 4, 10, despised d, of small things.
Mal. 3.2, who may abide d, of his coming.
Mat. 7, 12, many will say in that d.
Mat. 24.36; MR. 13. 32, that d, knoweth no man.
50; Lu. 12, 40, in a d, looked not for.
25. 13, ye know not the d, nor the hour.
Lu. 21. 34, that d, come unawares.
23. 43, to-d, shalt thou be with me,
John 6. 39, raise it again at last d. John 6.39, raise it again at last d. John b. 39, raise it again at last d.
8.54, Abraham rejoiced to see my-d.
9.4, I must work while it is d.
Acts 17.31, he hath appointed a d.
Rom. 2.5, wrath against d. of wrath.
14.5, esteemeth every d. alike.
2 Cor. 6.2, the d. of salvation.
Phil. 1.6, perform it until d. of Christ.
1 Thess. 5. 2; 2 Pet. 3. 10, d. cometh as a thief.
5, children of the d.
Heb. 13.8, Lesus Christ same to-d and for ever 9, cnidred of the d. Heb. 13. 8, Jesus Christ same to-d. and for ever. 2 Pet. 3.8, one d. as a thousand years. See Gen. 1. 5; 77. 2; Job 1. 4; Ps. 77. 5; 118. 24; John 11. 24; 12. 48; 1 Co. 3. 13; Rev. 6. 17; 16. 14; 20. 10. DAYS (last). Isa. 2. 2, it shall come to pass in the last d. See Mic. 4.1; Acts 2.17; 2 Tim. 3.1; Heb. 1.2; James 5.3; 2 Pet. 3.3. DAYSMAN. Job 9.33. DAYSPRING. Job 33, 12, d. to know his place. Lu. 1, 78, d. from on high bath visited us. DAYSTAR. 2 Pet. 1. 19, d. arise in your hearts. DAYSTAR. 2 Fet. 1.18, d. arise in your hearts DEAD. Lev. 19.28, outlings for the Al. 18 m. 24.14; 2 Sam. 9.8; 16, 9, d. dog. Ps. 31.12, forgotten as a d. man. 115.17, d. praise not the Lord. Prov. 9.18, k knoweth not that the d. are there, Eccl. 4.2, the d. which are already.d. 2, 4, living dog better than d. lion. 5, d. know not any thing. 5. d. Rhow not any thing.
10. 1, d. files cause ointment.
1sa. 26. 19, thy d. men shall live.
1sr. 22. 10, weep not for the d.
Mat. 8. 22, let the d. bury their d.
9. 24; Mk. 5. 39; Lu. 8. 52, not d., but sleepeth.
11. 5; Lu. 7. 22, deaf heat, d. raised.
22. 32, not God of the d.
23. 27, full of d. men's bones. 22 32, not God of the d.
22 32, not God of the d.
23.27, full of d. men's bones,
Mk. 9. 10, rising from d. should mean.
Lu. 15. 24, 32; Rev. 1. 18, d. and is alive again.
16. 31, though one rose from the d.
John 5, 25, d. shall hear.
6. 49, did eat manna, and are d.
11. 25, though d., yet shall he live.
44, he that was d. came forth.
Acts 10. 42; 2 Tim. 4. 1, judge of quick and d.
25, 23, first that should rise from d.
Lom. 6. 2. 11; 1 Pet. 2. 24, d. to sin.
7. 4; Gal. 2. 19, d. to the law.
14. 9. Lord both of d. and llving.
10. 15, 15, if the d. rise not.
35, how are the d. nissed. 35, how are the d. raised.
2 Cor. 1.9, trust in God who raiseth d.
5.14, then were all d.
Eph. 2.1; Col. 2.13, d. in trespasses and sins.
5.14, arise from the d.
Col. 1.18, ifrstborn from the d.
2.20; 2 Tim. 2.11, d. with Christ.
1 Thess. 4.16, d. in Christ shall rise first.
1 Tim. 5.6, d. while she liveth.
1 Lim. 5.6, d. while she liveth.
1 Lim. 5.6, d. while she liveth.
1 Lim. 5.0, d. while she liveth. 35, how are the d. raised.

1 Pet. 4.6, Preached to them that are d. Jude 12, twice d. Rey. 1.5, first-begotten of the d. 3.1, a name that thou livest and art d. 14.13, blessed are the d. 20.5, rest of d. lived not again. 12, the d. small and great. 13, sea gave up d. See Gen. 23. 3; Ex. 12. 30; Mk. 9. 26; Rev. 1. 18. DFADLY. Mk. 16. 18, drink any d. thing. Jas. 3. 8, tongue full of d. poison. See 1 Sam. 5. 11; Ps. 17. 9; Ezek. 30. 24. DEAF, Ps. 53, 4, like d, adder that stoppeth, Isa. 29, 18, shall the d, hear the words. Mat. 11.5; Lu. 7, 22, the d, hear. Mk. 7, 37, he maketh the d, to hear. 9.25, thou d. spirit, come out. See Ex. 4.11; Lev. 19.14; Isa. 42.18; 43.8. DEAL (a measure). Ex. 29. 40, with the one lamb. a tenth d. of flour. Lev. 14. 10. three tenth d. of fine flour for a meat offering. DEAL. Lev. 19, 11, nor d. faisely.
Job 42, 8, d. with you after foily.
Ps. 75, 4, not foolish, truly his delight.
Prov. 12, 22, they that d, truly his delight.
Isa. 21, 27, 24, 16, treacherous dealer d, treacherously ously, 26, 10, in land of uprightness d, unjustly, Jer. 6, 13; 8, 10, every one d, falsely, Hos. 5.7, have d, treacherously against the Lord, Zeeh. 1.6, as Lord thought, so hath he d, Lu. 2, 48, why hast thou thus d, with us? Rom. 12, 3, according as God hath d, See Gen. 32, 9; Ex. 1.10; Deut. 7, 5; 2 Chron, 2, 3, PATING. 1 Sam. 9, 22, PE. 7, 16; 1 John 4, 9, DEALING. 1Sam. 2.23; Ps. 7.16; John 4.9. DEARTH. 2 Chr. 6, 28, if there be a d, in the land. Neh. 5, 3, buy corn because of d. Acts 11, 28, Agabus signified a great d. See Gen. 41, 54; 2 Kings 4, 38; Jer. 14, 1; Acts 7, 11, Acts 11.28, Agabus signified a great d. See Gen. 41.54; 2 Kings 4.38; 19c. 14.1; Acts 7.11.

DEATH. Num. 15.29, if these men die common d. 23.10, 1et me die d. of righteous.
Judg. 5.18, jeoparded lives to the d. 16.10, soul was vexed to d. 30, which he slew at his d. were more. Ruth 1. 71, if ought but d. part thee and me. 1 Sam. 15.22, the bitterness of d. past. 20.3, but a step between me and d. 22.5; Ps. 18.4; 116.3, waves of d. compassed. 25.5; Ps. 18.4; 116.3, waves of d. compassed. 20.5 but a step between me and d. 22.5; hou for d., but it cometh not. 7.15, my soul chooseth d. 20.5; hou with bring me to d. Ps. 6.5, in d. no remembrance. 13.3, lest I sleep the sleep of d. 23.4, valley of shadow of d. 23.4, valley of shadow of d. 48.14, our guide even unto d. 68.20, the issues from d. 89.48, what man shall not see d. 107.10, in darkness and shadow of d. 116.15, precious is d. of his saints. Prov. 7.27, to chambers of d. 8.36, that hate me love d. 14.32, righteous hath hope in his d. 24.11, deliver them drawn to d. Cant. 8.6, love is strong as d. Isa. 9.2; Jer. 2.6, land of the shadow of d. 25.8; 1 Cor. 15.56, swallow up d. in victory.

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JEBASE. CONCO

Jes. 38. 16, for d. cannot celebrate thee.
Jer. 8. 3. d. chosen rather than life.
9.21, d. come up to our windows.
Ezek. 18. 32; 33. 11, no pleasure in d.
Nos. 13. 14, 0 d. 1 will be thy plagues.
Mat. 15. 4; Mk. 7. 10, let him die the d.
16. 28; Mk. 9.1; Lu. 9. 27, not taste of d.
28. 38; Mk. 14. 34, my soul is sorrowful to d.
Mk. 5. 23; John 4. 47, litch at point of d.
Lu. 2.26, should not see d. before.
23. 33, will go to prison and d.
John 5. 24; 1 John 3. 14, passed from d. to life.
8. 51, 52, keep my saying, shall never see d.
11. 4, sickness not unto d.
12. 23; 18. 32; 21. 19, signifying what d.
Acts 2. 24, having loosed pains of d.
Rom. 1. 32, such things are worthy of d.
5. 10; Col. 1. 22, reconciled by the d.
12. d. by sin and so d. prassed on all.
14. 17, d. reigned from Adam to Moses.
6. 5, planted in likeness of his d.
21, end of those things is d.
22, wages of sin is d.
8. 2, law of sin and d.
10. 1. 22, 21 life or d. all are yours.
11. 28, show the Lord's d. till he come.
15. 21, by man came d.
15. 26, 0 d. where is thy sting?
2 Cor. 1. 9, sentence of d. in ourselves.
2. 16, sayour of d. unto d.
4. 12, d. worketh in us.
11. 23, in d. oft.
12. 11, in d. oft.
13. 11, is n. bringeth forth d.
14. 10, in 5. 14, a sin unto d.
15. 16. 1, is n. bringeth forth d. 135, 136, 8in bridgetin forth d. 1 John 5, 16, a sin unto d. Rev. 1, 18, keys of hell and of d. 2, 10, be faithful unto d. 11; 6, 14, second d. 6, 8, his name that sat on him was d. 9.6, seek d. and d. shall flee. 20.6, d. and hell delivered up. 21. 4, no more d. See Prov. 14. 12; 16. 25; John 18. 31; Jas. 5. 20. DEBASE. Isa. 57. 9. DEBATE. Prov. 25. 9; Isa. 58. 4; Rom. 1. 29; 2 Cor. 12. 20. DEBT. 2.10. 2.10. DEBT. 2.10. 2.10. DEBT. 2.10. 2.10. Prov. 22.26, be not sureties for d. Mat. 18. 27, forgave him the d. See 1 Sam. 22.2; Mat. 6.12; Rom. 4.4. See I Sam. 22. 2; Mat. 6. 12; Rom. 4. 4.
DEBTOR. Mat. 6. 12; as we forgive our d.
Lu. 7. 41, creditor which had two d.
Rom. 1. 14, I am d. to the Greeks.
8, 12, we are d., not to the flesh.
15, 27, their d. they are.
Gal. 5. 3, d. to do the whole law.
See Ezek. 18, 7; Mat. 18, 21; 23, 16; Lu. 16, 5.
DECAY. Lev. 23, 35; Neh. 4. 10; Heb. 8, 13.
DECEASE. Isa. 26, 14; Mat. 22, 25; Lu. 9, 31;
2 Pet. 1. 15.
DECETE. Pet 10, 7 worth followed a service of the control of the c 2 Pet. 1.15.
DEGEIT. Ps. 10,7, month full of d. and frand,
36. 3, words are iniquity and d.
55. 25, d. men shall not live half their days,
Prov. 12, 5, counsels of wicked are d.
20. 17, bread of d. is sweet.
27. 6, kisses of an enemy are d.
31. 30, favour is d. and beauty vain,
Jer. 14. 14; 23. 26, prophesy the d. of their heart,
17. 9, heart is d. above all things.
48. 10, that doeth work of the Lord d.
16. 3. 11. 2 compassible me with d. 48. 10. that doeth work of the Lora a.
Hos. 11. 12, compassed me with d.
Amos 8. 5, falsifying balances by d.
Zeph. 1. 9, fill their masters houses with d.
Mat. 13. 22; Mk. 4. 19, the d. of riches.
Mk. 7. 22, out of heart proceed d.
Rom. 3. 13, they have used d.
2 Cor. 4. 2, handling word of God d.

2 Cor. 11. 13, false apostles, d. workers. Eph. 4, 22, according to d. lusts. Col. 2. 8, vain d., after tradition. See Ps. 50. 19; Prov. 12. 20; Jer. 5. 27; Mic. 6, 11. DECEIVE. Deut, 11.16, take heed that your heart be not d. 2 Kinss 19.10; Isa. 37.10, let not thy God d, thee, Job 12.16, the d, and the d, are his. Jer. 20.7, thou hast d, me and I was d. 37. 9. d. not vourselves. Obad. 3, pride of heart hath d. thee. Mat. 24, 24, if possible d, the very elect. 27.63, remember that d. said. John 7.12, nay, but he d, the people. John 7, 12, nay, but he d, the people, 47, are ye also d.?
1 Cor. 6. 9; 15. 33; Gal. 6. 4, be not d.
2 Cor. 6. 8, as d, and yet true.
Eph. 4. 14, whereby they lie in wait to d.
5. 6; 2 Thess. 2. 3; 1 John 3. 7, let no man d. you.
1 Tim. 2. 14, Adam was not d.
2 Tim. 3. 13, worse and worse, d. and being d.
1 John 1. 8, no sin, we d. curselves.
2 John 7, many d. entered into world.
See Gen. 31. 7; Isa. 44. 20; Ezek. 14. 9; Rev. 12. 9; DECENTLY. 1 Cor. 14. 40. DECISION. Joel 3, 14. DECK. Job 40. 10, d. thyself with maiesty, Iss. 61, 10, as a briderroom d. himself, Jer. 4. 30, though thou d. thee with ornaments, 10, 4, they d. it with silver. See Prov. 7, 10; Ezek. 16, 11; Rev. 17, 4; 18, 16. DECLARATION. Esth. 10.2; Job 13. 17; Lu. 1.1; 2 Cor. 8. 19. DECLARE. 1 Chron. 16. 24; Ps. 96. 3, d. glory among heathen. Job 21, 31, who shall d. his way to his face. 31, 37, I would d. number of my steps. Ps. 2, 7, I will d. decree. Ps. 2.7, I will d. decree.
9. 11, d. among the people his doings.
19. 1, heavens d. glory of God.
30, is shall dust d. thy truth.
40, 10, I have d. thy futhfulness.
66, 16, I will d. what he hath done.
75, 9, I will d. for ever.
118, 17, live and d. the works of the Lord. DECLINE. Deut. 17. 11, thou shalt not d. from Sentence. 2. d. neither to right nor left. Ps. 102. 11; 109. 23, days like a shadow that d. 119. 51, 157, not d. from thy law. See Ex. 23. 2; Job 23. 11; Prov. 4. 5; 7. 25. DECREASE. Gen. 8. 5; Ps. 107. 38; John 3. 30, DECREE. Job 22.28, thou shalt d. a thing and it shall be. shall be. 28.26, made a d. for the rain.

28.26, made a d. for the rain.

28.143.6, a d. which shall not pass.

Prov. 3.15, by me princes d. justice.

29, he gave to the sea his d.

Isa. 10, 1, that d. unrichteous d.

Acts 10.4, delivered the d. to keep.

See Dau. 2.9; 6.8; Acts 17.7; I Cor. 7.37.

DEDICATE. Deut. 20, 5, lest he die and another

d. it.

Judg. 17. 3, wholly d. silver to the Lord. 1 Chron. 26, 27, of spoil they did d. Ezek. 44. 29, every d. thing shall be theirs. See 1 Kings 7.51; 8.63; 15. 15; 1 Chron. 18. 11; Heb. 9, 18,

DEED. Ex. 9, 16; 1 Sam. 25, 34; 26, 4, in very d. 2 Sam. 12, 14, by this d. hast given occasion. Ezra 9, 13, come upon us for our evil d. EZEM 9. 15, come upon as no our virt a. Neh. 13. 14, whipe not out my good d. Ps. 28. 4; Isa. 59. 18; Jer. 25. 14; Rom. 2. 6, according to their d. Lu. 11. 48, ye allow the d. of your fathers.

23, 41, due reward of our d. 23, 41, the reward of our a.

24, 10, a prophet mighty in a.

John 3, 10, because their d, were evil.

8, 41, ye do the d. of your father.

Acts 7, 22, Moses, mighty in word and d.

Rom, 3, 20, by d. of law no flesh justified,

28, justified without d. of the law.

Col. 3, 9, put off old man with his d.

7, wherever ye do in word or d.

17, whatsoever ye do in word or d. Jas. 1. 25, shall be blessed in his d. 1 John 3. 18, not love in word, but in d. See Gen. 44. 15; Lu. 23. 51; Acts 19. 18.

DEEMED. Acts 27. 27.

DEEMED. Acts 27. 27.

DEEP. Gen. 7. II; S. 2, fountains of d.

Deut. 33, 13, the d. that coucheth beneath.

Job 38, 30, face of d. 1s frozen.

41. 31, maketh the d. boil like a pot.

Ps. 36, 6, thy judgments are a great d.

42, 7, d. calleth to d.

65, 4, in his hand are the d. places.

107, 24, see his wonders in the d.

Prov. 22, 14; 23, 27, strange women d. pit.

Isa, 63, 13, led them through d.

Mat. 13, 5, no d. of earth.

Lu. 5. 4, launch into d.

6, 48, digged d. and laid foundations.

8, 31, command to go into the d.

John 4, 11, the well is d.

LOCA 2, 11, searcheth d, things of God.

See Job 4, 13; 33, 15; Prov. 10, 15; Rom. 10, 7.

DEER. Deut. 14, 5; 1 Kings 4, 23.

DEFAME, Jer. 20, 10; 1 Cor. 4, 13.

DEFAME, Jer. 20. 10; 1 Cor. 4. 13. DEFEAT. 2 Sam. 15. 34; 17. 14.

DEFENCE. Job 22.25, the Almighty shall be thy d.

EFFERCE. 400 22.25, the Almignty shall b Ps. 7.10, my d. is of God. 59. 9, 17; 62, 2, for God is my d. 89, 18; 94.22, Lord is d. Eccl. 7, 12, wisdom a d., money a d. Isa, 33, 18, place of d. munitions of rocks, Phil. 1, 7, 17, in d. of the Gospel. See Num. 14.9; Acts 19.33; 22. 1.

DEFEND. Ps. 5. 11, shout for joy, because thou d. them.

Zech. 9. 15, Lord of hosts shall d, them, Acts 7. 24, d, him and avenged the oppressed, See Ps. 20. 1; 59, 1; 1sa, 31. 5.

See Ps. 20. 1; 59. 1; Isa. 31. 5.

DEFILE. Ex. 31. 14; that d. sabbath be put to death.
Num. 35, 33, blood d. the land.
2 Kines 23. 13, high places did king d.
Neh. 13. 29, they have d. the priesthood.
Ps. 74. 7; 79. 1, d. dwelling-place of thy name.
106. 39, d. with their own works.
Isa. 59. 3, your hands are d. with blood,
Jer. 2, 7; 16. 18, ye d. my land.
Ezek. 4, 13, eat their d. bread.
23. 38, they have d. my sanctuary.
30. 17, they d. it by their own ways.
Dan. 1. 8, would not d. himself with meat.
Mat. 15. 11, 18, 20; Mk. 7. 15, 20, 23, d. a man.
John 18, 25, lest they should be d.
1 Cor. 3917, if any man d. temple of God.
8, 7, conscience being weak is d.
1 Tim. 1, 10, law for them that d. themselves.
Tit. 1.16, to d. nothing pure, even conscience d.

Tit. 1.15, to d. nothing pure, even conscience d. Heb. 12.15, thereby many be d. Jude 8, filthy dreamers d. flesh.

Rev. 3. 4, few not d. their garments. See Ex. 31. 41; Lev. 21. 4; Jas. 3. 6; Rev. 21. 27. DEFRAUD. 1 Sam. 12.3, 4, whom have I d.? Mk. 10, 19; 1 Cor. 7, 5, d. not. 1 Cor. 6. 7, rather suffer to be d

8, do wrong and d. your brethren. 2 Cor. 7. 2, we have d. no man. See Lev. 19.13; 1 Thess. 4.6.

See Lev. 13, 15; 1 1 1 1 1 1 2 3. 4. 0.

DEGENERATE. Jer. 2. 21.

DEGREE. Ps. 62, 9, men of low d., high d.

1 Tim. 3, 13, purchase to themselves good d.

Jas. 1, 9, brother of low d. rejoice.

See 2 Kings 20, 9; 1 Chron, 17, 17; Jsa. 28, 8; Jul. 1.

DELAY. Mat. 24. 48; Lu. 12. 45, my lord d. his

coming. Acts 9.38, that he would not d. to come. See Ex. 22.20; 32.1; Acts 25.17. DELECTABLE, Isa, 44, 9,

DELICACY. Rev. 18. 3. ELICATE. 15am, 15, 32, Agaz came to him d. Prov. 29, 21, he that d. bringeth up servant. 1sa. 47, 1, no more called tender and d. Lam. 4, 5, that did feed d. are desolate. 1u, 7, 25, that live d. are in kings' courts, See Deut. 28, 54, 56; Jer. 6, 2; Mic. 1, 16. DELICATE. DELICIOUSLY, Rev. 18.7.

DELIGHT (n.). Deut. 10. 15, Lord had a d. in thy

DELIGHT (a.). Deut, 10, 15, Lord had a d. in the fathers.

1 Sam, 15, 22, hath Lord as great d. in offerings.

2 Sam, 15, 23, I have no d. in thee.

Job 22, 25, shalt thou have d. in the Almighty.

Ps. 1, 2, his d. is in law of Lord.

16, 3, to excellent in whom is my d.

119, 24, testimonies my d. and counsel.

77, 92, 174, thy law is my d.

143, thy commandments are my d.

Prov. 8, 30, I was daily his d.

143, thy commandments are my a. Prov. 8.30, I was daily his d.
31, my d. were with sons of men.
18, 2, fool hath no d. in understanding.
19, 10, d. not seemly for a fool.
Cant. 2, 3, under his shadow with great d.
Isa. 58, 13, call sabbath a d.
See Prov. 11, 1; 12, 22; 15, 8; 16, 13.

See Prov. 11.1; 12.22; 13.8; 16.13.

BELIGHT (r.). Job 27.10, will he d. himself in the Almighty?

Ps. 37.4, d. also in the Lord.

11. meek shall d. in abundance of peace,
51.16, thou d. not in burnt offering.

94.19, thy comforts d. my soul.

18a. 42.1, elect in whom my soul d.

55.2, soul d. itself in fatness.

62.4, the Lord d. in thee.

Mic. 7.18, he d. in meroy.

Rom. 7.22, I d. after the inward man.

See Num. 14.5; Prov. 1, 22; 2.14; Mal. 3.1.

DELIGHTSOME, Mal. 3.12, DELIVER, Ex. 3.8: Acts 7.34, I am come down to d. them.

to d. them.

Num. 35. 25, congregation shall d. slayer.

Deut. 32. 39: 1sa. 43. 13, any d. out of my hand.

2 Chron. 32. 13, were gods able to d. their lands,

Job. 19, shall d. thee in six troubles.

36. 18, great ranson cannot d.

Ps. 33. 17, nor d. any by great strength.

56. 13, d. my feet from falling.

144. 10, d. David from hurtful sword.

Prov. 24. 11, forhear to d. them.

Eccl. 9. 15. by wisdom d. city.

Isa. 50. 2, have I no power to d.?

Fr. 1. 8, I am with thee to d. thee.

38. 17, I will d in that day.

Dan. 3, 17, for God is able to d., and will d.

6, 14, king set heart on Daniel to d.

Amos 2. 14, neither shall mighty d.

9, 1, he that escapeth shall not be d.

9.1, he that escapeth shall not be d. Mal. 3.15, they that tempt God are d. Mat. 6.13; Lu. 11.4, d. us from evil.

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Mat. 11. 27; Lut. 10. 22, all things d. to me of my Father.
23. 15, 1 will d. him to you.
Acts 2. 23, being d. by the counsel of God.
10 m. 4. 25, was d. for our offences. 10m. 4.25, was d, for our onences.
1, 5, we are d, from the law,
8, 21, creat or shall be d.
2 Cor. 4.11. d. to death for Jesus' sake.
2 Tim. 4.18. d. me from every evil work.
Jude 3, faith once d, to saints.
See Blom. 8.32; 2 Cor. 1.10; Gal. 1.4; 2 Pet. 2.7. DELIVERANCE. 2 Kings 5.1, by him had given DELUSION. Isa. 66.4; 2Thess. 2.11. DEMAND. Dan. 4.17; Mat. 2.4; Lu. 3.14. DEMONSTRATION. 1 Cor. 2. 4. DEMONSHATION, 1 Cor. 2.4

DEN. Job 37.8, then the beasts go into d.

Isa. 11.5, put hand on cockartice d.

Jer. 7.11, is this house a d. of robbers.

Mat. 21.3; Mk. 11.11, a d. of thieves.

Heb. 11.38, in deserts and in d.

See Judg. b. 2; Dan. b. 7; Amos 3.4.

DENOUNCE. Deut. 30.18.

DENY Losb 91.97, Let ve d. von God.

DENV. Josh 24. 27, lest ye d. your God. Prov. 30, 9, lest 1 be full and d. thee. Lu. 20, 27, which d. resurrection. 2 Thm. 2. 13, he cannot d. himself. Tit. 1. 18, in works they d. him. See 1 Tim. 5. 8; 2 Tim. 3. 5; Tit. 2. 12. DEPART. Gen. 49. 10, sceptre shall not d. from

2 Sam. 22, 22; Ps. 18, 21, have not d. from my

God. 14; 22.17, they say to God, d. Job 21, 14; 22.17, they say to God, d. 28, 28, to d. from evil is understanding. Ps. 6, 8; Mat. 7, 23; Lu. 13, 27, d. ye workers of 28. 28. to a. Houres His Area.

78. 6. 8; Mat. 7. 23; Liu. 13. 24, d. ye workers of iniquity.

34. 14; 37. 27, d. from evil, and do good.

105. 38, Esypt was glad when they d.

70v. 15. 24. he may d. from heil beneath.

22. 6. when old he will not d. from it.

27. 22, yet will not foolishness d.

34. 14. 16, they need not d.

25. 31. d. from me, ye cursed.

Liu. 2. 29, lettest thou thy servant d. in peace.

4. 13, devil d. for a season.

21. 21, let them in midst.

20. 12. 8, besought that it might d. from me.

71 in. 4. 1, some simi d. from the faith.

2 Tim. 2. 19, nameth Christ d. from iniquity.

See Isa. 54. 10; Mic. 2. 10; 2 Tim. 4. 6; Heb. 3. 12.

DEPOSED. Dan. 5, 20.

DEPRIVED. Gen. 27. 45; Job 39. 17; Isa. 38. 10.

DEPRIVED. Gen. 27. 45; Job 33. 17; Isa. 38. II
DEPTH. Job 28, 14, d. saith, it is not in me.
Ps. 33. 7, he layeth up d. in storehouses.
77. 16, waters afrald, d. trouble.
106. 9, led through d. as thin up d.
107. 25, they go down against d.
Prov. 8. 24, when no d. I was brought forth.
25. 3, heaven for height, earth for d.
Mat. 18. 6, better drowned in d. of sea.
Mk. 4. 5, no d. of earth.
Rom. II. 33, the d. of the riches.
See Isa. 7. 11; Mic. 7. 19; Rom. 8. 39.
DEPUTED. 2 Sam. 15. 3.

DEPUTED. 2 Sam. 15. 3.
DEPUTY. 1 Kings 22. 47; Acts 13. 7; 18, 12;

DERIDE. Hab. 1, 10; Lu. 16, 14; 23, 35. DERISION. Job 30. 1, younger than I have me in d.

Ps. 2.4, the Lord shall have them in d. 44.13; 79.4, a d. to them round us. Jer. 20, 7.8, in d. daily. Lam., 3.14, I was a d. to my people. See Ps. 119.51; Ezek. 23.32; 36.4; Hos. 7.16.

DESCEND. Ezek. 26. 20; 31. 16, with them that

ESCEND. Ezek. 26. 20; 31. 16, with them if d. into pit.

Mat. 7. 35, 27, rain d. and floods came.

Mk. 1. 10; John 1. 32, 33, Spirit d.

15. 32, let Christ now d. from cross.

Rom. 16. 7, who shall d. into the deep?

Eph. 4. 10, he that d. is same that ascended.

Jas. 3. 15, this wisdom d. not.

Rev. 21. 10, great city d. out of heaven.

See Gen. 28. 12; Ps. 49, 17; 133, 3; Prov. 30, 4.

DESCENT. Lu. 19. 37; Heb. 7. 3, 6. DESCRIBE. Josh. 18. 4; Judg. 8. 14; Rom. 4.6; 10.5.

DESCRY. Judg. 1. 23.

DESCRY. Judg. 1. 23.

DESERT. Ps. 18. 40, oft did they grieve him in d. 102. 6, like an owl of the d. 18a. 35. 1, the d. shall rejoice. 6: 43. 19, streams in the d. 40. 3, in d. a highway for our God. Jer. 2. 6, led us through land of d. 11. 6, like the heath in the d. 25. 24, people that dwell in d, shall drink. Mat. 24. 25. say, behold, he is in the d. Lu. 1. 80, John in d, till his showing. 9, 10, aside privately into d, liace. John 6. 31, did eat manua in d. See Ex. 5. 3; 10. 2; Isa. 51. 3; Mk. 6, 31. DESERTS. Ps. 28. 4; Ezek. 7, 27.

DESERTS. Ps. 28.4; Ezek. 7, 27. DESERVE. Judg. 9, 16; Ezra 9, 13; Job 11, 6. DESIRE (a.). 2 Chron. 15, 15, sought him with their whole d.

DESIRE (9.). Z CHron. 10. 10, sought him with their whole d. 100 34, 39, mpd, is that Job may be tried. Ps. 10. 3; 21. 2; Rom. 10. 1, heart's d. 37. 4, he shall give thee the d. of thine heart, 54. 7; 59, 10; 92.11; 112. 8, d. on enemies. 92. 11; 112. 19. 19. 8, d. of the wicked. 145. 16, the d. of every living thing. Prov. 10. 24; 11, 123, the d. of righteous. 13. 12, when d. cometh, it are of life. 10. 22, the d. of a man is his kindness. 21. 25, the d. of a shall fall. Ezek. 24. 16, 21, 25, the d. of thine eyes. Mic. 7. 3, great man uttereth mischievous d. Hab. 2. 5, enlargeth d. as hell. Hag. 2. 7, the d. of all nations. In. 22. 15, with d. I have d. to est. Eul. 2. 3, having a d. to depart. So Gen. 3. 10; Job 14, 16; 31. 16. DESIRE (r.). Deut. 14. 26, bestow for whatsoey desired the second of the

DESIRE (r.). Deut. 14. 26, bestow for whatsoever thy soul d.

thy soul d.

1 Sam. 2.16, take as much as thy soul d.

1 Sam. 2.16, take as much as thy soul d.

Neh. 1. 11, servants who d. to fear thy name.

Job 13. 3, 1 d. to reason with God.

Ps. 19.10, more to be d. than gold.

27. 4, one thing I d. of the Lord.

34. 12, that d. life and loveth many days.

40. 6, sarrifice and offering thou didst not d.

45. 11, king greatly d. thy beauty.

73. 25, none on earth I d. beside thee.

107. 30. to their d. haven.

107. 30, to their d, haven. Prov. 3. 15; 8. 11, all thou canst d, not to be compared.

compared.

13. 4, soul of sluggard d., and hath not.
Eccl. 2. 10, what my eyes d. I kept not.
Isa. 53. 2, no beauty that we should d.
Hos. 6. 6, I d. mercy and not sacrifice.
Mic. 7.1, soul d. first-ripe fruit.
Zeph. 2.1, gather together, O nation not d.
Mat. 12. 46; Lut. 8. 20, his brethren d.
13. 17, have d to see those things.
20, 20, d. a certain thing of him.

Mk. 9. 35, if any d. to be first. Mk. 9, 25, if any d. to be first.
10, 35, do for us whatsoever we d.
11, 24, what things ye d. when ye pray.
15, 6: Lu. 22, 25, prisoner whom they d.
10, 9, who is this, and he d. to see him.
10, 24, kings have d. to see.
16, 21, d. to be fed with crumbs.
20, 15, have d. to eat this passover.
21 Satan hath d. to have you. 31, Satan hath d. to have you. 31. Satan hath d. to have you.
Acts 3.14, d. a nurderer to be granted.
1 Cor. 14.1, and d. spiritual gifts.
2 Cor. 5.2, d. to be clothed upon.
Gal. 4.1, ye d. again to be in bondage.
21. ye that d. to be under the law.
6, 12, many d. to make show in the flesh.
Eph. 3.3, 1 d. that ye faint not.
Phil. 4.17, not because 1 d. a. gift; 1 d. fruit,
1 Tim. 3.1, he d. a. good work.
Heb. 11.16, they d. a. better country.
Jas. 4.2, ye d. to have, and cannot obtain.
1 Pet. 1.12, the angels d. to look into.
2, 2, as babes d. sincere milk of word.
1 John 5.15, we have petitions we d. 1 John 5.15, we have petitions we d. See Gen. 3. 6; Job 7. 2; Ps. 51. 6; Lu. 5. 39, DESIRABLE. Ezek. 23. 6, 12, 23. DESIROUS. Prov. 23. 3; Lu. 23. 8; John 16. 19; Gal. 5. 26. Dau. 11, 31; 12, 11, abomination that maketh d. Mal. 14, return and build the d, places. Mat. 23, 38; Lu. 13, 35, house left to you d. Acts 1. 20, let his habitation be d. 1 Tim. 5. 5, wildow indeed, and d. Rev. 18. 19, in one hour is she made d. See Ps. 34, 22; Jer. 12, 10; Joel 2, 3; Zech. 7, 14. DESOLATION. 2 Kings 22, 19, they should become a d. and a curse. 78, 46, 8, what d. he hath made in the earth, 74, 3; Jer. 25, 9; Ezek, 35, 9, perpetual d. Prov. 1, 27, when your fear coineth as d. 2, 25, the d. of the winked. 3. 25, the d. of the wicked. Isa. 61. 4, raise up former d., the d. of many generations. generations.
Pan. 9. 26, to end of war d. are determined.
Zeph. 1. 15, a day of wrath, wasting, and d.
Mat. 12, 25; Lu. 11. 17, house divided brought
to d.
Lu. 21. 20, then know d. is nigh.
See Lev. 28, 31; Josh. 8. 28; Job 30. 14. DESPAIR. 1 Sam. 27.1; Eccl. 2.20; 2 Cor. 4.8. DESPERATE, Job 6, 26; Isa, 17, 11; Jer. 17, 9, DESPIES. Num. 11. 20, ye have d, the Lord. 15. 31; Prov. 13. 13; Iss. 5, 24; 30, 12, d, the word. 1 Sam. 2, 3, that d, ine shall be lightly esteemed. Neh. 4. 4, hear, O God, for we are d. Esth. 1.17, so that they d, their husbands. Job 5, 17; Prov. 3, 11; Heb. 12, 5, d, not chasterial. tening. 19. 18, young children d. me. 36. 5, God is mighty and d. not any. Ps. 51. 17, contrite heart thou wilt not d. Ps. b. 11, contrie heart thou wilt not d.
53. 5, put to shame, because God d. them.
13. 20, thou shalt d. their image.
102. 17, he will not d. their prayer.
Prov. 1. 7, fools d. wisdom.
39; 5. 12, d. reproof.
6, 30, men do not d. a thief. 15. 5, fool d. father's instruction.

20, foolish man d. his mother. 32, refuseth instruction d. own soul. 19.16, he that d. his ways shall die.

Prov. 30.17, d. to obey his mother, ravens shall. Eccl. 9. 16, poor man's wisdom is d. Isa. 32. 15, he that d. gain of oppressions. 49.7, saith Lord to him whom man d. Jer. 49. 15, I will make thee small and d. Ezek. 20. 13, 16, they d. my judgments. 22. 8, thou hast d. holy things. Amos 2. 4, they d. the law of the Lord. Zech. 4. 10, who hath d. day of small things. Mal. 1. 6, wherein have we d. thy name? Mat. 6. 24; Lu. 16. 13, hold to one, d. the other. 18. 10, d. not one of these little ones. 18. 10, d. not one of these little ones.

18. 9, righteous, and d. others.

18. 9, righteous, and d. others.

18. 9, righteous, and d. others.

10. 1. 28, things d. God hath chosen.

4. 10, ye are honourable, but we are d.

11. 22, d. ye the church of God.

16. 11, let no man therefore d. him.

11. 11. 21. 42, d. not man, but God. 16. 11, let no man therefore d. num. 1 Thess. 48, d. not man, but God. 5. 29, d. not prophesyings. 1 Tim. 4. 12, let no man d. thy youth. 6. 2, not d. because brethren. Tit. 2. 15, let no man d. thee. 1 Heb. 12. 2, endured cross, d. the shame. Ver 2. 8. v. bare d. the horses. Jas. 2. 6, ye have d. the poor. See Gen. 16. 4; 25. 34; 2 Sam. 6. 16; Rom. 14. 3. DESPISERS. Acts 13.41; 2 Tim. 3.3. DESPITE. Ezek. 25. 6, 15; 36.5; Rom. 1. 30; Heb. 10, 29. DESPITEFULLY. Mat. 5, 44; Lu. 6, 28; Acts 14, 5. DESTITUTE. Ps. 102.17, will regard prayer of d. Prov. 15. 21, folly is joy to him that is d. of wisdom. Wisson: 1 Tim. 6.5, d. of the truth. Heb. 11. 37, being d., afflicted, tormented. See Gen. 24. 27; Ezek. 32, 15; Jas. 2, 15. DESTROY. Gen. 18, 23, d. righteous with the wicked. See I. 15, 25, 3. righteous with wicked. Ex. 22, 20, he shall be utterly d. Deut. 9, 14, let me alone that I may d. them, 1 Sam. 15, 6, depart, lest I d. you with them, 2 Sam. 1, 14, d. Lord's anointed. Job 2. 3, movedst me to d, without cause. 10. 8, made me, yet thou dost d, me. 19. 10, he hath d, me on every side. 26, though worms d. this body. Ps. 40, 14; 63, 9, seek my soul to d. it. 145, 20, all the wicked will he d. 17ov. 1, 22, prosperity of fools shall d. them. 13, 23, is d. for want of judgment. 31, 3, that which d. kings. Eccl. 9, 18, one sinner d, much good. Isa. 10, 7, it is in his heart to d. 11. 9; 65. 25, d. in holy mountain. 19. 3, I will d. the counsel thereof. 28. 2, as a d. storm. 13. 3. I will d. the counsel thereof.
28. 2, as a d. storm.
28. 2, as a d. storm.
28. 2. 13. 4. I will not spare but d. them.
17. 18. d. them with double destruction.
23. 1, woe to pastors that d. the sheep.
Ezek. 9. 1, with d. weapon in his hand.
22. 27. d. souls to get dishonest gain.
15au. 8. 24, he shall d. wonderfully.
16b. 13. 9, thou hast d. thyself.
Mat. 5. 17, not to d. but to fulfil.
16. 28, fear him that is able to d.
12. 14; Mk. 3. 6; 11. 18, they might d. him.
21. 41, he will miserably d. those.
22. 7, and d. those murderers.
27. 20, ask Barabbas and d. Jesus.
Mk. 1. 24; Lu. 4. 34, art thou come to d.
12. 9; Lu. 20. 16, d. the lusbandmen.
14. 58, say, I will d. this temple.
15. 29, thou that d. the temple.
16. 29, is it lawful to save life or d. 15. 25, thou that a the temple.
Lu. 6. 9, is it lawful to save life or d.
9, 56, is not come to d. men's lives.
17. 27, flood came and d. them all.
John 2. 19, Jesus said, d. this temple.
Rom. 14. 15, d. not him with thy meat.

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1 Cor. 6.13, God shall d, both it and them. Gal. 1.23, preacheth the faith he once d. 2.18, if I build the things which I d. 2 Thess. 28, d, with Drightness of his coming. Heb. 2.14, d, him that had the power. Jas. 4.12, able to save and to d. 1 John 3. 8, d. the works of the devil. See Gen. 6. 17; Isa. 65. 8; Rom. 6. 6; 2 Pet. 2. 12;

Jude 3. DESTROYER. Ex. 12.23, not suffer d. to come. Judg 16, 24, delivered the d. of our country. Job 15.21, in 1 rosperity the d. shall come. Job 15.21, in 1 rosperity the d. shall come. Pov. 25. 24, the companion of a d. Prov. 25. 24, the companion of a d. 56e Job 33. 22; 1sa. 49. 17, Jer. 22. 7; 50. 11.

DESTRUCTION. 2 Chron. 22. 4, his counsellors

to his d. 26, 16, heart lifted up to d. Esth. 8, 6, endure to see d. of my kindred. Job 5, 21, neither be afraid of d.

Job 5, 21, neither be afraid of d.
21. 11, how oft cometh d.
26. 6, d. hath no covering.
31. 3, is not d. to the wicked.
Ps. 9, 6, d. are some to a perpetual end.
35. 8. into that very d. let him fall.
31. 8, thou castest them down to d.
60. 3, turnest man to d.
10. 4, ted d. that wasteth at noon day.
103. 4, redeemeth thy life from d.
104. 104, mouth of foolish near d.
15. d. of poor is their poverty.

10. 14, mouth of footish near d.
15, d. of poor is their poverty.
14. 28, want of people d. of the prince.
16. 18, pride goeth before d.
17. 19, exalteth gate seeketh d.
18, 7; fool's mouth is his d.
27. 20, hell and d. never full. 31. 8, such as are appointed to d. Isa 14. 23, the besom of d.

Isa, 14, 23, the beson to ta.

19, 18, the city of d.

59, 7, wasting and d. in their raths.

60, 18, d. be no more heard.

Jer, 17, 18, destroy with double d.

46, 24, d. cometh out of north.

59, 22, sound of great d. in the land.

Lam, 2, 11; 3, 48; 4, 10, d. of the daughter of my neaville.

Lam. 2.11; 3.48; 4.10, d. of the daughter of people.

Hos. 13.14, 0 grave, I will be thy d.

Mat. 7.13, broad way leadeth to d.

Now 3.16, d. and misery in their ways.

9.22, vessels fitted to d.

Phil. 3.16, 19, many walk whose end is d.

1 Thess. 5. 3, then studden d. cometh.

2 Thess. 18, punished with everlasting d.

1 Tim. 6. 9, hasts drown men in d.

2 Pet. 2. 1, bring on themselves swift d.

3.16, wrest to their own d.

See Job 2.12; 31. 23; Prov. 10, 29; 21. 15.

DETAIN. Judg. 13. 15, 18; I Sam. 21. 7.

DETERMINATE. Acts 2, 23.
DETERMINATION. Zeph. 3. 8.
DETERMINE. Ex. 21. 22, pay as the judges d.
1 Sam. 20. 7, be sure evil is d. by him.
Job 14 5. seaine bits days ave d.

1 Sam. 20. 7, be sure evil is d. by him. Job 14. 5, seeing his days are d. Dan. 11. 36, that that is d. shall be done. Lu. 22. 22, Son of man goeth as it was d. Acts 3. 13. Pilate was d. to let him go. 17. 26, hath d. the times appointed. 1 Cor. 2. 2, 1 d. not to know anything. See 2 Chron. 2. 1; 25. 16; Isa. 19. 17; Dan. 9, 24. DETEST. Deut. 7. 26.

DETESTABLE. Jer. 16. 18; Ezek. 5. 11; 7. 20; 11. 18; 37. 23.

DEVICE. Esth. 9, 25, d, return on his own head. Ps. 10, 2, let them be taken in the d.

33, 10, maketh d, of the people of none effect.

37, 1, bringeth wicked d, to pass.

Prov. 1, 31, be filled with their own d.

12, 2, man of wicked d, will be condemn,

Prov. 19, 21, many d, in a man's heart. Eccl. 9, 10, no work nor d. in grave. Jer. 18, 12, will walk after our own d. Dan. 11, 24, 25, he shall forecast d. Acts 17, 29, like stone graven by man's d. See 2 Chron. 2, 14; Esth. 8, 3; Job 5, 12. NYULISH Jes 2, 18. DEVILISH. Jas. 3, 15.

** 1.12 (Sacrinces offered to). Lev. 17. 7, offer their sacrifices unto d. See Deut. 32. 17; 2 Chron. 11. 15; Ps. 106. 37; 1 Cor. 10. 20; Rev. 9. 20. DEVILS (sacrifices offered to). Lev. 17. 7, offer

10. 20; MeV. 8. 20.

DEVIIS (confess Jesus to be Christ). Mat. 8. 20;

Mk. 1. 24; 3. 11; 5. 7; Lu. 4. 34, 41; Acts 19. 15.

Jas. 2. 19, the d. also believe and tremble.

DEVISE. Ex. 31. 4; 35. 23, 55, d. works in gold,

Ps. 35, 4, to confusion that d. my hurt.

36. 4, he d. mischief on his bed 36. 4, he a. misenier on his bed.
41. 7, against me de they d. my hurt.
Prov. 3. 29, d. not evil against thy neighbour,
6. 14, he d. mischief continually.
18, a heart that d. wicked imaginations.
14. 22, err that d. ovil, d. good.
16. 9, man's heart d. his way.
1sa. 32, 7, d. wicked devices to destroy poor.
8, the liberal d. liberal thines.

18a. 52. 4. a. wicken devices to destroy poor. 8, the liberal d. liberal things. 2 Pet. 1.16, cunningly d. fables. See 2 Sam. 14. 14; Jer. 51. 12; Lam. 2. 17; Mic. 2.1.

DEVOTE. Lev. 27. 21, 28; Num. 18. 14; Ps. 119. 38. DEVOTIONS. Acts 17. 23. DEVOUR. Gen. 37. 20, some evil beast hath d.

DEVOTIONS. Acts 17. 23.

DEVOTIONS. Acts 17. 23.

DEVOTION. Gen. 37. 20, some evil beast hath d. him.

41. 24, seven thin d. the seven rank.

Ex. 24. 17; i.sa. 29. 6; 30. 27, 39; 33. 14, d. fire,
Lev. 10. 2, fire from Lord d. them.
Deut. 32. 24, d. with burning heat.

2 Sam. 11. 25, sword d. one as well as another.

18. 8, wood d. more than sword d.

2 Sam. 22. 9; Ps. 18. 8, fire out of his mouth d.

30b 18. 13, death shall d. his strength.

Ps. 50. 13, heasts of field d. it.

Prov. 20. 25, man who d. that which is holy.

30. 14, jaw teeth as knives to d.

13a. 1. 7, strangers d. it in your presence.

20, if ye rebel, be d. with sword.

Jer. 2. 30, your sword hath d. prophets.

3. 24, shame d. labour of our fathers.

30. 16, that d. thee shall be d.

Ezek. 15. 7, fire shall d, them.

Hos. 8. 14; Amos 1. 14; 2. 2, it shall d. ralaces.

Joel 2. 3, a fire d. before the worm d. them.

Amos 4. 9, fig trees, palme worm d. them.

Amos 4. 9, fig trees, palme that is more righteous.

Zeph. 1. 18; 3. 8, d. by tre of jealousy.

Mat. 31, wilked d. math d. for your sakes.

Mat. 13. 4; Mk. 4, 4, Lu. 8, 5, fowls d. them.

23. 14; Nk. 12. 40; Lu. 2, 24, d. widows houses.

Lu. 15. 30, thy son hath d. thy living.

2 Cor. 11. 29, 11 amand d. you.

Gal. 5. 15, velich shall d. adversaries.

1 Pet. 5. 8, seeking whom he may d.

See Gen. 31. 15; 2 Sam. 2, 26; Ps. 50, 3; 52, 4,

1 Pet. 5. 8, seeking whom he may d. See Gen. 31. 15; 2 Sam. 2. 26; Ps. 50. 3; 52. 4. DEVOUT. Lu. 2.25, Simeon was just and d. Acts 2.5; 8.2, d. men. See Acts 10.2; 13.50; 17.4, 17; 22.12.

Gen. 27. 28. God give thee the d. of

EW. Gen. 21. 28. God give whee wheaven.
Deut. 32. 2, my speech shall distil as the d.
33. 18, for the d., and for the deep.
Judg. 6. 37, if the d. be on the fleece only.
2 Sam. 1. 21, let there be no d.
II. 12, we will light on him as d. falleth.
IKings II. 1, there shall not be d. nor rain.
Job 38. 22, who hath begotten drops of d.
Prov. 3. 2b, clouds drop down d.
Isa. 18. 4. like d. in heat of harvest.
Dan. 4. 15, 23, 25, 33, wet with d. of heaven.

Hos. 6.4; 13.3, goodness as early d. Hag. 1.10, heaven is stayed from d. See Ex. 16.13; Num. 11.9; Job 29.19; Ps. 110.3; 133.3; Prov. 19.12; Is. 26.19; Hos. 14.5. DIADEM. Job 29.14; Isa. 28.5; 62.3; Ezek. 21.26. DIAL. 2 Kings 20. 11, it had gone down in the d. cf Ahaz.

Isa. 38. 8, gone down in the sun d. cf Ahaz.

DIAMOND (in high priest's breastplate). Ex. 28. 18; 39, 11

See Jer. 17.1; Ezek. 28.13.

DID. Mat. 13, 58, he d. not many mighty works. John 4, 29, all things that ever 1 d. 9, 25, what d. he to thee? 15, 24, works which none other man d. See Gen. 6, 22; 1 Sam. 1, 7; Job 1, 5; 1 Pet. 2, 22. DIE. Gen. 2. 17; 20. 7; 1 Sam. 14. 44; 22. 16; 1 Kings 2. 37, 42; Jer. 26. 8; Ezek. 3, 18; 33, S.

14, surely d. Gen. 3, 1 Lev. 10. 6; Num. 18. 32, lest ye d. 27. 4; 45. 25; Prov. 30. 7, before I d. Ex. 21. 12, smiteth a man that he d. Lev. 7. 24; 22. 8; Deut. 14. 21; Ezek. 4. 14, that

Num. 16, 29, if these d. common death. 23, 10, let me d. death of righteous. Deut. 31. 14, days approach that thou must d. Ruth 1.17, where thou d. will I d. 2 Sam, 3.33, d. Abner as a fool d.? 2 Kings 20.1; Isa, 38. 1, shalt d. and not live. 2 Chron. 25. 4; Jer. 31. 30, every man d. for

own sin. own sin.
Job 2. 9, his wife said, Curse God and d.
3.11, why d. I not from the womb?
12. 2, wisdom shall d. with you.
14. 14, if a man d., shall he live again?
21. 23, one d. in full strength.
25, another d. in bitterness of soul.
29. 18. I shall d. in my nest.
Ps. 41. 5, when shall he d. and name perish?
10. 10 the ten man d. it was the fool.

49. 10, wise men d., likewise the fool. 17, when he d. carry nothing away.

Prov. 5. 23, he shall d. without instruction.

10. 21, fools d. for want of wisdom.

10. 21. fools d. for want of wisdom, 11.7, d. his expectation perish.
Eccl. 2. 16, how d. the wise man?
7. 17, why shouldest thou d. before thy time?
9. 5. living know they shall d.
Isa, 68. 24; Mx. 9. 44, worm shall not d.
Jer, 27. 13; Ezek. 18. 31; 33. 11, why will ye d.?
28. 16, this year thou shalt d.
34. 5, thou shalt d. in peace.
Ezek. 18. 4, 20, soulf that stimeth shall d.
32, no pleasure in death of him that d.
33. 8, wicked man shall d. in injurity.
Amos 6. 9, if ten men in house they shall d.
10. sinners of my people shall d.

Amios 6. 9, if ten men in bouse they shall d. 9, 10, sinners of my people shall d.
Jonah 4. 3, 8, it is better to d. than live.
Mat. 15. 4; Mik. 7. 10, let him d. the death.
22. 21; Mk. 12. 22; Lu. 20, 32, woman d. also.
33, 35; Mk. 14, 31, though 1 d. with thee.
Lu. 7, 2, servant was ready to d.
16. 22, beggar d. rich man also d.
20, 36, nor can they d. any more.
John 4. 49, come down ere my child d.
11. 21, 32, my brother had not d.

37, that even this man should not have d.

31, that even this man should not have 50; 18.14, that one man d, for people. 51, that Jesus should d, for nation. 12. 24, except a corn of wheat d. 19.7, by our law he ought to d. Acts 9.37, Dorcas was sick and d. 21.13, ready also to d. at Jerusalem. 25.11, I refuse not to d. Rom. 5, 7, for righteous man will one d. 7. 9, sin revived and I d. 8. 34, it is Christ that d.

14.7, no man d. to himself. 9, Christ both d., rose, and revived. 15; 1 Cor. 8, 11, for whom Christ d.

1 Cor. 15. 3, Christ d. for our sins.
22, as in Adam all d.
31, 1d. daily.
36, not quickened except it d.
2 Cor. 5. 14, if one d. for all.
Phil. 1. 21, to d. is rain.
1 Thess. 4. 14, we believe that Jesus d.
5. 10, who d. for us that we should live.
Heb. 7. 8, here men that d. receive titles.
9. 27. appointed unto men once to d.
11. 13, these all d. in faith.
Rev. 3. 2, things that are ready to d.
9. 6, men shall desire to d.

14. 13, the dead that d in the Lord.

See Job 14. 10; Ps. 118. 17; Rom. 5. 6; 6. 10.

DIET. Jer. 52, 34, DYED. Ex. 25. 5; Isa. 63.1; Ezek. 23. 15.

DYING. 2 Cor. 4.10, the d. of Lord Jesus. 6 9, as d. and behold we live. See Num. 17. 13; Lu. S. 42; Heb. 11. 21. DIFFER. Rom. 12.6; 1 Cor. 4.7; 15.41; Gal. 4.1.

DIFFER. Rom. 12. 6; 1 COT. 3. 1; 10. 41; 174. 1. DIFFERENCE. Lev. 10. 10; Ezek. 44. 23, a. d. between looly and unloly.

11. 47; 20. 25, d. between clean and unclean.
Ezek. 22. 26, they have put no d. between.
Acts 15. 9, put no d. between us.
Rom. 3. 22; 10. 12; for there is no d.
See Ex. 11. 7; 1 Cor. 12. 5; Jude 12.

DIG. Ex. 21. 33, d. a pit and not cover it. Deut. 6. 11; Neh. 9. 25, wells d. which thou d. not. 8. 9, out of hills mayest d. Jarss. Job 6. 27, ye d. a pit for your friend, 24. 16, in the dark they d.

24. 16. In the dark they d. Ps. 7. 15; 5.7. 6, d. a, pit and is fallen. Isa. 51. 1, hole of pit whence ye are d. Mat. 21. 33, and d. a winepress. 25. 18, d. in the earth and hid. Lu. 13. 8, till I d. about it. 16. 3, I cannot d., to beg I am ashamed. See Job 3. 21; Ezek. 8. 8; 12. 5; Lu. 6. 48.

DIGNITY. Eccl. 10. 6, folly set in great d. 2Pet. 2. 10; Jude 8, speak evil of d. See Gen. 49. 3; Esth. 6. 3; Hab. 1. 7.

DILIGENCE, Prov. 4, 23; 2 Tim. 4, 9; Jude 3, DILIGENT. Josh. 22.5, take d. heed to command-

ment.
Ps. 64. 6; accomplish a d. search.
Lu. 15. 8; seek d. till she find it.
Acts 18. 25; taught d. the things of the Lord.
2 Tim. 1. 17, in Rome sought me d.
Heb. 12. 15; looking d. lest any man fail.
See Deut. 19. 18; Frov. 11. 27; 23. 1; Mat. 2. 7.

DIM. Deut. 34.7, eye not d. nor force abated. Job 17.7, eye also d. by reason of sorrow. Lam. 4.1, gold become d. See Gen. 27.1; 48.10; 1 Sam. 3.2; Isa. 8.22.

DIMINISH. Deut. 4.2; 12.32, nor d. ought from it. Prov. 13. 11, gotten by vanity shall be d. Rom. 11. 12, d. of them be riches of Geutiles, See Ex. 5. 8; Lev. 25. 16; Jer. 26. 2; Ezek. 16. 27. DINE. Gen. 43. 16; Lu. 11. 37; John 21. 12, 15.

DINNER. Prov. 15, 17; Mat. 22, 4; Lu. 11, 38; 14, 12

DINNER. Frov. 16. 11; mat. 22. 2; i.u. 11. 05; ie. 16. DIP. Lev. 46: 9. 9; 17. 14; priest shall d, his finger. Ruth 2. 14, d morsel in vineyar. 1 Sam. 14. 27; d, rod in honeycomb, 2 Kings 5. 14, Naaman d, in Jordan, Mat. 26. 23; Mk. 14, 29, d, hand in dish. John 13. 20, when he had d, the sop. Rev. 19. 13, a vesture d, in blood, See Gen. 37, 31; Josh. 3, 15; Lu. 16, 24.

DIRECT. Job 32, 14, he hath not d. his words, 37, 3, he d. it under the whole heaven. Ps. 5. 3, in morning will I d. my prayer, 119. 5, O that my ways were d. to keep. Prov. 3. 6, he shall d. thy paths. 11. 5, righteousness shall d. his way. 16. 9, the Lord d, his steps.

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Prov. 21. 29, as for upright he d. his way. Eccl. 10. 10, wisdom profitable to d. 1sa. 40. 13, who hath d. Spirit of the Lord. Jer. 10. 23, not in man to d. his steps. 2 Thess. 3. 5, d. your hearts into love of God. See Gen. 40. 28; 1sa. 45. 13; 61. 8; 1 Thess. 3. 11. DIRECTION. Num. 21, 18. DIRECTLY. Num. 19, 4; Ezek. 42, 12. DIRT. Judg. 3, 22; Ps. 18, 42; Isa, 57, 20. DISALLOWED. Num. 30, 5, 8, 11; 1 Pet. 2, 4, 7. DISANNUL. Isa. 14. 27, Lord purposed, who shall 28. 18, your covenant with death shall be d. Gal. 3. 15, 17, covenant no man d. See Job 40. 8; Heb. 7. 18. DISAPPOINT. Job 5.12; Ps. 17.13; Prov. 15.22. DISCERN. 2 Sam. 19. 25, can I d. between good and evil? 1 Kings 3.9, that I may d. between good and bad. II, understanding to d. judgment. Ezra 3.13, could not d. noise of joy. Job 4.16, could not d. form thereof. Job 4. 16, could not d. form thereof.
6. 30, cannot my taste d. perverse things.
Prov. 7. 7, 1 d. among the youths.
Eccl. 8. 5, wise man's heart d. time.
Jonah 4. 11, cannot d. between right and left.
Mal. 3. 18, d. between righteous and wicked.
Mat. 10. 3, Lu. 12. 50, d. face of sky.
1 Cor. 2. 14, they are strirtually d.
11. 20, not d. the Lord's body.
11. 21, 10, to another is given d. of spirits.
Heb. 4. 12, the word is a d. of the thoughts.
5. 14, exercised to d. good and evil.
See Gen. 27. 23. 31. 32; 38. 25; 2 Sam. 14. 17.
DISCHARGE. 1 Kines 5. 9: Eccl. 8. 8. DISCHARGE. 1 Kings 5. 9; Eccl. 8. 8.

DISCHARGE. 1 Kings 5. 9; Eccl. 8. 8.

DISCHELE. Isa. 8. 16, seal law among my d.

Mat. 10. 1; I.u. 6. 13, called his twelve d.

24; Iu. 6. 40, d. not above his master.

22, give cup of water in the name of a d.

12. 2; thy d. do that which is not lawful.

15. 2, why do d. transgress tradition.

17. 16, brought to thy d., and they could not cure.

19. 13; Mk. 10. 13, the d. rebuked them.

20. 17, Jesus took d. apart.

22. 16, Pharisees sent their d.

23. 18; Mk. 14. 14; I.u. 22. II, keep passover with d.

35, likewise also said the d.

26. 7, tell his d. he is risen.

13, say ve, his d. came by night.

Mk. 2. 18; I.u. 5. 33, why do d. of John fast?

4. 34, he expounded all things to d.

7. 2, d. eat with unwashen hands.

5, why walk not d. according to tradition?

1.u. 5. 30, Pharisees murmured against d.

6. 20, lifted up eyes on d.

11. 1, as John taught his d.

11. 26. 27. 32. cannot be mv d. DISCHARGE. 1 Kings 5.9; Eccl. 8.8. 6. 20, lifted up eyes on d.
11. 1, as John taught his d.
12. 6, 27, 33, cannot be my d.
19. 37, d. began to rejoice and praise God.
39, Master, reluke thy d.
John 2. 11, his d. believed on him.
4. 2, Jesus baptized not, but his d.
6. 22, his d. were gone away alone.
60, many of his d. went back.
7. 3, that thy d. may see works.
8. 31; 13, 35, then are ye my d. indeed.
9. 27, will ye also be his d.?
28, thou art his d., we are Moses' d.
13. 5, began to wash d. feet.
15. 8, so shall ye be my d.
18, 15, 16, that d. was known.
19. 22, art not thou one of his d.? 15. D. 10. Lut d. was Known.
17. 25. ert not thou one of his d.?
18. 26. 20. 2; 21. 7, 29. d. whom Jesus loved.
18. 26. 20. 2; 21. 7, 29. d. whom Jesus loved.
28. 18. told d. she had seen the Lord.
21. 25. that that d. should not die.
24. this is the d. which testifieth.

Acts 9.1, slaughter against d. 26, essayed to join himself to d.

Acts 11, 26, d. called Christians first. ACLS 11. 20, a. camed GHTSLABS HTSL. 20, 7, d. came together to break bread. 30, to draw away d. after them. 21. 18, an old d. with whom we should lodge. See Mat. 11. 1; John 3. 25; 18. 1, 2; 20. 26. DISCIPLINE. Job 36.10. DISCLOSE. Isa. 26, 21. DISCOMFITED, Judg. 4.15, Lord d. Sisera. 8.12, Gideon d. all the host. 2 Sam. 22, 15; Ps. 18, 14, lightnings, and d. them, Isa. 31. 8, his young men shall be d. See Ex. 17. 13; Num. 14. 45; Josh. 10. 10. DISCOMFITURE. 1 Sam. 14, 20, DISCONTENTED. 1 Sam. 22, 2, DISCONTINUE. Jer. 17, 4, DISCORD. Prov. 6.14, 19. DISCOURAGE. Num. 32.7, wherefore d. the heart of the children of Israel.

Deut. 1. 21, fear not, nor be d. 28, our brethren have d. our heart. Col. 3. 21, your children, lest they be d. See Num. 21. 4; 32. 9; Isa. 42. 4. DISCOVER. I Sam. 14. 8, 11, we will d. ourselves to them. 22.6; Ps. 18. 15, foundations of the world d. Job 12. 22; he d. deep things.
4I. 13, who can d. face of his garment?
Prov. 25, d. not a secret to another.
Ezek. 21. 24, your transgressions are d.
See Ps. 29, 9; Hos. 7, 1; Hab. 3, 13; Acts 21. 3.
DISCREET. Gen. 4I. 33, 39; Mk. 12. 34; Tit. 2. 5. DISCRETION. Ps. 112. 5; Prov. 11. 22; Isa. 28. 26; Jer. 10. 12. DISDAINED. 1 Sam. 17.42; Job 30.1. DISEASE. Ex. 15, 26; Deut. 7, 15, none of these DISEASE. Ex. 15, 26; Deut. 7. 15, none of d. on you. Deut. 28, 60, bring on thee all d. of Egypt. 2 Chron. 16, 12, in d. sought not the Lord. Job 39, 18, by force of my d. Ps. 103, 3, who healert all thy d. Eccl. 6, 2, vanity, and it is an evil d. Exek. 34, 4, d. have yo not strengthened. 21, have pushed d. with your horns. See Mat. 423, 14, 35; Lu, 9, 1; Acts 28, 9. DISFIGURE. Mat. 6, 16. DISGRACE. Jer. 14. 21.
DISGUISE. I Sam. 28. 8; 1 Kings 14. 2; 20. 38; 22.
30; 2 Chron. 18. 29; 35. 22; Job 24. 15. DISH. Judg. 5. 25; 2 Kings 21. 13; Mat. 26, 23; Mk. 14. 20. DISHONESTY. 2 Cor. 4. 2.

DISHONOUR. Ps. 35. 26; 71. 13, clothed with shame and d. rov. 6. 33, a wound and d. shall he get.

Prov. 6, 33, a wound and a same between Mic. 7, 6, son d. father.

John 8, 49, 1 honour my Father, ye d. me.

Rom. 9, 21, one vessel to honour, another to d.

1 Cor. 15, 43, sown in d.

2 Cor. 6, 8, by honour and d.

2 Cir. 6, 8, by honour and d.

See Ezra 4, 14; Rom. 1, 24; 2, 23; 1 Cor. 11, 4, 5. DISINHERIT. Num. 14. 12.

DISM. HERIT. Num. 14. L2
DISM. YED. Deut. 31. 8; Josh. 1. 9; 8. 1; 10, 25; 1 Chron. 22, 13; 28, 20; 2 Chron. 20, 15, 17; 32. 7; 18s. 41. 10; Jer. 1, 17; 10, 2; 24, 4; 30, 10; 40, 27; 18s. 42, 26; 3, 9; fear not nor be d.
Jer. 17; 13, 1et them be d., 1et not me be d.
See 1 Sam. 17, 11; Jer. 8, 9; 46, 5; Obad. 9. DISMISSED. 2 Chron, 23, 8; Acts 15, 30; 19, 41,

DISOBEDIENCE. Rom. 5. 19; Eph. 2. 2; 5. 6; Heb. 2. 2. DISOBEDIENT. Lu. 1. 17, turn d. to wisdom of

just. Acts 26. 19, not d. to heavenly vision. Rom. 1. 30; 2 Tim. 3. 2, d. to parents.

DISORDERLY. Tim. 1. 9. law for lawless and d. 1 Tim. 1. 9, law for lawless and d. Tit. 3. 3, we ourselves were sometimes d. 1 Pet. 2. 7, to them which be d. 3, 20, spirits, which sometime were d. See 1 Kings 13, 26; Neh. 9, 26; Rom. 10, 21, DISORDERLY. 1 Thess. 5.14; 2 Thess. 3. 6, 7, 11. DISPENSATION. 1 Cor. 9.17, a d. of the gospel is committed me. Eth. 1. 10, in the d. of the fulness of times. 3. 2, the d. of the grace of God. Col. 1. 25, according to the d. of God. DISPERSE. Prov. 15. 7, lips of wise d. knowledge. See Ps. 112. 9; Jer. 25. 34; Ezek. 12. 15; 20. 23. DISPERSED. Esth. 3 8, and d. among the people. sa. 11. 12, the d. of Judah. John 7. 35, go unto the d. among the Gentiles. DISPERSED (prophecies concerning). Jer. 25. 24; Ezek. 36. 19; Zeph. 3. 10. DISPLAYED. Ps. 60.4. DISPLEASE. Num. 11.1, it d. the Lord, 22, 34, if it d. thee, I will get me back. 2 Sam. 11.27, thing David had done d. the Lord. 1 Kings I, 6, father had not d. him at any time. 1 Alms 1.0, fauther had not a. him at any time. Ps. 66.1, thou hast been 4. Prov. 24.18, lest the Lord see it, and it d. him. Isa. 59.15, it d. him there was no judgment. Jonah 4.1, it d. Jonah exceedingly, Mat. 21.15, soribes saw it, they were d. Mk. 10.14, Jesus was much d. 41, nuch d. with James and John. See Gen. 48.17; 1 Sam. 8.6; 18.8; Zech. 1.2. DISPLEASURE. Deut. 9. 19; Judg. 15, 3; Ps. 2. 5; 6.1; 33.1. DISPOSE. Job 34. 13; 37. 15; Prov. 16. 33; 1 Cor. DISPOSITION. Acts 7. 53, DISPOSSESS. Num. 33.53; Deut. 7, 17; Judg. 11, 23. DISPUTATION. Acts 15.2; Rom. 14.1. DISPUTE. Job 23.7, the righteous might d, with htm.

Mk. 9. 33, what was it ye d. of by the way?
1 Cor. 1. 20, where is the d. of this world'
Phil. 2. 14, do all things without d.
1 Tim. 6. 5, rerverse d.
See Acts 9. 22; 15. 7; 17. 17; Jude 9.

DISQUIET. 1 Sam. 28. 15, why d. to bring me up?
Ps. 42. 5, 11; 43. 5, why art thou d. within me?
See Ps. 93. 8; 33. 6; Jer. 50. 34.

DISSEMBLE. Josh 7. 11; Ps. 26. 4; Prov. 26. 24;
Jer. 42. 20; Gal. 2, 13.

DISSENSION. Acts 15. 2; 23. 7, 10.

VESTMILLATION. Rom. 12, 9; Gal. 2, 13. him. DISSIMULATION. Rom. 12. 9; Gal. 2. 13. DISSOI.VE. Isa. 34.4, host of heaven shall be d. Dan 5.16, thou canst d. doubts.

2 Cer. 5.1, house of tabernacle d. 2 Pet. 3. 11, all these things shall be d. 12, heavens being on fire shall be d.
12, heavens being on fire shall be d.
See Job 30. 22; Ps. 75. 3; Isa. 14. 31; 24. 19; Dan.
5. 12; Nah. 2. 6. DISTAFF. Prov. 31. 19. DISTIL. Deut. 32.2; Job 36, 28,

DISTINCTION. 1 Cor. 14.7. DISTINCTLY. Neh. 8, 8,

upon us.

DISTRACT. Ps. 88, 15; 1 Cor. 7, 35. DISTRESS. Gen. 42, 21, therefore is this d. come

Judg. 11.7, why are ye come when ye are in d.? 1 Sam. 22. 2, every one in d. came to David. 2 Sam. 22.7; Ps. 18.6; 118.5; 120.1, in d. I called.

1 Kings 1, 29, redeemed my soul out of all d. 2 Chron. 28, 22, in d. Ahaz trespassed more.

Neh. 2.17, ye see the d. we are in. Ps. 25.17; 107.6, 13, 19, 28, out of d. Prov. 1.27, mock when d. cometh. Iss. 25.4, a strength to needy in d. Obad. 12, 14; Zeph. 1.15, day of d.

Lu. 21, 23, shall be great d. in the land. 25, on earth d. of nations, Rom. 8, 35, shall d. separate us? 1 Cor. 7.26, good for present d. 2 Cor. 6.4, approving ourselves in d. 12.10, take pleasure in d. See Gen. 33.3; Neh. 9.37; 2 Cor. 4.8; 1 Thess. 3.7. DISTRIBUTE. Neh. 13. 13, office was to d. to brethren. Job 21.17, God d. sorrows in his anger. Lu. 18, 22, sell and d. to poor. John 6.11, given thanks, he d. Rom. 12, 13, d. to necessity of saints. Rom. 12.13, d. to necessity of saums, 1 Cor. 7.17, as God hath d. to every man. 2 Cor. 9.13, your liberal d. See Josh. 13, 32; Acts 4.35; 2 Cor. 10.13; 1 Tim. 6.18. DITCH. Ps. 7.15, fallen into d. he made. Mat. 15.14; Lu. 6.39, both fall into d. See 2Kings 3.16; Jobb. 31; Prov. 23, 27; Isa. 22, 11. DIVERS. Deut. 22.9, sow vineyard with d. kinds. 11, garment of d. sorts. 25.13, not have in tag d. weights. 14, d. measures, great and small. Prov. 20, 10, 23, d. weights and measures abomi-DIVERSE. Esth. 3. 8, laws d. from all people. 1 Cor. 12. 6, d. of operations, but same God. See Esth. 1. 7; 1 Cor. 12. 4, 28. Bee Esth. 1.7, 1 COT. 1.2.4, 28.
DIVIDE. Lev. 11. 4, 5, 6, 7, 26; Deut. 14.7, not eat these of them that d, the hoof.
Josh. 19. 49, an end of d, the land.
1 Kings 3, 25, d, living child in two.
Job 27. 11, innocent shall d, silver.
Ps. 68. 12; Prov. 16. 10; Isa. 9, 3; 53, 12, d, spoil.
Amos 7. 17, thy land shall be d, by line.
Mat. 12, 25; Mk. 3, 24; Lu. 11. 17, kingdom er house d. 26; Mk. 3. 26; Lu. 11. 18, d. against himself. Lu. 12. 13, that he d. inheritance with me. 14, who made me a d.? 52, five in one house d. 53, father d. against son. 15. 12. he d, unto them his living. Acts 14. 4; 23. 7, multitude d. 1 Cor. 1. 13, is Christ d.? 1 Cor. 1.13, is Christ a.7
12.11, d. to every man severally as he will.
2 Tim. 2.15, rightly d. word of truth.
Heb. 4.12, piercing to d. asunder.
See Dan. 7.25; Hos. 10. 2; Mat. 25. 32; Lu. 22. 17.
DIVINATION. Num. 23. 23, neither is any d. aminet Lemal gainst Israel. Acts 16, 16, damsel with a spirit of d. See Deut. 18, 10; 2 Kings 17, 17; Ezek. 13, 23. See Beut. 18. 10; A Higs II. 11; EZEK. 13. 23. DIVINE (v.). Gen. 44. 15, wot ye not that I can d.? 1 Sam. 28, 8, d. unto me by the familiar spirit, EZEK. 13, 9, prophets that d. lies. 21, 29, they d. lies unto thee. Mic. 3. 11, prophets d. for money. See Gen. 44. 5; EZEK. 22, 28; Mic. 3. 6. DIVINE (ad.). Prov. 16. 10; Heb. 9. 1; 2 Pet. 1. 3, 4. DIVINER. 1 Sam. 6. 2; Isa. 44. 25; Jer. 27. 9; 29. 8. DIVISION. Ex. 8, 23, will put a d. between my neon!

DIVINER, 18am, 6. 2; Isa, 44, 25; Jer, 27, 9; 29, 8. DIVISION. Ex. 8, 23, will put a d. between my people. Jude, 5,15, for d. of Reuben great thoughts of heart. Lu. 12, 51, 1 tell you nay, but rather d. John 7, 43; 9, 18; 10, 19, d. because of him. Rom. 16, 17, mark them who cause d. See 1 Cor. 1, 10; 3, 3; 11, 18.

DO. Ruth 3, 5, all thou sayest I will d. Eccl. 3, 12, for a man to d. good. Isa, 46, 11, 1 will also d. it.

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Hos. 6. 4, what shall I d. unto thee?

Mat. 7.12, men should d. to you, d. ye even so.

23. 3, they say, and d. not.

Lu. 10. 25, this d., and thou shalt live.

22. 19; 1 Gor. 11. 24, this d. in remembrance.

John 15. 5, without me ye can d. nothing.

Room. 7. 15, what I would, that d. nothing.

Cor. 11. 12, what I d., that I hims ye would.

Phil. 4. 13, I can d. all things through Carist.

Heb. 4. 13, with whom we have out.

Jas. 1. 23, a hearer, not a d. of the word. Jas. 1. 23, a hearer, not a d. of the word. See John 6. 38; 10. 37; Rev. 19. 10; 22. 9. See John 6, 38; 10, 37; Rev. 19, 10; 22, 9, DOCTOR. Acts 5, 34, Gamaliel, a d. of the law. Lu. 2, 44, sitting in the midst of the d. 5, 17, d. of the law sitting by. DOCTRINE. Prov. 4, 2, 1 give you good d. Isa, 28, 9, made to understand d. Jer. 10, 8, the stock is a d. of vanities. Mat. 15, y. Mk. 7, f, teaching for d. command ments of men. 18, 12, 4 d. of the Physicses. 16.12, the d. of the Pharisees. Mk. 1.27; Acts 17.19, what new d. is this? John 7.11, do his will shall know of the d. John 7.17, do his will shall know of Acts 2.42, continued in apostles d. 5.28, filled Jerusalem with your d. Rom. 6.17, obeyed that form of d. 16.17, contrary to the d. 16.17, contrary to the d. 17.17, contrary to the d. 17.18, every wind of d. 17.18, 1.19, contrary to sound d. 4.6, nourished in words of good d. 13, give attendance to d. 4.6, nourished in words of good d.
13, give attendance to d.
15, take heed to thyself and d.
2 Tim. 3.10, hast fully known my d.
16, scripture profitable for d.
2. exhort with all longsuffering and d.
2.1, things which become sound d.
7, in d. showing uncorruptness.
10, adorn the d. of God our Saviour.
Heb. 6.1, principles of the d.
2, the d. of taptisms.
13.9, not carried about with strange d. 13. 9, not carried about with strange d. 2 John 9, abideth in d. of Christ.

See Deut. 32. 2; Job 11. 4; John 7. 16; 1 Tim. 5. 17. z John S, annen 111.

z See Deut 32. 2; John I. 4; John I. 16; 1 Tim. 5.

DOG. Ex, 11.7, against Israel not a d. move.
Deut 23. 18, not bring price of d. into house,
Judg. 7, 5, that lappeth as d. lappeth.
1 Sam. 17. 43; 24. 14; 28 am. 3, 8, am I a d.?
2 Sam. 18, 8, unon such a dead d. as I am.
2 Kings 8. 13, what, is thy servant a d.?
Job 30. 1, distained to set with d.
Ps. 22. 20, darling from power of the d.
50. 6, they make noise like a d.
Prov. 26, 11; 2 Pet. 2. 22, as a d. returneth.
17, like one that taketh a d. by cars.
Eccl. 9. 4, living d. better than dead lion.
1sa. 56. 10, they are all dumb d.
66. 3, as if he cut off a d. neck.
Mat. 7, 6, give not that which is holy to d.
15. 27; Mk. 7. 28, the d. eat of crumbs.
Phil. 3. 2, beware of d.
Rev. 22. 15, without are d.
See Ex. 22. 31; I Kings 14. 11; 21, 23; 22. 28.
DOING. Ex. 15. 11, fearful in praises, d. wood See Ex. 22. 31; 1 Kings 14. 11; 21. 23; 22. 28.

DOING. Ex. 15. 11, fearful in praises, d. wonders.

Judg. 2. 19, ceased not from their own d.

1 Sam. 25. 3, churlish and evil in his d.

1 Chron. 22. 16, arise, and be d.

Neh. 6. 3, I am d. a great work.

Ps. 9. 11; Isa. 12. 4, declare his d.

66. 5. terrible in d. toward children of men.

17. 12. I will talk of thy d.

118. 23; Mat. 21. 42; Mk. 21. 1, the Lord's d.

Mlo. 27. are these his d.?

Mat. 24. 46; Lu. 12. 43, send hind so d.

Acts 10. 33, went about d. good.

Rom. 2. 7, patient continuant in well d.

2 Cr. 8 fil. perform the d. 614.

Gal. 6. 9; 2 Thess. 3, 13, weary in well d.

Eph. 6, 6, d. will of God from heart. 1 Pet. 2, 15, with well d. put to silence. 3, 17, suiter for well d. 4, 19, commit souls in well d. See Lev. 18, 3; Prov. 20, 11; 18a, 1, 16; Jer. 4, 4. DOLEFUL. 18a. 13. 21; Mic. 2.4.
DOLEFUL. 18a. 13. 21; Mic. 2.4.
DOMINION. Gen. 27. 40, when thou shalt have d.
37. 8, shalt thou have d. over us?
Num. 24. 19, come he that shall have d.
Job 25. 2, d. and fear are with him.
38. 33 carest thou exit hed. thereof? Door, Gen. 47, sin lieth at the d. Ex. 12, 7, strike blood on d. posts. 33, 8; Num. 11, 10, every man at tent d. Judg. 18, 3, Samson took d. of the gate, Job 31, 9, laid wait at neighbour's d. 29, Lorand way d. to the market 32. I opened my d to the travellers.
33. 17, the d. of the shadow of death.
41.14, who can open d. of his face?
Ps. 24. 7, ye everheating d.
78. 23. opened the d. of heaven.
84. 10, rather be d.-keeper.
141. 3, keep the d. of my lirs.
Prov. 5, 8, come not nigh d. of her house.
8. 3, wisdom crieth at d.
26. 14, as d. turneth on hinges.
Eccl. 12. 4, d. shall be shut hi the streets.
Isa. 6. 4, posts of the d. moved.
25. 20, enter, and shut thy d. about thee.
Hos. 2. 15, for a d. of hope.
Mal. 1. 10, who would shut the d. for nought?
Mal. 1. 10, who would shut the d. for nought?
Mat. 6. 6, when thou hast shut thy d.
24. 33; Mk. 13. 29, near, even at the d.
25. 10, and the d. was shut.
27. 60; 28. 2; Mk. 15. 46, d. of sepulchre.
Mk. 1. 33, city gathered at the d.
2. uot so much as about the d.
John 10. 1, 2, entereth not by d.
7, 9, I am the d.
18. 16, Peter stood at the d. without.
11, dannel that kept the d.
20. 10, 26, when d. were shut, Jesus came.
Acts. 5, 9, feet at the d, to carry thee out.
14. 27, opened the d, of faith.
10 or. 12, g. read d, and effectual.
20 or. 2. 12, d. opened to me of the Lord.
Col. 4, 3, oren a d, of utterance.
Jas. 5, 9, judge standeth before the d. 32. I opened my d. to the travellers. 38. 17, the d. of the shadow of death. Col. 2.12, a, opened to me of the Lor Col. 4.3, open a d. of utterance. Jas. 5.9, judge standeth before the d. Rev. 3.8, set before thee an open d. 90, I stand at d. and knock.
4.1, behold, a d. opened in heaven.
8ee Ex. 21, 6; Deut. 11, 20; Isa, 57, 8; Acts 5, 19;
16, 28. DOTE. Jer. 50. 36; Ezek. 23. 5; 1 Tim. 6. 4. DOTE. Jer. 50. 36; Ezek. 23. 5; 1 Tinn. 6. 4.

DOUBLE. Gen. 43. 12. 15, take d. money in hand.

Ex. 22. 4, 7, 9, he shall restore d.

Deut. 15. 18, worth a d. hired servant.

2 Kings 2. 9, a d. portion of thy spirit.

1 Chron. 12. 33; Ps. 12. 2, a d. heart.

Isa. 40. 2, received d. for all her sins.

Jer. 16. 18, recompense their sin d.

1 Tim. 3. 8, deacons not d. Longued.

5. 17, worthy of d. honour. 5. 17, worthy of d. honour.
Jas. 1. 8, a d. minded man unstable. 4, 8, purify your hearts, ye d, minded. See Gen. 41, 32; Isa, 61, 7; Ezek. 21, 14; Rev. 18, 6. DOUBT. Deut. 28, 66, thy life shall hang in d.
Job 12, 2, no d. ye are the recople.
Ps. 125, 6, shall d. come again, rejoicing.
Dan. 5, 12, 16, dissolving of d.
Mat. 14, 31, wherefore didst thou d.?
21, 21, if ye have faith, and d. not.
Mk. 11, 23, shall not d. in his heart.
Lu, 11, 20, no d. kingdom of God is come.
John 10, 24, how long dost thou make us to d.? Acts 5. 24, they d. whereunto this would grow. Acts 5, 24, they d. whereunto this would gr 28,4, no d, this man is a nurderer. Rom. 14, 23, he that d. is damned if he eat, 63,1,4, 20, 1 stand in d. of you. 1 Tim. 2, 8, pay without wrath and d. 1 John 2, 19, would no d. have continued. See Lu. 12, 29; Acts 2, 12; Phil. 3, 8.

Neh. 10, 37, the first fruits of our d. Neh. 10, 37, the first fruits of our d. Ezek. 44, 30, give unto the priest the first of your d.

DOVE. Ps. 55. 6, that I had wings like a d. Isa. 59, 11, mourn sore like d. 90. 8, flee as d, to their windows, Mat. 10. 16, be harmless as d. 21. 12; Mk. 11. 15; John 2. 14, them that sold d. See Jer. 48. 28; Hos. 7. 11; Mat. 3. 16; Mk. 1. 10.

DOWN. 2 Sam. 3. 35, if I taste ought till sun be d. 2 Kings 19. 39; 1sa. 37, 31, arain take root d. 18. 59, 15, let them wander up and d. 199. 23, I am tossed up and d. Eccl. 3. 21, spirit of the beast that goeth d. Zech. 10. 12, walk up and d. in his name. See Josh. 8. 29; Ps. 139. 2; Ezek. 38, 14.

DOWRY. Gen. 30. 20; 34. 12; Ex. 22, 17; 1 Sam.

DRAG. Hab. 1.15, 16; John 21, 8, DRAGON. Deut. 32. 33, their wine is the poison

of d. Neh. 2. 13, before the d. well. Job 30. 29, I am a brother to d. Ps. 91. 13, the d. shalt thou trample. 148.7, praise the Lord, ye d. Isa. 43.20, the d. and owls shall honour me. Jer. 9.11, will make Jerusalem a den of d. Rev. 20.2, the d., that old sergent. See Rev. 12.3; 13.2, 11; 16.13. DRANK. 1 Sam. 30. 12, nor d. water three days

NRANK. 1 Sam. 30. 12, nor d, water three diand nights.
2 Sam. 12, 3, and d, of his own cup.
1 Kings 17, 6, and he d. of the brook.
Dan. 1. 5, appointed of the wine he d.
5, 4, they d, wine, and praised the gods.
Mk. 14, 23, and they all d. of it.
Lu. 17, 27, 28, they d, they married.
John 4, 12, than our father, who d, thereof.
1 Cor. 10. 4, for they d, of that spiritual Hock.
See Gen. 9, 21; 24, 46; 27, 25; Num. 20, 11.

DRAUGHT. Mat. 15. 17; Mk. 7. 19; Lu. 5. 4, 9; John 21. 6, 11.

John 21. 6, 11.

DRAVE. Ex. 14. 25; Josh. 24. 12; Judg. 6. 9.

DRAW. Joh 40. 23, trusteth he can d. up Jordan.
41. 1, canst thou d. out leviathan?

Ps. 23, 3, d. me not away with wicked.
37. 14, wicked have d. out sword.

55. 21, yet were they d. swords.

88. 3, my life d. nigh unto the grave.

Eccl. 12. 1, nor years d. nigh.

Cant. 1. 4, d. me, we will run after thee.

Isa. 5. 18, d. inquity with cords.

12. 3, d. water from wells of salvation.

Jer. 31. 3, with lovingkindness have I d. thee.

Mat. 15. 8, people d. nigh me with their mouth.

Lu. 21. 8, the time d. near.

28, your redemption d. nigh.

28, your redemption d. nigh. John 4.11, thou hast nothing to d. with.
15, thirst not, neither come hither to d.
6.44, except the Father d. him.
12.32, if lifted up, will d. all men.
Heb. 10.22, d. near with true heart.

Heb. 10.28, 39, if any d. back. Jas. 4. 8, d. nigh to God, he will d. See Acts 11, 10; 20, 30; Heb. 7, 10; Jas. 2, 6, DRAWER. Deut. 29, 11; Josh. 9, 21, DREAD. Gen. 28.17, how d. is this place!
Deut. 2.25; 11.25, begin to put d. of thee,
Isa. 8.13, let him be your d.
Mal. 4.5, the great and d. day.
See Gen. 9.2; Ex. 15.16; Dan. 9.4.

DREAM. Job 20. 8, shall fly away as a d. 33. 15, 16, in a d. he openeth the ears.

33. 10, 10, 10 at a. ne openeti the curs. Ps. 73. 20, as a.d. when one awaketh. 126. 1, we were like them that d. Eccl. 5. 3. a.d. cometh through much business. Jer. 23. 28, prophet that hath a.d. Joel 2. 25; Acts 2. 11, old men d. d. Jude 8, fifthy d. deflie the fiesh. See Job 7. 14; [sa. 29. 8, Jer. 27. 9, 127. 28]

DREGS. Ps. 75. 8; Isa. 51. 17.

RESS. Gen. 2.15. put man in garden to d. it. Deut. 28.39, plant vineyards and d. them. 2 Sam. 12.4, poor man's lamb, and d. it. See Ex. 30.7; Lu. 13.7; Heb. 6.7. DREW. Gen. 47. 29, time d. nigh that Israel must

die.

Ex. 2. 10, because I d. him out of the water.
Josh. 8, 26, Joshua d. not his hand back.
I Kings 22, 34; 2 Chron. 18, 33, man d. a how,
2 Kings 9, 24, Jehn d. how with full strength.
Hos. 11, 4, d. them with cords of a man.
Zeph. 3, 2, she d. not near to her God.
Mat. 21, 34, when time of truit d. near.
Lu, 24, 13, Jesus himself d. near.
Lu, 25, 15, Jesus himself d. near.
Acts 5, 37, and d. away much reorle.
See Esth. 5, 2; Lam. 3, 57; Acts 7, 17,
DRINK (n.). Lev. 10, 9, do not drink strong d.
when ye go. die.

when ye go. Num. 6. 3, separate himself from strong d. Dent. 14. 26, bestow money for strong d.

29. 6, strong d. these forty years.

Prov. 20. 1, strong d. is raging.

31. 4, not for princes to drink strong d. 31. 4, not for princes to drink strong d.
6, give strong d. to him that is ready to perish.

1sa. 24. 9, strong d. shall be bitter.

2s. 7, erred through strong d.

Mic. 2. 11, prophesy of while and strong d.

Hab. 2. 15, that giveth his neighbour d.

Haw. 1. 6, we are not filled with d.

Mat. 25, 35, 37, 42, thirsty, and ye gave me d.

John 4. 9, a Jew, askest d. of me.

6, 55, my blood is d. indeed.

Rom. 12, 20, if thine enemy thirst, give him d.

14. 17, the kingdom of God is not meat and d.

10 or 10, 4, same spiritual d.

Col. 2. 16, indeed you in meat or in d.

See Gen. 21, 19; 1sa. 5, 11, 22; 32, 6; 43, 20; Lu.

1. 15; 1 Tim. 6, 23.

RINK (r.) Ex. 15. 24, what shall we d.?

DRINK (r.). Ex. 15. 24, what shall we d.?

RINK (r.). Ex. 15. 24, what shall we d.?

17. 1, no water for people to d.

25 am. 23. 16. 1 Chron. 11. 18, David would not d.

Ps. 36. 8, d. of the river of thy pleasures.

(0. 3, d. the wine of astonishment.

80. 5. gavest them tears to d.

110. 7, he shall d. of the brook in the way.

Prov. 5. 15, d. waters of thine own cistern.

31. 5, lest they d., and forget the law.

7, let him d., and forget his poverty.

Focl. 9. 7, d. wine with merry heart.

Cant. 5. 1, d., yea, d. abundantly.

18. 5. 22 mighty to d. wine.

65. 15, my servants shall d., but ye,

Jen. 35. 2 give Rechabites wine to d.

6, we will d. no wine.

14, to this day they d. none.

Ezek. 4. 11, thou shalt d. water by measure.

Amos 2. 8, d. the wine of the condemned.

Zech. 9. 15, they shall d., and make a noise.

Mat. 10. 42, whose shall give to d.

20. 22; Mk. 10. 38, are ye able to d.?

7

35

Mat. 20. 27, saying, d. ye all of it.
29; Mk. 14. 25; Lu. 22. 18, when I d. it new.
42, may not pass except I d.
Mk. 9. 41, shall give you cup of water to d.
16. 18, if they d. any deadly thing.
John 4. 10, give me to d.
7. 37, let him come to me, and d.
18. 11. enn given me, shall I unt d. it?

(. 3), let him come to me, and d. 18.11, cup given me, shall I not d. it? Itom. 14.21, not good to d. wine. 1 0.07.10.4, did all d. same spiritual drink, 11.25, as oft as ye d. it. 12.13, made to d. into one Spirit. See Mk. 2.16; Lu. 7.33; 10.7.

DRIVE. Gen. 4.14, thou hast d, me out. Ex. 23.28, hornets shall d, out Hivite. Deut. 4.19, lest thou be d, to worship them. Job 24. 3, they d. away ass of the fatherless.

JOD 24. 3, they d. away ass of the intheriess, 30. 5, they were d. forth from among men. Prov. 14. 32, wicked d. away in his wickedness. 22. 15, rod shall d. It away. 25. 23, north wind d. away rain. Jer. 46. 15, stood not, because Lord did d. them. Paul. 4. 25; 5. 21, they shall d. thee from men. Hos. 13. 3, as chaff d. with whirlwind. Liv. 8 20, he was d d the davil.

Lu. 3. 29, he was d. of the devil. Jas. 1. 6, wave d. with the wind. See 2 Kings 9. 20; Jer. 8. 3; Ezek. 31. 11.

DROMEDARIES. 1 Kings 4.28, straw for the

horses and d.

Esth. S. 10, and young d.

Isa. 60. 6, the d. of Midian and Ephah.

Jor. 2, 23, thou art a swift d. traversing her ways. DROP(u). Job 36, 27, maketh small the d, of water. Isa. 40, 15, as the d, of a bucket. See Job 38, 28; Cant. 5, 2; Lu. 22, 44.

DROP (r.). Deut. 32.2, doctrine shall d. as the rain. Job 29.22, my speech d. upon them. Ps. 65. 11, paths d. fatness.

rs. 63. 14, Pauls a. rathers. 63. 8, heavens d. at 1 resence of God. Eccl. 10. 18, through idleness house d. through Isa. 45. 8, d. down, ye heavens. Ezek. 20. 46, d. thy word toward the south. See 2 Sum. 21. 10; Joel 3. 18; Amos 9. 13. DROPSY. Lu. 14. 2, a man which had the d.

DROSS. Ps 119, 119; Prov. 25, 4; 26, 23; Isa. 1, 22, 25; Ezek. 22, 18.

DROUGHT. Deut. 28, 24; 1 Kings 17; Isa. 58, 11; Jer. 17, 8; Hos. 13, 5; Hag. 1, 11. DROVE. Gen. 3.24; 15.11; 32.16; 33.8; John 2.15.

DROWN. Cant. 8.7, neither can floods d. it. 1Tim. 6.9, that d. men in perdition. See Ex. 15.4; Mat. 18.6; Heb. 11.29.

DROWSINESS. Prov 23, 21.

DROWSINESS. Prov 23. 21.

DRUNK. 2 Sam. 11. 13, David made Uriah d.

1 Kings 20. 16, was drinking himself d.

Job 12. 25; Ps. 101. 27, stagger like a d. man.

Jer. 23. 9, I am like a d. man.

Lam. 5. 4, we have d. water for money.

Hab. 2 15, makest him d. also.

Mat. 24. 49; Lu. 12. 45, drink with the d.

Actis 2 15, these are not d.

1 Cor. 11. 21, one is hungry, and another d.

1 Thess. 5. 7, they that be d. are d. in the night.

See Lu. 5. 39; John 2 10; Eph. 5. 18; Rev. 17. 6,

DRUNKARD. Deut. 21. 20, our son is a glution

and ad.

and a d. Prov. 23, 21, d, and glutton come to poverty. 26. 9, as a thorn goeth into hand of d. 1 Cor. 6, 10, nor d. shall inherit.

See Ps. 60. 12; Isa. 24. 20; Joel I. 5; Nah. I. 10.

DRUNKENNESS. Deut. 29. 19, to add d, to thirst. Eccl. 10.17, eat for strength, not for d, Ezek. 23, 33, shalt be filled with d. Reg Lu. 21, 34; Rom. 13, 13; Gal. 5, 21.

DRY. Prov. 11. 22, a broken spirit d. the bones. Isa. 44, 3, pour floods on d. ground, Mat. 12. 43; Lu. 11. 24, through d. places.

Mk. 5. 29, fountain of blood d. up. See Ps. 107. 33, 35; Isa. 53. 2; Mk. 11. 20.

DUE. Lev. 10. 13, 14, it is thy d., and thy sons' d. 26. 4; Deut. 11. 14, rain in d. season.
Ps. 104. 27; 145. 15; Mat. 24. 45; Lu. 14. 42, meat

Ps. 00. 27 340. Ances of the control of the control

DULL. Mat. 13. 15; Acts 28. 27; Heb. 5. 11. DUMB. Ex. 4.11, who maketh the d.? Prov. 31.8, open thy mouth for the d.

18a, 35, 6, the tongue of the d, shall sing. 53, 7; Acts 8, 32, as sheep before shearers is d, 56, 10, they are all d, dogs.

20. 10, they are an a. dogs. Ezek. 3. 26, be d., and shalt not be a reprover. Hab. 2. 19, woe to him that saith to d. stone. Mat. 9. 22; 12. 22; 15. 36; Mk. 7, 37; 9, 17, d. man. See Ps. 33. 2; Dan. 10. 15; Lu. 1. 20; 11. 14; 2 Pet. 2, 16.

1 Sam. 2. 8; Ps. 113. 7, lifteth beggar from DUNG. 1 d.-hill.

 α -HIII. Lu. 13. 8, till I dig about it, and d. it. 14. 35, neither fit for land nor d-hill, Phil. 3. 8, count all things but d. See Neh. 2. 13; Lam. 4. 5; Mal. 2. 3.

DUNGEON. Gen. 40. 15; 41. 14; Ex. 12. 29; Jer. 38, 6; Lam. 3. 53.

DURABLE. Prov. 8. 18; Isa. 23. 18. DURETH. Mat. 13. 21.

DURST. Mat. 22, 46; Mk. 12, 34; Lu. 20, 40, nor d.

DUREL. Mar. 22. 40; MK. 12. 34; Ltd. 20. 40; NC ask questions.
John 21. 12. none of disciples d. ask.
See Esth. 7. 5; Job 32. 6; Acts 5. 13; Jude 9.
DUST. Gen. 2. 7, Lord God formed man of d.
3.14, d. shalt thou eat.
10. d. thou eat. 19, d. thou art. 18, 27, who am but d. and ashes.

Lu. 10. 11, even d. of your city. Acts 22. 23, as they threw d. into the air. See Ex. 8, 16; Num. 23, 10; Deut. 9, 21; Josh. 7. 6; Job 2. 12; 39.14; Lam. 2, 10.

DUTY. Eccl. 12, 13, the whole d. of man. Lu. 17, 10, that which was our d. to do. Rom. 15, 27, their d. is to minister, See Ex. 21, 10; Deut. 25, 5; 2 Chron. 8, 14; Ezra 3, 4.

DWELL. Deut. 12. 11, cause his name to d. there. 1 Sam. 4. 4; 2 Sam. 6. 2; 1 Chron. 13. 6, d. between

the cherubims.

1 Kings 8. 30; 2 Chron. 6. 21, heaven thy d. place.

Ps. 23, 6, will d. in house of the Lord.

37. 3, so shalt thou d. in the land.

44. 10, than to d. in tents of wickedness.

132. 14, here will I d.

133. 1 mod for heatings to d.

133. 1, good for brethren to d. together.
13a. 13, who shall d. with devouring fire?
16, he shall d. on high.
57. 15, I d. in the high and holy place.

John 6.56, d. in me, and I in him. 14.10, the Father that d. in me. 17, for he d. with you, and shall be in you. Rom. 7.17, sin that d. in me. itom. 7.14, sin that d, in me. Col. 2.9, in him d, fulness of Godhead. 3.16, word of Christ d. in you richly. 1 Tim. 6.16, d. in the light. 2 Pet. 3.13, wherein d. righteousness. 1 John 3.11, how d. the love of God in him? 4.12, God d. in us. See Rom. 8.9; 2 Cor. 6.16; Jas. 4.5. EACH. Isa.57.2, e. one walking in his uprightness. Ezek. 4.6, e. day for a year. Acts 2.5, cloven tongues sat on e. Phil. 2.3, let e, esteem other. See Ex. 18.7; Ps. 85. 10; 2 Thess. 1.3. EAGLE. Ex. 19.4, how I have you on e. wings. 2 Sam. 1.23, were swifter than e. Joh 6.16, e. that hasteth to prey. 33.27, doth the e. mount up? 3.1.2., dofn the a mount up?
Ps. 103.5, youth renewed like a.
Fsa. 40.31, mount up with wings as a.
Fzek. 1.10, they four also had the face of an a.
17. 3, a great a. with great wings.
Ohad. 4, thou shalt exalt thyself as the a.
Mat. 21. 28; Lu. 17. 37, a. be gathered.
Rev. 4. 7, the fourth heast was like a flying a.
See Dan. 4. 33; Rev. 12. 14. Job 12. 11; 34. 3, doth not e. try words?
20. 11, when the e. heard me, it blessed me.
42. 5, heard of thee by the hearing of the e.
Ps. 45. 10, and incline thine e.

Ps. 45. 10, and incline thine e.

83. 4 like the deaf adder that stoppeth her e.

18. 1, give e., O my peotle.

19. 49, he that planted the e., shall he not hear?

Prov. 15. 31, the e. that heareth the reproof.

11. 4. liar giveth e. to nauchty tongue.

18. 13, e. of wise seeketh knowledge.

20. 12, hearing e., seeing eye, Lord made.

22. 11, bow down thine e.

25. 12, wise reprover on obedient e.

Eccl. 1. 8, nor the e. filled with hearing.

Isa. 48, 8, from that time thine e. not opened.

50. 4. he wakeneth my e. to hear. Isa. 48. 8, from that time thine e, not orened.
50. 4, he wakeneth my e, to hear.
55. 3, incline your e, and come unto me.
39. 1, nor his e, heavy, that it cannot.
Jer. 9. 29, let your e, receive word of the Lord.
Amos 3. 12, out of mouth of lion piece of an e.
Mat. 10. 27, what ye hear in e, preach.
1 Cor. 2. 9, nor e, heard.
12. 10, if e, say, because I am not the eye.
See Rev. 2. 7.

1. (A) F. 23. 21. Done U. 4. 1 Says. 8. 12. See Rev. 2.7.
EARL(v.) Ex. 34. 21; Deut. 21. 4; 1 Sam. 8, 12.
EARLY. Ps. 46. 5, and that right c.
63. 1, e. will 1 seek thee.
90. 14, satisfy us e. with thy mercy.
Prov. 1. 28; 8. 17, seek me c. s'all find me,
Caut. 7. 12, get up e. to vineyards.
Hos. 6. 4; 13. 3, as e. dew.
Jas. 5. 7, the e. and latter rain,
See Judg. 7. 3; Lu. 24. 22; John 20. 1.

See Judg. 7. 3; Lu. 24. 22; John 20. 1.

EARNEST. Job 7. 2, as servant e. desireth shadow. Jer. 31. 20, I do e. remember him still.

Mic. 1. 3, do evil with both hands e.

Lu. 22. 44, in agony he prayed more e.

Rom. 8. 19, the e. expectation of the creature, 1 Cor. 12. 31, covet e. best gifts.

2 Cor. 1. 22; 5. 5, the e. of the Spirit.

5. 2. e. desiring to be clothed.

Eph. 1. 14. the e. of our inheritance.

Phil. 1. 20, to my e. expectation and hope.

Jude 3, e. contend for the faith.

See Acts 3. 12; Heb. 2. 1; Jas. 5. 17.

FARNITH Hag. 1. 6.

EARNETH. Hag. 1. 6.

EARS. Ex. 10. 2, tell it in e. of thy son.
1 Sam. 3. 11; 2 Kings 21. 12; Jer. 10. 3, at which
e. shall tingle.

2 Sam. 7. 22, we have heard with our e. Job 15. 21, dreadful sound is in his e. 28. 22, heard fame with our e. Ps. 18. 6, my cry came even into his e. Ps. 18. 6, my cry came even into nis e.
34. 15, his e. are open unto their cry.
115. 6; 135. 17, they have e., but hear rot.
Prov. 21. 13, stoppeth e. at cry of the poor.
23. 9, speak not in e. of a fool.
26. 17, one that taketh dog by the e.
Isa. 6. 10; Mat. 13. 15; Acts 28. 27, make e. 18a, 6, 10; Mai, 15, 40; Acts 28, 24, 11 heavy,
Mai, 13, 16, blessed are your e,
26, 51; Mk, 14, 47, snote off e,
Mk, 7, 33, put his flugers into e,
8, 18, having e, hear ye not?
Acts 7, 51, uncircumcised in heart and e, 17. 20, strange things to our e. 2 Tim. 4. 3, having itching e Jas. 5. 4, entered into e. of the Lord. 1 Pet. 3. 12, his e. are open to I rayer. See Mat. 11. 15; Mk. 4. 9. EARS (of corn). Deut. 23. 25; Mat. 12. 1, EARTH. Gen. 8. 22, while e. remaineth. 10. 25, in his days was e. divided. 18. 25, shall not Judge of all the e. do right? Num. 14. 21, all c, filled with glory. 16.30, the e. open her mouth.
Dett. 32.1, O e. hear the words of my mouth.
Josh. 3.11, Zech. 6.5, Lord of all the e.
23.14, going way of all the e.
18.14, going way of all the e. the e.? Kings 5.17, two mules' burden of e. Job 7. I., appointed time to man upon e. 9. 24, e. given into hand of wicked.

19. 25, stand at latter day upon e.

25. 7, hangeth e. upon nothing.

38. 4, when I laid foundations of the e.

41. 33, on e. there is not his like.

Ps. 2. 8, uternost parts of e.

8. 1, excellent is thy name in e.

16. 3, to saints that are in the e.

25. 13, his seed shall inherit the e.

25. 13, bis seed shall inherit the e.

25. 14, cut off remembrance from the e.

37. 6, 11. 22, wait on Lord shall inherit e.

41. 2, shall be liessed upon the e.

46. 2, not fear, though e. be removed.

6, uttered voice, the e. meited. Job 7.1, appointed time to man upon e. 46. 2, not fear, though e, be removed, 6, utcred voice, the e, melted, 8, desolations made in the e, 8, desolations made in the e, 47. 9, shields of the e, belong to God, 48. 2, joy of the whole e, 50. 4, call to e, that be may judge, 57. 5; 108. 5, glory above all the e, 58. 11, a God that judgeth in the e, 60. 2, made the e, to tremble, 63. 4, lower parts of the e, 65. 8, dwell in uttermost rarts of e, 9, visitest e, and waterest it, 90. 3, dwell in difference parts of e. 9, visitest e, and waterest it. 67. 6; Ezek. 34. 27, e. yield increase. 68. 8, e. shook, heavens dropped. 71. 20, bring me up from depths of the e.

90. 2, or ever thou hadst formed the c. 97. 1, Lord reigneth, let c. rejoice. 99. 1, Lord reigneth, let c. proved. 102.25; 104.5; Prov. 8.29; Isa. 48.13, laid foundation of e.

104.13, the e. is satisfied.
24, the e. is full of thy riches.
112. 2, seed mighty upon e.
115.16, e. given to children of men.
110.19, stranger in the e.
64, the e. full of thy mercy.

72. 6, showers that water the e. 16, handful of corn in the e. 73. 9, tongue walketh through e 25, none on e. I desire beside thee. 75. 3; Isa. 24. 19, e. dissolved. 83. 18; 97. 9, most high over all e. 1

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Ps. 119, 90, established the e., it abideth, 146. 4. he returneth to the e. 140. 7, no retain for the e, 143.13, glory above e, and heaven. Prov. 3.19; Isa. 24.1, Lord founded the e. 8. 23, set up from everlasting, or ever e, was. 18, lie had not yet made e, nor fields. 25, 3, the e. for depth.
30. 14, teeth as knives to devour poor from e.
18, the e. not filled with water.
21, for three things e. is disquieted. 24, four things little upon e. 24, four things fitte upon e. Eccl. 1.4, the e. abideth for ever. 3.21, spirit of beast goeth to e. 5.9, profit of the e. for all. 5. 6, profit of the e. for all.
12. 7, dust return to e.
12. 7, dust return to e.
13. 4. 2, fruit of e. excellent.
11. 9, e. full of e. excellent.
11. 9, e. full of e. excellent.
11. 13, e. shall remove out of her place.
14. 16, is this the man that made e. tremble?
25. 9, when thy judgments are in the e.
21, e. shall disclose her blood.
34. 1, let the e. hear.
49. 22, sitteth on circle of the e.
25. Creator of ends of e. fainteth not.
44. 24, spreadeth abroad e. by myself.
45. 22, be saved, all ends of the e.
49. 13, be joyful. 0 e.
40. 13, be joyful. 0 e.
51. 6, the e. shall wax old.
61. 1, the e. is my footstool.
8, shall e. bring forth in one day?
2 Jer. 15. 10, man of contention to whole e. Mal. 4. 6, lost I smite e. with a curse.
Mat. 5. 5, neek shall inherit e.
35, swear not by the e.
6. 19, treasures upon e.
9. 6; Mk. 2. 10; Lu. 5. 24, power on e. to forgive.
Mat. 10. 34, to send peace on e.
13. 5; Mk. 4. 5, not much e.
13. 19; shall agree on e.
13. 19; shall agree on e.
13. 19; shall agree on e.
13. 19; call no man father on e.
15. 19, 25, digged in the e.
16. 19; 18. 26, or ingest forth fruit of herself.
31, less than all seeds in the e.
10. 3, no fuller on e. can white them.
Lu. 2. 14, on e. peace.
23. 44, darkness over all e.
John 3. 12, I have told you e. things.
31, of e. is e., and speaketh of the e.
12. 32, lifted up from the e.
14. 4, I have glorified thee on the e.
Acts 8. 33, life taken from the e.
24. 22, away with such a fellow from e.
16. 16. 16, sound went into all e.
1 Cor. 15. 47, first man is of the e., e.
48, as is the e., such are they that are e.
49, the image of the e.
20. 21, treasure in e. vessels.
20. 3. 2, affection not on things.

EAT. Heb. 6. 7, e. drinketh in the rain. 8.4, if he were on e.
11.13, strangers on the e.
12.25, refused him that spake on e.
28, voice then shook the e. Jas. 3. 15, this wisdom is e. 5.5, lived in pleasure on e. 7. the precious fruit of the e. 18, and the e. brought forth her fruit. 2 Pet. 3. 10, the e. shall be burnt up. Rev. 5. 10, we shall reign on the e. Rev. 5. 10, we shall reign on the e. 7.3, hurt not the e. 18. 1, e. lightened with his glory. 20. 11, from whose face the e. fled. 21. 1, a new e. See Gen. 1. 1, 11; 3. 17; 7. 10; Ex. 9. 29; Joh 12, 8; Ps. 24; 1; Isa. 65, 16; Mic. 1. 4; Zeph. 3, 8; 2 Pet. 3, 7, 13; Rev. 20. 9. EARTHQUAKE. 1 Kings 19. 11; Isa. 29. 6; Amos 1. 1; Zech. 14. 5; Mat. 24. 7; 27. £4; Acts 16. £6; Rev. 6. 12; 8. 5; 11. 13; 16. 18. Rev. 6. 12; 8. 5; 11. 13; 10. 18.

EASE. Ex. 18. 22; so shall it be e. for thyself, Deut. 28, 65, among nations find no e. Job 12. 5, thought of him that is at e. 16. 6, though I forbear, what am I e. 21. 23, dleth, being wholly at e. Ps. 25. 13, his soul shall dwell at e. Isa. 32. 9, 11, women that are at e. Amos 6. 1, woe to them that are at e. Mat. 9. 5; Mk. 2. 9; Lu. 5. 25, is e. to say. 19. 24; Mk. 10. 25; Lu. 18. 25, e. for camel. 1 Cor. 13. 5, not e. provoked.

Heb. 12. 1, sin which doth so e. beset, See Jer. 46, 27; Zech, 1. 15; Lu. 12. 19. EAST. Gen. 41.6; 23.27. blasted with e, wind. Ex. 10.13, Lord brought an e, wind. Job 1.3, greatest of all men of the e, 15.2, fill his belly with e, wind. 27.21, e, wind carrieth him away. 38.24, scattereth e. wind on the earth. Ps. 48.7, breakest ships with e. wind. 75. 6, promotion cometh not from e. 103. 12, as far as e. from west. 13. 12, as far as e, from west.

13a. 12, as far as e, from west.

13a. 12, 18, stayeth rough wind in day of e, wind.

13a. 12, 18, the e, wind drieth up her fruit.

43. 2, glory of God of Israel came from way of e.

47. 1, house stood toward the e.

48. 12, 1, Ephraim followeth e, wind.

13. 15, though fruitful, an e, wind shall come,

See Jonah 4, 5, 8; Mat. 2, 1; 8, 11; 24, 27. EASTER. Acts 12.4, intending after E. to bring him forth. SY. Prov. 14.6; Mat. 11. 30; 1 Cor. 14.9; Jas. 3.17. 3.17.

EAT. Gen. 2.17, in day thou e. thou shalt die.
9.4: Lev. 19.26; Deut. 12.16; blood not e:
24.33, not e. till I have told.
43.32. Egyptians might not e. with Hebrews.
Ex. 12.16; no work, save that which man must e.
23.11; that the poor may e.
29.34; shall not be e., because holy.
Lev. 25.20, what shall we e. seventh year?
Num. 13.32; a land that e. up inhabitants.
Josh. 5.1, 12, e. of old corn of the land.
1 Sam. 14.30; if haply people had e. freely.
28.20; had e. no bread ail day.
22. e., that thou mayest have strength.
2 Sam. 19.42; have we, e. at all of the king's cost?
1 Kings 19.5; Acts 10.13; 11.7, angel said, Anse and e. 1 Kings 19.5; Acts 10. 10; 11.1, suige, said, Alice and e.
2 Kings 4.43, 44, they shall e., and leave thereof.
6.28, give thy son, that we may e. him.
Neh. 5.2, corn, that we may e. and live.
Job 3.24, my sighing cometh before I e.
5.5, whose harvest the hungry e. up.
6.6, e. without salt.
21. 25, another never e. with pleasure.
31. 17, have e. my morsel alone.
Ps. 22. 26, meek shall e. and be satisfied.

EAT. Ps. 69. 9; John 2. 17, zeal hath e. me up. 102. 9, have e. ashes like bread. Prov. 1. 31; Isa. 3. 10, e. fruit of their own way. 13.25, e. to satisfying of soul.
18.21, they that love it shall e. the fruit. 18.21, they that to be a state at the fruit, 23.1, stitest, to e, with ruler, 24.13, e, honey, because it is good, 25.27, not good to e, much honey, Eccl. 2.25, who can e, more than 1?
4.5, fool e, his own flesh,
5.11, goods increase, they increase that e, 21, goods increase, they increase that e. 12, sleep be sweet, whether he e. little or much. 17, all his days also he e. in darkness. 19; 6.2, not power to e. thereof.
10, 16, thy princes e. in the morning.
17, blessed when princes e. in due season. Isa. 4.1, we will e. our own bread.
7. 15, 22, butter and honey shall he e.
11. 7; 65, 25, lion e. straw like ox.
29, 8, he e., awaketh, and is hungry.
51.6, worm shall e. them like wool. 51.6, worm shall e. them like wool.
55.1, come ye, buy and e.
2, e. ye that which is good.
10, give bread to the e.
65.13, my servants shall e. up thine harvest.
15.18, words were found, and I did e. them.
24.2; 29.17, figs could not be e.
31.29; Ezek, 18.2, the fathers have e. sour grapes.
Ezek, 3.1, 2, 3, e. this roll.
4.10, e, by weight.
Pan. 4.33, e. grass as oxen.
Hos. 4.10; Mic. 6.14; Hag. 1.6, e., and not have enough. enough. 10. 13, have e. the fruit of lies. Mic. 7.1, there is no cluster to e. Mat. 6.25: Lu. 12, 22, what ye shull e. 9. 11; Mk. 2. 16; Lu. 15. 2, why e. with publi-caus? caus; 12.1, ears of corn, and e. 4, e. shewbread, which was not lawful to e. 14.16; Mk. 6.37; Lu. 9.13, give ye them to e. 15.20, to e. with unwashen hands. 27; Mk. 7.28, dorse e. of crumbs. 32; Mk. 8.1, multitude have nothing to e. 24, 49, to e. and drink with the drunken. Mk. 2.16, when they saw him e. with. 6.31, no leisure so much as to e. 11.14, no man e. fruit of thee. Lu. 5.33, but thy disciples e. and drink. Lu. 5. 33, but thy disciples e. and drink.
10. 8, e. such things as are set before you.
12. 19, take thine case, e., drink.
13. 26, we have e. and drunk in thy presence.
15. 23, let us e. and be merry.
22. 30, that ye may e. at my table.
24. 33, he took it, and did e. before them. John 4.31, Master, e.

32, meat to e. ye know not of.
6.26, because ye did e. of loaves.

52, can this man give us his fiesh to e.
53, except ye e. the flesh.
Acts 2.46, did e. their meat with gladness.
9, Saul did neither e. nor drink.
11.3, thou didst e. with them. 11.3. thou dids. with them.

23. 14, will e. nothing until we have slain Paul.

Rom. 14. 2, one believeth he may e. all things;

weak e. herbs.

6, e. to the Lord. 20, who e. with offence.

13, I will e. no flesh while world. 9.4, have we not power to e.? 9.4, have we not power to e.? 10.3, all e. same spiritual meat. 27, e., asking no question. 21, c., assing in question.
31, whether ye e. or drink.
11.29, he that e. unworthily.
2 Thess. 3.10, work not, neither should he e.
Heb. 13.19, whereof they have no right to e.

21, neither to e. flesh nor drink wine. I Cor. 5. 11, with such an one no not to e. 8.7, e. it as a thing offered to idol.
8. neither if we e. are we better.

Rev. 2. 7, e. of the tree of life.
17, will give to e. of hidden manna.
19. 18, e. flesh of kings.
See Judg. 14, 14; Prov. 31, 27; Isa. 1, 19; 65. 4. EDGE. Prov. 5.4; Heb. 4.12; Eccl. 10. 10. EDIFY. Rom. 14. 19, wherewith one may e. 15. 2, please his neighbour to e. 1 Cor. 8.1, charity e. 14. 3, he that prophesieth speaketh to e. 4, e. himself, e. the church. 10. 23, all things lawful, but e. not. Eph. 4. 12, for e. of the body of Christ. See 2 Cor. 10. 8; 13. 10; 1 Tim. 1. 4.

EFFECT. Num. 30.8, make vow of none e. 2 Chron. 7.11, Solomon prosperously e. all. Ps. 33. 10, devices of the people of none c. Isa. 32.17, the c. of righteousness quietness, Mat. 15.6; Mk. 7. 13, commandment of God of

none e.
1 Cor. 1. 17, lest cross he of none e. Gal. 5.4, Christ is become of none e. See Rom. 3.3; 4.14; 9.6; Gal. 3.17. EFFECTUAL. 1 Cor. 16. 9, a great door and e. is

opened.
Eph. 3.7; 4.16, the e. working.
Jas. 5.16, e. prayer of righteous man.
See 2 Cor. 1.6; Gal. 2.8; 1 Thess. 2.13.

EFFEMINATE. 1 Cor. 6.9. EGG. Job 6.6. taste in the white of an e.

Job 39, 14, ostrich leaveth e. in earth. Lu. 11, 12, if he ask an e. See Deut. 22, 6; 1sa, 16, 14; 59, 5; Jer. 17, 11. EITHER. Gen. 31.24, speak not e. good or bad. Eccl. 11.6, prosper, e. this or that. Mat. 6. 24; Lu. 16. 13, e. hate the one. John 18. 18, on e. side one.

Rev. 22. 2, on e. side the river. See Deut. 17. 3; 28. 51; Isa. 7. 11; Mat. 12. 33. ELDER. 1 Sam. 15. 30, honour me before e. of

LDER, 1 Sam, 15.30, honour me perore e, copeople.
Job 15. 10, aged men, much e, than thy father,
32.4, waited, because they were e, than he.
Prov. 31.23, husband known among e,
Mat. 15.2; Mk. 7.3, tradition of the e,
1 Tim. 5. 17, let e, that rule be worthy.
Tit. 1.5, ordain e, in every city.
Heb. 11.2, the e, obtained good report.
Jas. 5.14, call for e, of the church.
1 Pet. 5. 1, the e, I exhort, who am an e,
5 vonneer submit to the e.

5, younger submit to the e.

See John 8. 9; 1 Tim. 5. 2; 2 John 1; 3 John 1.

ELECT. Isa. 42.1, mine e., in whom my soul delighteth.

lighteth.
55. 4. mine e. I have called by name.
65. 9. 22. mine e. shall inherit.
Mat. 24. 22. Mk. 13. 29. for e. sake days shortened.
24; Mk. 13. 22, deceive very e.
31; Mk. 13. 27, gather together his e.
Lu. 18. 7. avenge his own e.
Rom. 8. 33, to charge of God's e.
Col. 3. 12, put on as the e. of God.
I Tim. 5. 21, charge thee before e. angels.
1 Pet. 1. 2. a. according to foreknowledge.

1 Pet. 1. 2, e. according to foreknowledge.
2.6, corner stone, e., precious.
See 2 Tim. 2.10; Tit. 1.1; 1 Pet. 5.13; 2 John 1, 13. ELECTION. Rom. 9.11; 11.5; 1 Thess. 1.4; 2 Pet.

ELEMENTS. Gal. 4.3, 9; 2 Pet. 3. 10. ELEVEN. Gen. 52. 22, Jacob took his e. sons, 37. 9, and e, stars made obelsance. Acts 1.26, he was numbered with the e. See Mat. 52. 16; Mk. 16. 14; Lu. 24, 0.

ELOQUENT. Ex. 4. 10; Isa. 3. 3; Acts 18. 24. EMBALMED. Gen. 50. 2, the days of those which are e. 50, 26, and they e. him. See John 19, 39,

EMBOLDEN. Job 16.3; 1 Cor. 8.10.

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EMBRACE. Job 24. 8. e. rock for want of shelter. EMBROIDER. Ex. 28. 39; 35. 35; 38. 23. EMERALDS. Ex. 28, 18; 39, 11; Rev. 4, 3; 21, 19. EMERODS. Deut. 28, 27, and with e. 1 Sam. 5, 6, and smote them with e. EMINENT. Ezek. 16. 24, 31, 30; 17, 22. EMPIRE, Esth. 1, 20, Deut. 20, 19; 1 Chron. 9.3; Ezra 10, 15; EMPLOY, Der Ezek, 39, 14, EMPTY, Gen. 31, 42; Mk. 12, 3; Lu. 1, 53; 20, 10, sent e. away.

Ex. 3.21, ye shall not go e.

3.15; 34 20; Deut, 16, 16, appear before me e.

Deut, 15, 13, not let him go away e.

Joh 22, 9, thou hast sent widows away e.

Eccl. 11, 3, clouds e. themselves on the earth. Eccl. 11. 3, clouds e, themselves on the earth. Isa. 29. 8, awaketh, and his soul is e. Jer. 48. 11, Moab e, from vessel to vessel. Nath. 2. 2, the emptiers have e, them out. Mat. 12. 44, come, he findeth it e. See 2 Sam. 1. 22; 2 Kings 4. 3; Hos. 10. 1. EMULATION. Rom. 11. 14; Gal. 5. 20. ENABLED. 1 Tim. 1. 12. ENCAMP. Ps. 27. 3, though host e. against me. 34. 7, angel of Lord e. round. See Num. 10. 31; Job 19. 12; Ps. 53. 5. ENCOUNTERED. Acts 17. 18. ENCOUNTERED. Acts 17.18. ENCOURAGE. Deut. 1. 38; 3. 28; 2 Sam. 11. 25, e. him. Pinn. 18. 61. 5, they e. themselves in an evil matter. See 1 Sam. 30. 6; 2 Chron. 31. 4; 35. 2; 1sa. 41. 7. END. Gen. 6, 13, the e. of all flesh before me. Ex. 23. 16; Deut. 11. 12, in the e. of the year. Num. 23. 16, it my last e. be like his. Deut. 18. 48 de thes good at thy latter e. Num. 23. 10, fer my fast e. De like fils.
Deut. 8. 15, do thee good at thy latter e.
32. 20, consider their latter e.
32. 20, consider their latter e.
53. 12, thy latter e. shall increase.
16. 3, shall vain words have an e.?
25. 10, till day and night come to an e.
18. 1.9, wickedness of wicked come to an e. 9.6, destructions come to perpetual e. 37.37, the e. of that man is peace. 10. desiructions come to perpetuale.
31.31, the .of that man is peace.
32.4, make me to know my e.
33.1, then understood I their e.
102.21, the same, thy years have no e.
107.21, are at their wit's e.
119.90, an e. of all perfection.
110.20, be wise in thy latter e.
25.8, lest thou know not what to do in e.
Eccl. 3.11, find out from beginning to the e.
48, no e. of all the people.
12, that is the e. of all men.
8, better the e. of a thing.
10.13, the e. of his talk is madness.
12.12, of making books thero is no e.
13.9, 7, of his government shall be no e.
48.10, declaring e. from beginning.
Jer. 3.31, what will ye do in e. thereof?
8.20, harvest past, summer e.
8.20, harvest past, summer e. Jer. 5. 31, what will ye do in e. thereof?

8. 20, harvest past, summer e.

17. 11, at his e. shall be a fool.

29, 11, to give you an expected e.

31. 17, there is hope in thine e.

Lam. 1. 3, remembereth not her last e.

4. 18; Ezek. 7. 2, our e. is near, e. is come.

Ezek. 21. 25; 35. 5, iniquity shall have an e.

Dan. 8. 17, 19; 11. 27, at the time of e.

11. 45, he shall come to his e., and none shall help blue. help him. 12.8, what shall be the e.? 13, go thy way till the e. be. Hab. 2.3, at the e. it shall speak.

Mat. 10.22; 24.13; Mk. 13.13, endureth to e. 13.39, harvest is e. of the world. 24.3, what sign of the e. of the world? 6; Mk. 13.7; Lu. 21.9, the e. is not yet. 14, then shall the e. come. gather from one e. of heaven. 31, gather from one e, of heaven.
25, 58, Peter sat to see the e.
28, 20, I am with you, even unto the e.
28, 20, I am with you, even unto the e.
28, 21, I am with you, even unto the e.
21, 13, of his kingdom there shall be no e.
22, 37, things concerning me have au e.
23, 1, things concerning me have au e.
25, 1, things concerning me have au e. 18.37, to this e. was I born. Rom. 6.21, the e. of those things is death. 22, the e. everlasting life.
10. 4, the e. of the law for righteousness.
1Cor. 10. 11, on whom e. of world are come.
Phil. 3, 19, whose e. is destruction.
1Tim. 1.5, the e. of the commandment,
Heb. b. S, whose e. is to be burned.
16, an cath an e. of stripe.
7. 3, neither beginning nor e. of life.
9. 25, once in the e. hath he appeared.
13. 7, considering e. of their conversation.
13. 5. 11, ye have seen e. of the Lord.
1Pet. 1.9, receiving the e. of your faith.
13. te sober, and hove to the e. 22, the e. everlasting life. 1 Pet. 1.9, receiving the e. or your faith.
13, te sober, and hope to the e.
4.7, the e. of all things is at hand.
17, what shall the e. te of them that obey not?
Rev. 2.26, keepeth my works unto e.
21.6; 22.13, the beginning and the e.
See Ps. 19.6; 65.6; lsa. 45.22; 52.10; Jer. 4.27. ENDAMAGE, Ezra 4. 13. ENDANGER. Eccl. 10.9; Dan. 1.10. ENDEAVOUR. Ps. 28. 4; Eph. 4. 3; 2 Pet. 1. 15. ENDLESS, 1 Tim. 1.4; Heb. 7.16. ENDUE. Gen. 30, 20; 2 Chron. 2, 12; Lu. 24, 49; Jas. 3, 13. Jas. 3. 13.

ENDURE. Gen. 33. 14, as the children be able to e. Esth. 8. 6, how can 1 e. to see evil?

Job 8. 15, hold it fast, but it shall not e.

13. 23. 1 could not e.

Ps. 9. 7; 102. 12; 104. 31. Lord shall e. for ever.

30. 5, anger e. a monment, weeping e. for a night,

52. 1, goodness of God e. continually.

72. 5, as long as sun and moon e.

17. his name shall e. for ever.

100. 5, his truth e. to all generations.

106. 1; 107. 1; 118. 1; 136. 1; 138. 8; Jer. 33. 11,

his mercy e. for ever.

111. 3; 112. 3. 9, his righteousness e. for ever.

119. 150, every one of thy judgments e.

135. 13, thy name, O Lord, e. for ever.

145. 13, thy dominion e.

Prov. 27. 24, doth e. to every generation.

Ezek. 22. 14, can thy heart. e.?

Mat. 10. 22; 24. 13; Mk. 13. 13. e. to the end.

Mk. 4. 17, so e. but for a time.

John 6, 27, meat that e. unto life.

Rom 9. 29. God e. with noreh langsuffering. John 6, 27, ment that e, unto life.

Rom. 9, 22, God e, with much longsuffering.

1 Cor. 13. 7, charity e, all things.

2 Tim. 2, 3, e, hardness as good soldier.

4. 3, they will not e, sound doctrine. 5, watch, e. afflictions. Heb. 10, 34, in heaven a better and e. substance. Heb. 10. 34, in heaven a better and e. substance 12. 7, if ye. e. chastening.
Jas. 1. 12, blessed is man that e. temptation.
5. 11, we count them happy which e.
1. Pet. 1. 25, the word of the Lord e. for ever.
2. 19, if a man for conscience e. grief.
See Heb. 10. 32; 11. 27; 12. 2, 3.
ENEMY. Ex. 23. 22, I will be e. to thine e.
Deut. 32. 31, our e. themselves being judges.
Josh. 7. 12, Israel turned backs before e.
Judg. 5. 31, so let all thy e. perish.
1 Sam. 24. 19, if man find e., will he let him go?
1 Kings 21. 20, hast thou found me. 0 mine e.?
Job 13. 24, wherefore holdest thou me for e.? Ps. 8. 2. still the e. and avenger.

Ps. 23. 5, in presence of mine e. 38.19, mine e. are lively. 61.3, a strong tower from the e. 72.9, his e. shall lick the dust. 119.98, wiser than mine e. 11. 2s, concerning the gospel they are e. Gal. 4. 1a, am I become your e.? Phil. 3. 1s, the e. of the cross. Col. 1. 2l, were e. in your mind. 2 Thess. 3. 15, count him not as an e. Jas. 4. 4, friend of the world is the e. of God. See Ps. 110. 1; Isa. 62. 8; Jer. 15. 14; Heb. 10. 13. ENGAGED. Jer. 30, 21 ENGINES. 2 Chron. 26, 15, and he made in Jerusalem e. Ezek. 26. 9, and he shall set e. of war. ENGRAFTED. Jas. 1.21, ENGRAVE. Ex. 28. 11; 35. 35; 38. 23; Zech. 3. 9; 2 Cor. 3. 7.

ENJOIN. Job 36, 23; Philem. 8; Heb. 9, 20. ENJOY. Lev. 26. 34; 2 Chron. 36. 21, land shall e. her sabbaths. Rec. 2. 1, e. pleasure, this also is vanity. 24: 3, 13; 5, 18, soul e. good. 1 Tim. 6, 17, giveth us all things to e. See Num. 36, 8; 18a, 65, 22; Heb. 11, 25.

ENLARGE. Deut. 12. 20, when the Lord shall e. thy border. thy border. Ps. 4.1, thou hast e. me in distress. 25.17, troubles of heart e. 119.32, when thou shalt e. my heart. Isa. 5.14, hell hath e. herself. Cor. 6.11, 13; 10.15, our heart is e. See Isa. 54.2; Hab. 2.5; Mat. 23.5. ENLIGHTEN. Ps. 19.8; Eph. 1.18; Heb. 6.4. ENMITY. Rom. 8.7, carnal mind is e. Eph. 2.15, 16, having abolished the e. Jas. 4. 4. friendship of world e. with God. See Gen. 3, 15; Num. 35, 21; Lu. 23, 12

30. 15. four things say not, it is e. 16, fire saith not, it is e.

Isa. 56. 11, dogs which can never have e.

Jer. 49. 9, will destroy till they have e.

Hos. 4.10, eat, and not have e.

Hos. 4.10. eat, and not have e. Obad. 5, stolen till they had e. Mal. 3.10, room e. to receive it. Mal. 3.10, e. for disciple. 25. 9, lest there be not e. See Deut. 1, 6; 2 Chron. 31. 10; Hag. 1. 6; Lu. 16, 17.

ENQUIRE. Ex. 18. 15, people come to me to e. of God.

2 Sam. 16. 23, as if a man had e. of oracle. 2 Kings 3. 11, is there not a prophet to e.?

Ps. 78. 34, returned and e. early after God. FS. 18. 34, returned and e, early after God. Ezek 14. 3, should I be e of at all by them? 20. 3, 31, I will not be e. 38. 31, I will yet for this be e. of. Zeph. 1. 6, those that have not e. for. Mat. 10, I1, e. who in it is worthy. 1 Pet. 1. 10, of which salvation the prophets e. See Deut. 12, 30; 18a. 21. 12; John 4. 52. ENRICH. 1 Sam. 17. 25; Ps. 65. 9; Ezek. 27. 33; 1 Cor. 1. 5; 2 Cor. 9. 11. ENSAMPLE, 1 Cor. 10, 11, happened to them for e. Phil. 3. 17, as ye have us for an e. 2 Thess. 3. 9, to make ourselves an e. See 1 Thess. 1.7; 1 Pet. 5.3; 2 Pet. 2.6. ENSIGN. Ps. 74.4; Isa. 5. 26; 11.10; 18.3; 30.17. ENSNARED. Job 34. 30. ENSUE. 1 Pet. 3.11 ENTANGLE, Ex. 14.3; Mat. 22, 15; Gal. 5. 1. ENTER, Ps. 100.4, e. his gates with thanksgiving, 113, 130, the e. of thy word giveth light. 13a, 25, 2; righteous nation may e. in. 20, e. thou into thy chambers. Ezek, 44, 5, mark well e. in of the house. Mat. 6.6, prayest, e. into thy closet.
7.13; Lu. 13.24, e. in at strait gate.
10.11; Lu. 10.8, 10, what city ye.
18.8; Mk. 9.43, better to e. into life.
19.17. if thou wilt e. into life, keep.
25.21 wall done into life, keep. 19. 17, if thou wilt e, into life, keep.
 25. 21, well done, e, into joy.
 Mk. 5. 12; Lu. S. 32, we may e, into swine.
 14. 38; Lu. 22, 46, lest ye e, into temptation.
 Lu. 9. 34, feared as they e, cloud.
 13. 24, many will seek to e.
 15. 20, can he e.? John 3. 4, can he e? 4. 43. ye are e. into their labours. 10. 1, 2, e. not by the door.
Rom. 5. 12, sin e. into world.
ICor. 2. 9, neither have e. into heart of man, Heb. 3. 11, 18, shall not e. into rest.
4. 10, he that is e. into rest.
6. 20, forerunner is for us e. 2. Pet. 1. 11, so an e. shall be ministered. See Ps. 143. 2; Prov. 17. 10; Mat. 15. 17. ENTICE. Judg. 14. 15; 16. 5, e. husband that he ENTICE. Judg. 14, 15; 16, 5, e. husband that he may declare.
2 Chron. 18, 19, Lord said, who shall e. Ahab?
Prov. 1, 10, if sinners e. thee.
1 Cor. 2, 4; Col. 2, 4, with e. words.
See Job 31, 27; Prov. 16, 29; Jas. 1, 14.
ENTIRE. Jus. 1, 4.
ENTERAT. Mat. 22, 6; Lu. 18, 32, e. them spitefully.

ENTRY, 1 Chron. 9. 19; Prov. 8.3; Ezek, 8.5; 40. 38. ENVIRON. Josh. 7.9. ENVY. Job 5.2, e. slayeth the silly one. Ps. 73.3, I was e. at the foolish. Prov. 3.31, e. not the oppressor.

23.17, let not heart e. sinners. 24.1, 19, be not e. agaiust evil men. 24.1, 19, be not e. against evil men.
27.4, who is able to stand before e.?
Eccl. 4.4, for this a man is e.
9.6, their love, hatred, and e. is perished.
Mat. 27.18; Mk. 15.10, for e. they delivered.
Acts 7.9, patriarchs moved with e.
13.45; 17.5, Jews filled with e.
Rom. 1.29, full of e. murder.
13.13, walk honestly, not in e.
10.or. 3.3, among you e. and strife. 13.4, charity e. not. 2 Cor. 12.20, I fear lest there be e. Gal. 5.21, works of flesh are e., murders.

14.30, e. is rottenness of the bones.

Gal. 5. 21, works on ness are e., nutuers. 26, e. one autoher. Phil. 1.15, preach Christ even of e. 11m. 6.4, whereof cometh e. Tit. 3.3, living in malice and e. Jas. 4.5, spirit in ue lustelh to e. See Gen. 37, 11, Ps. 106. 16; Ezek. 31. 9; 35, 11. EPHAH. Ex. 16. 36, now an omer is the tenth part of an e.

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Lev. 19.36, a just e shall ye have. Ez k. 45.10, ye shall have just balances, and a Zech. 5. 6, this is an e. that goeth forth.

EPHOD. Ex. 28. 6, they shall make the e. of gold. 30. 2, and he made the e. of gold. Judg. 8. 27, and Gideon made an e. thereof.

17. 5, and made an e. EPISTLE. 2 Cor. 3. 1, nor need e. of commenda-

tion.

35

2, ye are our e.
3, to be the e.t (Christ.
2, to last 15; 3.4, by word or e.
2 Pet. 3, 16, as also in all bis e.
2 Pet. 3, 16, as also all bis e.
2 Pet. 3, 16, as also hall bis e.

See Acts 15.30; 23.33; 2 Cor. 7.8; 2 Thess. 3.17. EQUAL. Ps. 17.2 eyes behold things that are e. 65.13; a man mine e, my guide. Frov. 26.7, less. 36.25; 46.5, to whom shall I be e.? Iss. 40.25; 46.5, to whom shall I be e.? Ezek. 15.25; 29; 33.17; 20; is not my way e.? Mat. 20.12; hast made them e. to us. Lu. 20.39, are e. to angels. John 5, 18; Phil. 2, 6, e. with God. Col. 41, give servants what is e. See Ex. 30.2; 2 Cor. 8.14; Gal. 1.14. EQUITIY. Ps. 98.9, indue the recoile with e.

Nee Ex. 30. 22; 2007.6.17; Use 1. 12.
EQUITY. Ps. 98, 9, judge the people with e. Proy. 1.3. receive instruction of e. 2.9, understand judgment and e. 17. 26, not good to strike princes for e. Eccl. 21, a man whose labour is in e. See Isa. 11.4; 99. 14; Mio. 3.9; Mal. 2.6.

ERECTED. Gen. 33, 20.

ERECTED. Gen. 33.20.

ERR. Ps. 95. 10, people that do e. in their heart. 110.21, do e. from thy commandments. 110.21, do e. from thy commandments. 1s. 3. 12; 9. 16, lead thee cause to e. 28.7, they e. in vision. 35.8, wayfaring men shall not e. Mat. 22.24; Mk. 12.24, e., not knowing scriptures. 1 Tim. 6. 10, have e. from the faith. 21, have e. concerning the faith. Jas. 1. 10, do not e., beloved methren. 5. 10, if any do e. from truth. See Isa. 28. 7; 20. 24; Ezek. 45. 20. ERRAND. Gen. 24. 33; Judg. 3. 19; 2 Kings 9. 5.

ERRAND. Gen. 24, 33; Judg. 3. 19; 2 Kings 9. 5. ERROR. Ps. 19. 12, who can understand his e.? Ecol. 5. 6, neither say thou, it was an e. 10. 5, evil which I have seen as an e.

10.5, evil which I have seen as a Mat. 27.64, last e. worse than first. Jas. 5. 20, converted sinner from e. 2 Pet. 3.17, led away with e. of wicked. 1 John 4.6, the spirit of e. See Job 19.4; Rom. 1. 27; Heb. 9. 7; Jude 11.

ESCAPE. Gen. 19. 17, e. for thy life, e. to moun-

SCAPE. Gen. 19. 14, e. 10r thy me, e. to mountain.

18 thins 18. 49; 2 Kings 9. 15, let none of them e.

18 thins 19. 40; 2 Kings 9. 15, let none of them e.

19: 20; 4 which shall not e.

19: 20; 4 which shall not e.

19: 20; 5, 1 would hasten my e.

19: 20; 5, 5, 1 would hasten my e.

19: 20; 4 whose pleaseth God shall e.

18: 20; 4 leth 2. 3, how shall we e.?

18: 20; 4 leth 2. 3, how shall we e.?

18: 20; 3, 21, one that had e. came to me.

18: 20; 3, 21, one that had e. came to me.

18: 20; 3, 3, how can ye e. damnation?

10: 21, 33, how can ye e. damnation?

10: 21, 34, whose jensen.

10: 21, 34, through faith e. edge of sword.

12: 25, if they e. not who refused.

20: after they e. pollutions.

18: 20; 41; 42, 51; 18; 21; 1; 10: 10. 13.

18: SCHEW. Job J. 18; 23; 19: 3. 11.

ESCHEW. Job 1.1; 2.3; 1 Pet. 3.11. ESPECIALLY. Gal. 6.10; 1Tim. 4.10; 5.8; Philem.

ESPOUSE. Cant. 3.11; Jer. 2.2; 2 Cor. 11.2.

ESPY. Gen. 42. 27; Josh. 14. 7; Jer. 48. 13; Lzek.

23. 6.

ESTABLISH. Ps. 40. 2, and e, my goings.
90. 17, e, work of our hands.

Prov. 26, let thy ways be e.

12. 19, ll of truth e, for ever.

16. 12, throne e, by righteousness.
20. 18, every purpose e, by counsel.
24. 3, by understanding is house e.
29. 4, by understanding is house e.
29. 4, fing by judgment e, the land.
18a. 7, 9, if ye will not believe, ye shall not be e.
16. 5, in mercy shall the throne be e.
16. 7, in the shall the throne be e.
16. 12; 51. 15, he e, world by wisdom.
Mat. 18. 16, two witnesses every word e.
Rom. 3, 31, yea, we e, the law.

Mat. 18. 16, two witnesses every word a Rom. 3, 31, yea, we e. the law. 10. 3, to e. their own righteousness. Heb. 13. 9, the heart be e. with grace. 2 Pet. 1. 12, be e. in the present truth. See Amos 5. 15; Hab. 2. 12; Acts 10. 5.

See Amos 5. 15; Hab. 2. 12; Acts 10.5

ESTATE. Ps. 136, 23, remembered us in low e.

Eccl. 1. 16, 10, 1 am come to great e.

Mk. 6. 21, Herod made supper to chief e.

Rom. 12. 16, condescend to men of low e.

Jude 6, angels kept not firste.

See Ezek. 36. 11; Dan. 11. 7; Lu. 1. 48.

ESTEEM. Deut. 32. 15, lightly e. rock of salvation.

1 Sam. 2. 30, despise me shall be lightly e.

18. 23. 1 am a poor man, and lightly e.

18. 23. 1 am a poor man, and lightly e.

18. 23. 1 am a poor man, and lightly e.

18. 24. 1, have e. the words of his mouth.

36. 19. will he e. thy riches?

41. 27, he e. iron as straw.

18. 13. 19. 18, I e. all thy precepts.

18. 34. 4 did e. him smitten.

1. 13. 15, highly e. among men.

19. 14. 5, one man e. one day above another.

14. 14. 15. one man e. one day above another.

MOIN. 12. 9, oue man e. one day above at 14, that e. any thing unclean. Phill. 2. 3, let each e. other better. 1 Thess. 5. 13, e. thighly for work's sake, Heb. 11. 25, e. reproach greater riches. See Prov. 17. 28; 18a. 29, 17; 1 Cor. 6. 4. STIMATION. ESTIMATION. Lev. 27. 2-8, 15-19. Job 19. 13; Ps. 78. 30; Jer. 19. 4;

ESTRANGED.

Ezek. 14.5.

ETERNAL. Deut. 33.27, the e. God is thy refuge.
1sa. 60.15, will make thee an e. excellency.
Mat. 19. 16; Mk. 10. 17; Lu. 10. 25; 18. 18, what
shall I do that I may have e. life?
25. 45, righteous into life e.
Mk. 3. 29, is in danger of e. damnation.
10. 30, receive in world to come e. life.
John 3. 15, believeth in him have e. life.
4. 36, gathereth fruit unto life e.
5. 39, scriptures, in them e. life.
6. 54, drinketh my blood bath e. life.
68, thou hast words of e. life. 68, thou hast words of c. life. 10, 28, give sheep c. life. 12, 25, hateth life, shall keep it to life c.

12 25, hateth life, shall keep it to life z.

17. 2 give, e. life to as many.

3, this is life e., that they might know thee.

Acts 13. 48, many as were ordained to e. life.

5.21, grace relign to e. life.

6.23, gitt of God is e. life.

2 Cor. 4.17, an e. weight of glory.

18, things not seen are e.

5.1, house e. in the heavens.

Figh. 3.11, according to e. purpose.

5.1, house c. in the heavens.
Eph. 3.11, according to c. purpose.
17m. 6.12, 19, hay hold on c. life.
Tit. 1.2; 3.7, in hope of c. life.
Heb. 5.9, author of c. salvation.
6.2, doctrine of c. ludgment.
9.15, promise of c. inheritance.
1.Pet. 5.10, called to c. glory by Christ.
1.John 1.2, c. life, which was with the Father.'
2.25, this is the promise, even c. life.
3.15, no murderer hath c. life.

2. 25, this is the promise, even e, me.
3. 15, no murderer hath e, life.
5. 11, record, that God hath given to us e, life.
13, know that ye have e, life.
20, this is true God, and e, life.

Jude 7, vengeance of e. fire. See Rom. 1. 20; 1 Tim. 1. 17; 2 Tim. 2. 10; Jude ETERNITY. Isa. 57.15. EUNUCHS. Isa. 56. 4, for thus saith the Lord to

the e. Mat, 19, 12, for there are some e. Acts 8, 27, an e. of great authority, See Isa, 56, 3.

EVANGELIST. Acts 21.8; Eph. 4.11; 2Tim. 4.5. EVENING. 1 Sam. 14.24, cursed that eateth till e. 1 Kings 17.6, brought bread morning and e. 1 Kings 17. 6, brought bread morning and e. Ps. 90. 6, in e. cut down and withereth. 194. 23, goeth to his labour until the e. 141. 2, prayer as the e. sacrifice. Eccl. 11. 6, in e. withhold not thine hand. Jer. 6. 4, shadows of e. stretched out. Hab. 1. 8; Zeph. 3. 3, e. wolves. Zech. 14. 7, at e. time shall be light. Mat. 14. 23, when e. was come, he was there alone. Lu. 24. 29, abide, for it is toward e. Sec Gen. 30. 16; Ps. 65. 8; Mat. 16. 2; Mk. 14. 17. YUNTT Eccl. 214. 0. 2. 3

EVENT. Eccl. 2.14; 9.2, 3. EVER. Gen. 3.22, lest he eat, and live for e. 43.9; 44.32, let me bear blame for e. Ex. 14.13, ye shall see them no more for e. Lev. 6.13, fire e. burning on altar. Deut. 5.29; 12.28, be well with them for e. 13. 16, a heap for e.

13. 16, a heap for e.
32. 40. lift up hand and say, I live for e.
Job 4. 7, who e. perished?
Ps. 9. 7, Lord shall endure for e.
12. 7, thou wilt preserve them for e.
22. 26, your heart shall live for e.
23. 6, dwell in house of the Lord for e.
29. 10, Lord sittleth king for e.
33. 11 coursel of Lord standeth for e. 33.11, counsel of Lord standeth for e. 33.11, counts of Lord standern for e.
37.28, he is e. meriful, and lendeth.
48.14, our God for e. and e.
49.9, that he should still live for e.
51.3, my sin is e. before me.
52.8, trust in mercy of God for e. and e.
61.4, will abide in tabernacle for e.
73.28, my strength and portion for e.
74.19, forget not congregation of poor for e.

12. 13, their time should have endured for e. 92. 7, they shall be destroyed for e. 93. 5, holiness becometh thine house for e. 102. 12, thou shalt endure for e. 103. 9, not keep his anger for e.

EVERLASTING. Ex. 40. 15; Num. 25. 13, an e.

priesthood. Ps. 90.2, from e. to e. thou art God. 139.24, lead me in way e.

Prov. 8.23, I was set up from e.
10.25, righteous is an e. foundation.
Isa. 9.6, called the e. Father.
25. 4, in the Lord is e. strength.
33.14, with e. burnings.
35.10; 51.11; 61.7, e. joy.
45.17, with e. salvation.
54.8, with e. kindness.
55.13, for an e. sign.
56.5; 63.12, an e. name.
60.19, 20, an e. light.
Jer. 31.3, with an e. love.
Hab. 3.6, the e. mountains.
Mat. 18.8; 25.41, into e. fire.
19.29, inherite. life.
19.29, inherite. life. Lu. 16. 9, into e. habitations. 18. 30, in world to come e. life. John 3. 16, 36, believeth shall have e. life. 4.14, water springing up into e. life. 5.24, heareth my word hath e. life. 6.27, meat which endureth to e. life. 40, seeth Son may have e. life. 12.50, his commandment is life e. Acts 13. 46, unworthy of e. life. Rom. 6. 22, free from sin, the end e. life. Gal. 6. 8, of Spirit reap life e. 2 Thess. 1. 9, punished with e. destruction. 2. 16, given us e. consolation. Jude 6, reserved in e. chains. Rev. 14. 6, having the e. gospel. See Dan. 4. 3; 7. 27; 2 Pet. 1. 11.

EVERMORE. Ps. 16.11, pleasures for e. 37.27, do good and dwell for e. 121.8, preserve thy going out for e. 133.3, the blessing, life for e. John 6.34, c. give us this bread. I Thess. 5.16, rejoice c. Heb. 7. 28, consecrated for e. Rev. 1. 18, I am alive for e. See 2 Kings 17. 37; Ps. 77. 8; 106. 31.

EVERY. Gen. 4. 14, e. one that findeth me shall slay me. slay me.
6.5, e. imagination of heart evil.
Lev. 19. 10, neither shalt gather e. grape,
Deut. 4.4, alive e, one of you this day.
2 Kinss 18. 31, cat e, one of his fig tree,
2 Chron. 30. 18, Jardon e, one.
Ps. 29, 9, e, one doth speak of glory.
29, 4 for this shall e, one that is godly. 32.6, for this shall e. one that is godly. 68.30, till e. one submit himself. 119.101, refrained from e. evil way. Prov. 2. 9, e. good path. 7. 12, in e. corner. 14. 15, simple believeth e. word.

14.15, simple believeth e. word.
20.3 e. fool will be meddling.
30.5 e. word of God is pure.
Eccl. 10.3, suith to e. one he is a fool.
Jer. 51.29, e. purpose of the Lord.
Mat. 4.4, by e. word that proceedeth.
7.8; Lu. H. 10, e. one that asketh.
Mk. 1.45, canne from e. quarrer.
Lu. 10.29, b. e. one which hatti shall be given,
Rom. H. 11, e. knee bow, e. tongue confess.
2 Cor. 10.5, e. thought.
Epth. 12; Phil. 2.9, far above e. name.
1 Tim. 4.4, e. creature of God.
2 Tim. 2.19, e. one that nameth.
21, e. good work.
Heb. 12.1, e. weight.
Jas. 1.17, e. good and perfect gift.

Heb. 12. 1, c. weight.
Jas. 1.17, c. good and perfect gift.
1 Pet. 2.13, e. ordinance of man.
1 John 4.1, believe not e. spirit.
7, e. one that loveth.
Rev. 6.11, robes given to e. one.
See Gen. 27, 29; Acts 2, 38; 17, 27; 20, 31.

EVIDENCE. Jer. 32. 10; Heb. 11. 1.

EVIDENT. Gal. 3. 1, Christ hath been e. set forth.
11, that no man is justified is e.

Phil. 1.28, an r. token of perdition. See Job 6.28; Heb. 7.14, 15. EVIL. Gen. 6.5; S. 21, thoughts of heart only e. 41.9, few and e. have the days. Ex. 32. 14; 2 Sam. 24. 16; 1 Chron. 21. 15, repented Ex. 32. 11; 2 Sam. 21. 16; 7 Chron. 21. 15, rep of the e. 25. 4; eye e. towards his brother. 56, her eye e. towards his brother. 56, her eye e. towards his hand. 20. 21, receive good, and not e. 30. 25, fooked for good, then e. came. Ps. 34. 14; 3. 27; Prov. 3. 7, depart from e. 35. 12; 199. 5, they rewarded me e. 40. 12, innumerable e. havo compassed. Prov. 14. 13, e. how before the good. 17. 13, whoso rewardeth e. for good. 18. 1. 4, a seed of e-door and good e. 7, 15, 10, refuse the e. and choose the good. Jer. 2. 13, have committed two e. 19, know it is an e. thing and bitter. Jer. 2.13, have committed two e.

19. know it is an e. thing and bitter.

24.3; 29.17, e. figs, very e.

42.6, whether good or e., we will obey.

Mat. 5.45, rise on e. and good.

6.34, sufficient unto the day is the e. thereof.

7.11; Lu 11.13, if ye, being e.

18. good tree cannot bring forth e.

9. 4, wherefore think e. in your hearts?

Mr. 0.33, lightly s; eak e. of me.

Lu. 6.22, cast out your name as e.

35, he is kind to the e.

45, e. man bringeth forth e.

John 3.29, doeth e. hateth light.

18. 23, if I have spoken e.

Acts 23.5, not speak e. of ruler.

Rom. 7.19, the e. I would not.

12.9, abbor that which is e. . 9, abhor that which is e. 7, recompense to no man e. for e. 11, recompense to no mule a for s.
21, overcome e, with good.
1 Thess. 5.22, appearance of e.
1 Tim. 6.10, the root of all e.
2 Tim. 4.18; Jas. 3.10, every e, work.
Tt. 3.2, speak e. of no man.
Jas. 3.8, tongue an unruly e.
1 Pet. 3.9, not rendering e. for e.
See Prov. 13.21; Isa. 45.7; Eccl. 12.1; Eph. 5.16; XACT. Deut, 15. 2, shall not e. it of neighbour, Neh. 5, 7, 19, 11, you e. usury.
10. 31, leave the e. of every debt.
Job 11. 6, God e. of thee less.
11. 3. 13, e. no more than what is.
See Ps. 80, 22; 18a, 58, 3; 60, 17. EXACT. See Ps. 80. 22; 1sa. 98. 3; 60. 1.6
EXALT. 1 Chron. 23 11, e. as bead above all.
Ps. 12. 8, when vilest men are e.
34. 3, let us e. his name together.
92. 10, my horn stall t thou e.
97. 9, e. far above all gods.
Prov. 4.8, e. her, and she shall promote thee.
11. 11, by blessing of urright the city is e.
14. 29, he that is hasty of spirit e. folly.
34 righteoususes e. a nation. 14. 24, he that is hasy of spirite. 1019.

34, righteousness e. a nation.
17. 19, he that e, his gate.
18. 2. 2; Mic. 4., thountain of Lord's house e.
40. 4, every valley shall be e.
Ezek, 21, 23, e. him that is low.
Mat. 11. 25; 1.u. 0.15, e. to heaven.
23. 12; 1.u. 14, 11; 18. 14, e. himself shall be abased. 2 Cor. 11. 20, if a man e. himself. 200r. II. 20, It a man a massar 12.7, e, above measure. Phil. 2.9, God bath highly e, him. 2 Thess. 2.4, e, himself above all that is called. 1 Pet. 5.6, he may e, in due time. See Ex. 15.2; Job 24.24; Lut. 52; Jas. 1.9.

See Ex. 15. 2; Job 24. 24; Lu. 1. 52; Jas. 1. 9. EXAMINE. Ps. 26. 2, e. me, O Lord. Acts 4. 9, if we this day be e. 22. 44. 20, e. by scourging. 1 Cor. 11. 23, let a man e. himself. 2 Cor. 13. 5, e. yourselves. See Ezna 10, 16; Acts 24. 8; 25. 26; 1 Cor. 9. 3.

EXAMPLE. John 13. 15, I have given you an e. 1 Tim. 4. 12, be thou an e. of believers. 1 Pet. 2. 21, Christ suffered, leaving an e. Jude 7, an e., suffering vengeance. See Mat. 1. 19; 1 Cor. 10. 6; Heb. 4. 11; 8. 5. EXCEED. Mat. 5.20, except righteousness e. 2 Cor. 3. 9, ministration doth e. in glory. See 1 Sam. 20. 41; 2 Chron. 9. 6; Job 38. 9. 2 Cor. 3.9, ministration doth e. in glory.

See 18.m. 20. 41; 2 Chron. 9. 6; Job 30. 9.

EXCEEDING. Gen. 15. 1, thy e. great reward.

27. 34, an e. bitter cry.

Num. 14.7, land is e. good.

18.m. 2.3, so e. proud.

18. 21. 6, e. ghad with thy countenance.

43. 4, God my e. Joy.

119. 96, commandment e. broad.

Prov. 30. 24, four things e. wise.

Jonah I. 16, men feared the Lord e.

4. 6, e. glad of the gourd.

Mat. 2.10, with e. great joy.

4. 8, an e. high mountain.

5. 12, rejoice and be e. ghad.

8. 28, possessed with devils, e. flerce.

17. 23; 20. 22, they were e. sorry.

19. 25, they were e. annazed.

30. 33; MK. 14. 34, my soul is e. sorrowful.

Mk. 6. 26, king e. sorry.

9. 3, raiment e. white.

Lu. 23. 8, Herod was e. fair.

26. 11, being e. mad against them.

Rom. 1. 13, sin migrat become e. sinful.

2 Cor. 4. 17, e. weight of glory.

7. 4, e. joyful in our tribulation.

Gal. 1, 14, e. zealous of traditions.

Eph. 1. 16, the e. greatness of his power.

2. 7, the e. riches of his grace.

3. 20, able to do e. abundantly.

2 Thess. 1. 3, your faith groweth e.

2 Pet. 1. 4, e. great and precious promises.

Jude 24, present you faultless with e. joy.

See 1 Sam. 6. 21; Jonah 3.3; Heb. 12. 21.

EXCEL. Gen. 49, 4, thou shalt not e.

Prov. 31. 29, thou e. them all

Ecol. 2. 13, wisdom e. folly.

2 Cor. 3. 16, the glory that e.

See Ps. 103. 20; I Cor. 14. 12.

EXCELLENCY. Ex. 15. 7, the greatness of thin

Job 4. 21, doth not their e. yo away? See Ps. 103. 20; I COV. 14. 12.

EXCELLENCY. Ex. 15.7, the greatness of thine e. Job 4. 21, doth not their e, ro away?

13. 11, shall not his e, make you afraid?

Isa, 60. 15, will make thee an eternal e.

I Cov. 2.1, not with e. of speech.

2 Cov. 4.7, that the e. of the power.

Phil. 3.8, loss for the e. of Christ.

See Gen. 49. 3; Ex. 15. 7; Eccl. 7. 12; Ezek. 24. 2!

EXCELLENT. 10. 3. 23, a in wore parts. EXCELLENT. Job 37. 23, e. in power. See Cant. 5. 15; Lu. 1. 3; Heb.l. 1.4; 3. 6; II EXCEPT. Gen. 32. 26, e. thou bless me. Deut. 32. 30, e. their Rock had sold them. Ps. 127. 1. e. Lord build house. Amos 3. 3, e. they be agreed. Mat. 5. 20, e. your rightrousness exceed. 18. 3, e. ye be converted. 24. 22; Mk. 13. 20, e. days be shortened. Mt. 7. 3; Pharisees e. they wash oft. Lu. 13. 3; Roy. 2. 5. 22, e. ye repent. John 3. 2, e. God be with him. 3. 5, e. a man be born again.

3.5. e. a man be born again.

John 4.48, e. ye see signs and wonders, 20.25, e. I see print of nails. Acts 26.29, e. these bonds. Rom. 10.15, how preach, e. they be sent? 1 Cor. 15.30, e. it die. 2 Tim. 2.5, e. he strive lawfully. See Rom. 7.7; 1 Cor. 14.5; 15.27; 2 Thess. 2.3. EXCESS. Mat. 23. 25; Eph. 5. 18; 1 Pet. 4. 3, 4. EXCHANGE. Mat. 16.26; Mk. 8.37, in e. for his soul. 25. 27, put money to e. See Gen. 47. 17; Lev. 27. 10; Ezek. 48. 14. EXCLUDE. Rom. 3.27; Gal. 4.17. EXCUSE. Lu. 14. 18; Rom. 1. 20; 2. 15; 2 Cor. 12. 19. EXECRATION. Jer. 42, 18; 44, 12, EXECUTE. Deut. 33, 21, he e, the justice of the Lord. 1.07d. 1. Chron. 6. 19; 24. 2; Lu. 1. 8, e. priest's office. Ps. 9. 16, Lord known by the judgment he e. 163. 6, Lord e. rightcounsess and judgment. Jer. 5. 1, if any e. judgment, I will pardon. John 5. 27, authority to e. judgment. Rom. 13. 4, minister of God to e. wrath. See Hos. 11. 9; Mic. 5. 15; Joel 2. 11. EXERCISE. Ps. 131.1, e. myself in things too high Jan. 9, 24, e. lovingkindness. Mat. 20, 25; Mk. 10, 42; Lu. 22, 25, e. dominion. Acts 24; Dt. 1c. myself, to have a conscience. 1 Tim. 4, 7, e. thyself unto godliness. Heb. 5, 14, e. to discern good and evil. 12. 11, to them which are e. thereby. 2 Pet. 2. 14, heart e. with covetous practices. See Eccl. 1. 13; 3. 10; Ezek. 22. 29; Rev. 13, 12. EXHORT. Lu. 3.18, many things in his e. Acts 13.15, any words of e. Rom. 12.8, he that e., on c. 1 Tim. 6.2, these things e. and teach. 1 Tim. 6. 2, these things c. and the Tit. 1. 9, may be able to e. 2. 15, e. and rebuke with authority. Heb. 3, 13; 10, 25, e. one another daily. 13, 22, suffer word of e. See Acts 11, 23; 2 Cor. 9, 5; Tit. 2, 6, 9. EXILE, 2 Sam. 15, 19; Isa. 51, 14. EXPECTATION. Ps. 9. 18, the e. of the poor. 62. 5, my e. is from him. Prov. 10, 28; 11. 7, 23, e. of the wicked. Isa. 20. 5, ashamed of their e. 6, such is our e. Rom. 8. 19, the e. of the creature. Phil. 1. 20, my earnest e. and hope. See Jer. 29. 11; Acts 3. 5; Heb. 10. 13. EXPEL. Josh. 23.5; Judg. 11.7; 2 Sam. 14.14. EXPENSES. Ezra 6.4, 8. EXPERIENCE. Gen. 30. 27; Eccl. 1.16; Rom. 5. 4. EXPLOITS. Dan. 11. 28, 32 EXPOUND. Judg. 14. 14, 19, could not e. riddle. Mk. 4.34, when they were alone, he e. all things. Lu. 24.27, e. the scriptures. See Acts 11.4; 18.26; 28.23. EXPRESS. Heb. 1. 3. EXPRESSLY. 1Sam. 20. 21; Ezek. 1.3; 1Tim. 4.1. EXTEND. Ps. 16.2; 109.12; Isa. 66.12. EXTINCT. Job 17.1; Isa. 43.17. EXTOL. Ps. 30. 1; 145. 1, I will e. thee. 68.4, e, him that rideth. See Ps. 66.17; Isa. 52.13; Dan. 4.37. EXTORTION. Ezek. 22, 12; Mat. 23, 25. EXTORTIONER. Ps. 109. 11, let e. catch all he hath.

Isa. 16.4, the e. is at an end. 1 Cor. 5.11, if any man be an e. See Lu. 18.11; 1 Cor. 5.10; 6.10.

EXTREME. Deut. 28. 22; Job 35. 15.

EYE. Gen. 3.6, pleasant to the c. 7, c. of both were opened. 27.1, his e. were dim. 40.12, his e. shall be red with wine. Num. 10.31, be to us instead of c. 16.14, wilt thou put out c.? 24.3.15, man whose c. are open said. Deut. 3.27, lift up c., behold with thine c. 12.8; Judg. 17.6; 21.25, right in own c. 16.19, gift blind c. of wise. 28.32, c. look, and fail with longing. 32.10, kept him as apple of c. 34.7, his c. was not dim. 34.7, his c. was not dim. 1 Kings 1.20, e. of all Israel upon thee. 8, 29, 52; 2 Chron. 6, 20, 40, e. open towards this house 20. 6, whatsoever is pleasant in thine e. 2 Kings 6. 17, Lord opened e. of young man. 20, open the e. of these men. 2 Chron. 16. 9; Zech. 4. 10, e. of Lord run to and 2 Chron. 16, 9; Zeen. 4.10, c. of Lord run to at fro.

34. 28, nor thine e, see all the evil.

30 7.8; 20, 9, e, that hath seen me.

11. 20, the e, of wicked shall fail.

15. 12, what do thine e, wink at?

19. 27, mine e, shall behold, and not another.

28, 7, path vulture's e, hath not seen.

10, his e, seeth every recious thing.

29. 11, when the e, saw me.

15, 1 was e, to the blind.

31. 16, caused e, of widow to fail.

PS. 11.4, his e, try children of nuen. Ps. 11.4, his e. try children of men. 15, 4, in whose e. a vile person. 19.8, enlightening the e. 19.8, enlightening the e.
33.18, e. of Lord on them that fear him.
34.15; 1 Pet. 3.12, e. of Lord on the righteous.
36.1, no fear of God before his e.
69.3; 119.82; 173; 1 ann. 2.11, mine e. fail.
77.4, holdest mine e. waking.
116.8, delivered mine e. from tears.
119.18, open mine e. 132. 4, not give sleep to mine e. Prov. 10. 26, as smoke to the e. 20.12, the seeing e. 20. 12, the seeing e. 22. 9, a bountiful e. 23. 29, redness of e. 27. 20, the e. of man never satisfied. 30.17, the e, that mocketh. Eccl. 1.8, e, is not satisfied with seeing. 2.14, when man's e, are in his lieud.
6. 9, better sight of e, than wandering of desire.
11. 7, for the e, to behold the sun.
1sa. 1. 16. 1 will hide mine e, from you.
29. 10, the Lord hath closed e. 29. 10, the Lord nath closed e.
33. 17, thine e. shall see the king in his beauty.
40. 26; Jer. 13. 20, lift up your e. on high.
Jer. 5. 21; Ezek. 12. 2, have e. and see not.
9. 1, mine e. a fountain of tears.
13. 17, mine e. shall weep sore.
14. 17, let mine e. run down with tears. 14. 17, let mine e. run down with tears.
24. 6, set mine e. upon them for good.
Lam. 2. 18, let not apple of e. ccase.
Ezek. 24. 16, 25, the desire of thine e.
Hab. 1. 13, of purer e. than to behold evil.
Mat. 5. 29, if right e. offend thee.
13. 16, blessed are your e.
18. 9; Mk. 9. 47, to enter with one e. Mk. 8.18, having e., see ye not? Lu. 1.2, from beginning were e.-witnesses. 24.16, their e. were holden. John 11, 37, could not this man, which opened e. Joun 11, 5; cound not this man, which opened a. 6al. 4.15, have plucked out your a. Eph. 1.18, the e. of your understanding. 2 Pet. 2.14, having a. full of adultery. 1 John 2.16, the lust of the a. See Deut. 11, 12; Ezra. 5.; Ps. 32. S; Prov. 3. 7; 12.16; 15. 3; 16. 2; 21. 2; Mat. 20. 33; John 10. 21; 1 Pet. 3. 12. EYESERVICE. Eph. 6, 6; Col. 3, 22, not with e.

as menpleasers.

Isa. 32. 10, the vintage shall f.

FABLES. 1Tim. 1.4; 4.7; 2Tim. 4.4; Tit. 1.14; 2 Pet. 1.16. Sec 1 Kings 19. 13; Dan. 1. 10; Acts 6. 15; 20. 25 FADE. Isa. 1. 30, whose leaf f. 24. 4, earth mourneth and f., the world f. 40. 7, the flower f. 46. 6. all f. as a leaf. Ier. 8. 13, and the leaf shall f. Ezek. 47. 12, whose leaf shall not f. 1 Pet. 1. 4; 5. 4, inheritance that f. not away. Jas. 1. 11, rich man shall f. away. Sec 2 Sam. 22. 46; Ps. 18. 45; Isa. 28. 1. FAIJ. Gen 47. 18. if money f. FAIL. Gen. 47. 16, if money f.

Deut. 28, 32, thine eyes shall f. with longing.

Josh. 21, 45; 23, 14; 1 Kings 8, 56, there f. not any Dett. 2.5.2.2.14; 1 Kings 8. 56, there f. not any good thing.

18am. 17. 32, let no man's heart f. him.

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18am. 17. 32, let no man's heart f. him.

18am. 17. 32, let no man's heart f. him.

18am. 17. 32, let no man's heart f. him.

19. 14. 2, take head that ye f. not.

19. 14. my kinsfolk have f.

19. 12. 1, the faithful f. among men.

31. 10; 38. 10, my strength f. me.

77. 8. doth his promise,

68. 33, nor suffer my faithfulness to f.

124. 4, refuge f. me.

125. desire shall f.

125. desire shall f.

13. 3, they shall all f. together.

32. 6, cause drink of thirsty to f.

34.16, no one of these shall f. 38.14, eyes f. with looking upward. 41. 17, tongue f. for thirst. 59. 15, truth f. Jer. 14. 6, their eyes did f. 15. 18, as waters that f.
48. 33, I caused wine to f.
Lam. 3. 22, his compassions f. not. 411, our eyes as yet f. Ezek. 12, 22, every vision f. Amos 8.4, make poor of land to f. Hab. 3. 11, labour of olive shall f. Hab. 3.17, labour of olive shall f.
Lu. 12, 33, treasure that f. not.
18, 9, when yef, they may receive you.
11, one tittle of law f.
21, 23, learnts f. them for fear.
22, 32, that thy faith f. not.
1 Cor. 13, 5, charity never f.
16b. 1.12, thy years shall not f.
11. 32, time would f. me to tell
12. 15, lest any man f. of grace of God.
See Deut. 3.16, Ps. 40, 12; 143, 7; Isa. 44, 12,
12, IN. Job 27, 22; Lu. 15, 16. FAIN. Job 27. 22; Lu. 15. 10. FAINT. Gen. 25. 29, 30, came Gen. 25. 29, 30, came from field, and he FAITH. Deut. 32. 20. children in whom is no f. Mat. 6, 30; 8, 26; 14, 31; 16, 8; Lu. 12, 28, ye of little f. 8. 10; Lu. 7. 9, so great f. 8. 10; Lu. 7. 9, so great f. 9. 2; Mk. 2. 5; Lu. 5. 20, seeing their f. 9. 2; Mk. 5. 34; 10, 52; Lu. 8. 48; 17. 19, thy f. hath 22; Mk. 5. 34; 10, 52; Lu. 8. 48; 17. 19, thy f. hath made thee whole. made thee whole.

20, according to your f.

15.28, great is thy f.

15.28, great is thy f.

11.20, f. as a grain of mustard seed.

21.21, if ye have f., ye shall not only do this,

23, 22, omitted judgment, mercy, and f.

24.40, how is it ye have no f.

11.22, have f. in God.

11.750, thy f. hath saved thee.

25, where is your f.

27.51, increase our f.

19.53, shall he find f. on the earth?

22. 32, that thy f. fall not.

Acts 3.16, the f, which is by him.
6.5; 11.24, a man full of f.
11.49, perceiving he had f, to be healed.
27, opened the door of f.
18.6, established in the f.
26.18, sanctified by f.
18.11, revealed from f, to f.
18.7; boasting excluded by f.
28.15, 1; Gal. 2.18; 3.24, institled by f.
4.5, f, counted for fighteousness.
18, it is of f, which is of the f. of Abraham.
19.29, being not weak in f.
5.2, we have access by f. 10.20, being not weak 111f.

5.2 we have access by f.

10.8, the word of f, which we preach.

11. f, cometh by hearing.

12.3, the measure of f.

6, prophesy according to proportion of f.

14.1, weak in f, receive ye.

22, hast thou f.?

23, what is not of f, is sin.

10.07.25, your f, should not stand in wisdom.

13.2, though I have all f.

13. now ablieth f. 13, now abideth f.
15. 14, and your f. is also vain.
16. 13, stand fast in the f.
2 Cor. 1, 24, not have dominion over f. 10. 15. Scana and in the f.

2 Cor. 1.24, not have dominion over f.

4.13, same spirit of f.

5.7, we walk by f.

13.5, examine whether ye be in the f.

63.2, by the hearing of f.

12, have is not of f.

12, have is not of f.

13, before f. came.

5.6, f. which worken by love.

6.10, the household of f.

15. a cacess by f. of him.

17. dwell in your hearts by f.

4.5, one Lord, one f.

6.10, the shield of f.

16.10, the shield of f.

17. in the unity of the f.

6.10, 123, if ye continue in the f.

25, the steddastness of your f.

1 Thess. 1.3; 2 Thess. 1.11, your work of f.

5.8, the breastplate of f.

5.8, the breastplate of f. 2.5, the stedfastness of your f.
1Thess. 1.3; 2Thess. 1.11, your work of f.
5.8, the breastplate of f.
2Thess. 3.2, all men have not f.
1Tim. 1.2; Tit. 1.4, my own son in the f.
5; 2Tim. 1.5, f. unferiened.
2.15, if they continue in f.
3.13, great boldness in the f.
4.1, shall depart from the f.
5, he hath denied the f.
6, ib, 21, erred from the f.
12, fight the good fight of f.
12, in the same to concerning the f.
4.7, I have kept the f.
17, I.1, the f. of God's elect.
18, the f. of God's elect.
19, the f. of God's elect.
10, 22, in full assurance of f.
11, i.f. is substance of things hoped for.
4, 5, 1, 8, 9, etc., by f. Abel. etc.
6, without f. it is impossible.
13, these all died in f.
3, through f. subdued kingdoms.
39, a good report through f.
21, 21, autor and finisher of our f. 33, through f, subdued kingdoms,
39, a good report through f.
12, 2, author and finisher of our f.
13, 7, whose f, follow,
13, 1, whose f, follow,
13, 1, Pet. 1.7, the trying of your f.
6, let them ask in f.
21, have not f, with respect of persons,
5, rich in f.
14, man say he hath f., can f, save him?
17, f, without works is dead
18, thou hast f., and I have works.
22, f, wrought with his works.
5, 15, the prayer of f, shall save.
1 Pet. 1.9, the end of your f.

1 Pet. 5. 9, resist stedfast in the f.
2 Pet. 1. 1, like precious f.
5, add to your f. virtue.
1 John 5. 4, overcometh the world, even our f.
Jude 3, earnestly contend for the f.
20, your most loby f.
Rev. 2. 13, hast not denied my f.
19, I know thy works and f.
13. 10, patience and f. of the saints.
14. 12, they that keep the f. of Jesus.
See Hab. 2. 4; Rom. 1. 12; I Tim. 4. 6.
FATTHFUL. 2 Sam. 20. 19, one of them that are FAITHFUL. 2 Sam. 20. 19, one of them that are f. In Israel.
Neh. 7. 2 a f., man, and feared God.
9. 8, his heart f. before thee.
13.13, counted f. to distribute.
PS. 12. 1, the f. fail among men.
83.37, a f. witness in heaven.
101. 6, the f. of the land.
119.86, commandments f.
138 testimonies f. 13s, testimonies f.
Prov. 11. 13, f. spirit concealeth.
13. 17, f. ambassador is health.
14. 5; Isa. 8. 2; Jer. 42. 5, af, witness.
20, 6, af, man who can find?
55. 13, as snow in harvest, so is af, messenger.
27, 6, f. are wounds of a friend 27. 6, f. are wounds of a friend. 28. 21, f. man shall abound. 18a. 1.2, 26, f. city. Mat. 24, 45; Lu. 12, 49, who is a f. and wise Isa. 1. 21, 26, f. city.

Mat 24, 45; Lu. 12, 42, who is a f. and wise servant?

25, 21, good and f. servant.

23; Lu. 19, 17, f. in a few things.

Lu. 16, 16, f. in least f. in much.

Acts 16, 15, if ye have judged me f.

1 Cor. 4. 2, required in stewards that a man be f.

17, Timothy f. in the Lord.

Gal. 3, 9, blessed with f. Abraham.

Ph. 6. 21; Col. 1. 7; 4. 1, a f. minister.

1 Thess. 5, 24, f. is he that called you.

2 Thess. 3, 1 Lord is f., who shall stablish you.

1 Tim. 1. 15; 4. 9; 2 Tim. 2. 11; The. 3, 8, a f. saying.

3. 11, wives f. in all things.

2 Tim. 2. 2, commit to f. men.

13, yet he abideth f.

Heb. 2. 17, a f. high priest.

3. 2, f. to him that appointed him.

10, 23; 11, 11, he is f. that promised.

1 Pet. 4. 19, as unto a f. Creator.

1 John 1. 9, he is f. and just to forgive.

Rev. 2. 10. be thou f. unto death.

13, my f. martyr.

1, 14, called, and chosen, and f.

21. 5; 22. 6, these words are true and f.

See Deut. 1. 6; Dan. 6. 4; Rev. 1. 5; 3, 14; 19, 11.

FAITHFULLY. 2 Chron. 19, 9; 34. 12; Jer. 23. 28;

3 John 5. FAITHFULLY. 2 Chron. 19.9; 34.12; Jer. 23.28; 3 Jonn 5.

FATHFULINESS. Ps. 5. 9, nof. in their mouths.
36. 5. thy f. reacheth unto the clouds.
40. 10; 88. 11, declared thy f.
89. 33, nor suffer my f. to fail.
92. 2, show forth thy f. every night.
Isa. 11. 5. f. the girdle of his reins.
Lam. 3. 23, great is thy f.
See I Sam. 26. 23; Ps. 119. 75; 143. 1. 3 John 5. FAITHLESS. Mat. 17. 17; Mk. 9, 19; Lu. 9, 41; John 20, 27. FALL (n.) Prov. 16. 18. haughty spirit before a.f. Mat. 7.27, great was the f. of it. Lu. 2.34, set for the rise and f. of many. Rom. 11. 12, if the f. of them be the riches. See Jer. 49. 21; Ezek. 26, 15; 31. 16; 32. 10. FALL (v.). Gen. 45. 24, see ye f. not out by the way.
Lev. 25. 55, thy brother be f, in decay.
18am. 3. 19, let none of his words f.
2 Sam. 1. 19, 25, 27, how are the mighty f.!
3. 38, great man f, this day.
2. 14; 1 Chron. 21. 13, f. into hands of God.

Mic. 2.11, walking in the spirit and f. See 2 Sam. 18.13; Jer. 13.25; Hos. 7.1. 2 Kings 14.10, why meddle that thou shouldest f.?
Joh 4.13; 33.15, deep sleep f, on men.
Ps. 5.10, let them f, by their own counsels.
7.15, is f, into ditch.
16.6, lines f, in pleasant places.
37.24, though be f, not utterly cast down.
50.13; 116.8, deliver my feet from f.
72.11, kings shall f, down before him.
91.7, a thousand shall f, at thy side.
Prov. 10.8, 10, a prating fool shall f.
11.14, where no counsel is, the people f. Prov. 10, 8, 10, a grating 1001 stall f.

11. 14, where no counsel is, the people f.

28. he that trusteth in riches shall f.

13. 17; 17. 20; 21, 16, f. into mischief.

24. 16, just man f. seven times.

17. rejoice not when thine enemy f.

26. 27; Ecc. 10, 8, diggeth a pit shall f. therein.

Ecc. 14. 10, wee to him that is alone when he f.

11. 3 where the tree f. there it shall be Eccl. 4. 10, woe to him that is alone when he f.
11. 3, where the tree f, there it shall be.
13. 14. 12. how art thou f!
34. 4, as the leaf f, from the vine.
40. 30, the young men shall utterly f.
12er. 49. 26; 50. 30, young men f, in her streets.
Ezek. 24. 6, let no lot f, on it.
Dan. 3.5; 11. 26; Mat. 4. 1, f, down and worship.
Hos. 10.8; Lu. 23. 30; Rev. 6. 16, say to hills, f, on us. Heb. 4.11, lost any f. after same example. 6.6, if they f. away.
10. 31, to f. into hauds of living God.
Jas. 1.2, joy when ye f. into temptation.
11. 1 Pet. 1.24, flower thereoff.
5.12, lest ye f. into condemnation.
2 Pet. 1.10, ye shall never f.
3.17, lest ye f. from stedfastness.
See Isa. 21. 9; Lam. 5. 16; Rev. 14.8; IS. 2.
ALLING. Lohd 4. 2. These 2.** Lude 21. FALLING. Job 4.4; 2 Thess. 2.3; Jude 24. FALLOW. Jer. 4.3; Hos. 10.12. FALSE. Ex. 20.16; Deut. 5.20; Mat. 19.18, shalt witness.
11.1: 20.23, a f. balance.
Mat. 15. 19, out of heart proceed f. witness.
24. 24; Mk. 13. 22, f. Christs and f. prophets.
25. 59. 69; Mk. 14. 56. 57, f. witness against Christ.
Mk. 13. 22, f. prophets shall rise.
Mk. 13. 22, f. prophets shall rise.
10. 15. 15, found f. witnesses of God.
2 Cor. 11. 13, such are f. apostles.
11. 26, perils among f. prethrea.
2 Tim. 3. 3; Tit. 2. 3, f. accusers.
See Gal. 2. 4; 2 Pet. 2. 1; 1 John 4. 1.
ELISTHOOD. Job 2. 34, in answers remainwitness.

eth f.
Ps. 7. 14, hath brought forth f.
144.8,11, right hand of f.
1sa. 28.15, under f. have we hid ourselves.
57. 4, a seed of f.
59. 13, words of f.

Nee 2 Sam. 10. 10; Jer. 10. 20; HUS. 1. 1.

FAISELY. Lev. 6. 3, 5; 19. 12; Jer. 5. 2; 7. 9;
Zech. 5. 4, swearf.

Jer. 5. 31; 29. 9, prophets prophesy f.
Mat. 5. 11, evil f., for my sake.
1 Tim. 6. 20, science f. so called.
See Jer. 43. 2; Lu. 3. 14; 1 Pet. 3. 16. FAME. Josh 9, 9, we heard the f. of God. 1 Kings 10, 1; 2 Chron. 9, 1, f. of Solomon. Zeph. 3, 9, set them f. in every land. Mat. 24; Mr. 1. 28; Lu. 4, 14, 37; 5, 15, f. of Jesus. 9.31, spread abroad his f. 9.01, spread abroad firs f. 14.1, Herod heard of the f. See Gen. 45. 16; Num. 14.15; Job 28. 22; Isa. 66. 19. FAMILIAR. Job 19. 14; Ps. 41. 9; Jer. 20. 10. FAMILY. Gen. 12.3; 28.14, in thee all f. be blessed. AMILY, Gen. 12.3; 28.14, in thee all f, be b'
25.10, return every man to his f.
Deut. 29.18, lest a f, turn away from God.
1 Sam. 9.21, my f, the least.
18.18, what is my father's f.?
1 Chron. 4.38, princes in their f.
De FS G stretch the chicavity. Ps. 68. 6, setteth the solitary in f. Jer. 3. 14, one of a city, and two of a f. Ps. 68. 6, setteth the solitary in f.

Jer. 3. 14, one of a city, and two of a f.

10. 25, on f. that call not.

31. 1, God of all the f. of Israel.

Zech. 12. 12, every f. and.

Eph. 3. 15, whole f. in heaven and earth.

See Num. 27. 4; Judge 1. 25; Annos 3. 2.

FAMINE. 2 Sam. 21. 1, a f. in days of David.

1 Kings 8. 37; 2 Chron. 20. 9, if there be f.

18. 2; 2 Kings 6. 25, sore f. in Sanaria.

2 Kings 8. 1, the Lord hath called for a f.

10 b 5. 20, in f. he shall redeem thee.

22, atf. thou shalt laugh.

Ps. 33. 19, to keep them alive in f.

37. 19, in the days of f. shall be satisfied.

Jer. 24. 10; 29. 17, will send f. among them.

42. 16, f. shalt follow close.

Lam. 5. 10, black because of f.

Ezek. 5. 18, evil arrows of f.

36. 29, I will lay no f. u. o.; you.

Amos 8. 11, a f., not of bread.

Mat. 24. 7; Mk. 13. 8; Lu. 11. 1, f. in divers places.

See Gen. 12. 10; 41. 27; 47. 13; Lu. 15. 14; Rom.

8. 35.

EAUSU Gen. 41. 55. Prov. 10. 3. Isa. 5. 13. Zarb. 8, 35, FAMISH. Gen. 41. 55; Prov. 10. 3; Isa. 5, 13; Zeph. FAMOUS. Ruth 4.11, 14; 1 Chron. 5, 24; Ps. 74.5; Ezek. 23, 10. FAN. Isa, 30.24; Jer. 15.7; 51.2; Mat. 3.12. FAR. Gen. 18.25; 1 Sam. 20.9, that be f. from thee.

Deut. 12. 21; 14. 24, if place too f, from thee.

Deut. 12. 21; 14. 24, if place too f, from thee.

Judg. 19, 11; Mk. 6. 35; Lu. 14. 29, day f, spent.

J Sam. 2. 30; 22. 15; 2 Sam. 10. 20; 23. 17, be it f. 1 Sam. 2.30; 22.15; 2 Sam. 10.20; 23.17, be it, from me.

Job 5.4, children f, from safety.

11.14; 22.23, 1ut iniquity f, away.

13. 19t my brethren f, from ne.

34.10, f, be it from God to do wickedness.

Ps. 10, 5, thy judgments are f, out of sight.

22.11; 25.22; 38.21; 71.12, be not f, from me.

37.9, f, above all gods.

103.12, f, as east from west.

Prov. 31.10, f, above rubies.

18s. 43.6; 60.4; 9, sons from f.

40.12, f, from righteousness.

51.19, feace to him that is f, off. 46. 12, f, from righteousness.
57. 18, reace to him that is f, off.
Amos 6.3, put f, away evil day.
Mat. 16. 22, be it f, from thee, Lord.
Mk. 12. 34, not f, from the kinedom.
13. 34, as a man taking a f, journey.
John 21. 8, they were not f, from land.
Acts 11. 27, not f, from every one of us.
Rom. 13. 12, the night is f, seent.
2004. 417, a f, more exceeding.
Eph. 1. 21, f, above all principality. FALSEHOOD. Job 21, 34, in answers remain-

FARE. Eph. 2. 13, f. off made nigh. 4. 10, f. above all heavens. Phil. 1. 23, which isf. better. Heb. 7. 15, it is yet f. more evident. See Isa. 33. 17; Mat. 15. 8; Mk. S. 3. FARE, 1 Sam. 17. 18; Jonah 1. 3; Lu. 16, 19. FAREWELL. Lu. 9. 61; Acts 18, 21; 2 Cor. 13. 11. FARM. Mat. 22. 5. FARTHING. Mat. 5. 26; 10. 29; Mk. 12. 42; Lu. FASHION. Job 10.8: Ps. 119.73, thine hands have 'ASHION. JOB 10.5; FS. 119. 10, tittle manus have f. me.
31.15, did not one f. us?
PS. 33.15, he f. hearts alike.
139.16, in continuance were f.
1sa. 45.0, say to him that f. it.
Mk. 2.12, never saw it on this f.
Lu. 9.22, the f. of his countenance.
1 Cor. 7.31, the f. of this world passeth.
Phil. 2.8, found in f. as a man.
See Gen. 6.15; Ex. 32.4; Ezek 42.11; Jas. 1.11. See Gen. 6. 15; Ex. 32. 4; Ezek. 42. 11; Jas. 1. 11.

FAST. 2 Sam. 12. 23, he is dead, wherefore should 1 f.?

Ps. 33. 9, he commanded, and it stood f. 65. 6, setteth f, the mountains.

Isa. 58. 3, why have we f, and thou seest not? 4, ye f, for strife.

5, wilt thou call this af?

6, is not this the f, that I have chosen?

Joel 1. 14, sanctify a f.

Zech. 7. 5, did ye at all f, unto me?

Mat. 6, 16, when ye f, be not.

18, appear not to f,

Mk. 2. 19, can children of bridechamber f, Y

Lu. 18, 12, I f, twice in the week.

See Jer. 14, 12; Mat. 4. 2; Acts 13. 2.

FASTEN. Eccl. 12, II, as nalls f, by the masters.

Isa. 22. 23, 25, I will f, blum as a nail.

Lu. 4. 20, eyes of all were f, on him.

Acts 11. 6, when I had f, mine eyes.

See 1 Sam. 31. 10; Job 38. 6; Acts 3. 4; 28. 3.

FASTING. Ps. 33. 13, I humbled myself with f. See I Sain. 6, 13, 10 so 5, Acts. 3, 7, 25, 3, 14 FASTING. Ps. 35, 13, I humbled myself with f. 109, 24, knees weak through f. 1er, 36, 6, upon the f. day. Mk. 8, 3, send them away f. 1 Cor. 1.5, give yourselves to f. and prayer. 2 Cor. 5, 5, in stripes, in f. 11, 27, in f. oft. See Dan. 6, 18; 9, 3; Mat. 17, 21; Mk. 9, 29. See Dan, 6.18; 9.3; Mat. 11, 21; Mk. 9.29. FAT. Gen. 45, 18, shall eat the f. of the land. Gen. 49, 20, his bread shall be f. Deut. 32, 15, Jeshurun waxed f., and kicked. Neh. 8.10, eat the f., and drink the sweet. 9, 25, 35, took a f. land, and became f. Ps. 11, 16, inclosed in their ownf. 92, 14, shall be f. and flourishing. 119, 70, heart f. as greas. Prov. 11, 25, liberal soul made f. 13, 4, soul of dillyent made f. 15, 39, good report maketh the bones f. 1sa. 10, 16, among hisf, ones leanness. Isa. 10. 15, among his f. ones leanness. 25, 6, feast of f. things. Hab. 1. 16, by them their portion is f. See Gen. 41. 2; Ex. 21. 13; Lev. 3. 3, 17; 7. 22; Num. 13. 20; Judg. 3. 17.

Num. 15, 20; dtdg. 3. 11.

FATHER, Gen. 15, 15, go to thy f, in peace,
11, 4; Rom. 4.17, a f, of nations.
Ex. 15, 2, he is my f, God, I will exalt him.
20, 5; Num. 14, 18, iniquity of f, upon children.
21, 15, he that smiteth his f,
17; Lev. 20, 9, he that curseth his f,
Judg. 17, 10; 18, 19, be to me a f, and a priest.
1 Sam. 10, 12, who is their f, ?
2 Sam. 10, 2; 1 Chron. 19, 2, as his f, showed kindness.

1 Kings 19.4, no better than myf. 2 Kings 2.12; 13.14, Elisha cried, myf., myf. 6.21, myf., shall I smite them? 1 Chron. 28.9, know thou the God of thyf.

ness.

2 Chron. 32. 13, what I and my f, have done.
Exral. 27, blessed be the Lord God of our f.
Job 29. 16, I was a f, to the poor.
31. 18, brought up with me as with a f.
38. 28, hat the rain a f.?
Pa. 27. 10, when my f, and mother forsake me.
39. 12, as all my f, were.
68. 5, f. of fatherless.
68. 9, Heb. 39, your f, tempted me.
103. 13, as a f, pitieth his children.
Proy. 4. 1, the instruction of a f.
3. 1 was my f, son.
10.1; 15. 20, wise son maketh a glad f.
17. 21, the f, of a fool hath no loy.
25; 10. 13, foolish son grief to his f.
Isa. 9. 6, the everlasting F.
49. 23, kings shall be thy nursing f.
63. 16; 64. 8, doubtless thou art our f.
Jer. 34, wilt thou not cry, my f.?
31. 9, I am a f, to Israel.
21; Ezek. 18. 2, f have eaten sour grapes.
Ezek. 18. 4, as the soul of the f.
22. 1, sat light by f, and mother.
Mal. 1. 6, if I be a f, where is mine honour?
2. 10, have we not all one f,?
Mat. 5. 16, 54. 84, your F, in heaven.
6. 8, 32; Lu. 12. 20, your F knoweth.
9; Lu. 11. 2, our F, which art in heaven.
7. 21; 12. 25, the will of my F.
8. 21; Lu. 9. 59, to co and hury my f.
10. 21, f, deliver up the child.
37, he that loveth f, or mother.
18. 10, behold the face of my F.
18. 10, behold the face of my F.
18. 11, of any thou shall no man f, on earth.
22. 9, all no man f, on earth.
23. 9, we blessed of my F.
18. 11, of any that is a f.
18. 12. 29, that is a f.
18. 13. 6, fool my F, business.
18. 29, each him to my f, house.
22. 22, F, if thou be willing.
23. 41, F, I have sinned.
24. 24, F, into thy hands.
25. 24, F, into thy hands.
26. 27, each him to my f, house.
27. 28, F, is greater than all.
29. 21, F, I have sinned.
20. 21, F, I have sinned.
21, Lu. 14, S, Our me.
22, F, it so the F, which hath sent me.
23. 1, should depart unto the F.
24. 1, which and F, twen God.
25. 1, F, I have sinned.
26. 1, I have sinned.
27. 1, F, I have sinned.
28. 1, is not the phonomic of the F.
29. 1, I have sinned.
29. 1, F, F is greater than all.
20. 21, F, I have sinned.
21. 22, F, if thou be willing.
22. 34, F, fortive them. 22, as a son with the f. Col. 1. 19, it pleased the F. that in him.

1Tim. 5.1, entreat him as a f.
Heb. 1.5, I will be to him a F.
7.3, without f., without mother.
12.9, the F. of spirits.
Jas. 1.7, the F. of lights.
2Pet. 3.4, since the f. fell saleep.
1John 1.3, fellowship with the F.
2.1, an advocate with the F.
13, I write unto you.f.
15, the love of the F is not in him.
22, bath not the F.
3.1, what manner of love the F. hath.
5.7, the F., the Word, and Holy Ghost.
See I Chron. 29. 10; Lu. 11. 2; John 5. 20; 20. 7;
Acts. 1.4; 15. 10; Rom. 4. 16.
FATHERLESS. Ps. 10, 14, the helper of the f.
Frov. 23, 10, the fields of the f.
Isa. 1.23, they judge not the f.
10. 2; that they may rob the f.
Jer. 49. 11, leave thy f. children.
Hos. 14.3, in these the f. findeth mercy.
Mal. 3.5, against those that oppress f.
Jas. 1.7; to visit the f. and widows.
See Ex. 22. 22; Deut. 10. 13; 14. 29; 24. 17; Job3l. 17.
FATNESS. Ps. 36. 8, the f. of thine house.
63.5, as with marrow and f.
65. 11, thy paths drop f.
73. 7, eyes stand out with f.
See Gen. 27. 23; Judg. 9. 9; Rom. 11. 17.
FAULT. Gen. 41. 9, I remember my f. this day.
Ps. 10, 12, cleanse me from secret f.
Dan. 6.4, find none occasion nor f. in him.
Mat. 18. 15. tell him his f.
Lu. 23. 4; John 18. 33; 19. 4. 6, 1 find no f.
Rom. 9. 19, why doth he yet find f.?
Gal. 6.1, overtaken in a f.
Jas. 5. 16, confess your f.
Rev. 14.5, are without, f. before throne.
See Deut. 25. 2; I Sam. 29. 3; 2 Sam. 3. 8.
FAULTLESS. Heb. 8. 7; Jude 24.
FAULTY. 2 Sam. 14. 13; Hos. 10. 2. FAULTLESS. Heb. 8.7: Jude 24. FAULTY. 2 Sam. 14. 13; Hos. 10. 2. AULTY. 2 Sam. 14. 13; Hos. 10. 2.

AVOUR. Gen. 39, 21. f. in the sight of the keeper.

Ex. 3. 21; 11. 3; 12. 36, f. in sight of Egyptians.

Deut. 33. 23, satisfied withf.

93. 5, his f. is life.

102. 13, the set time to f. her.

14. f. the dust thereof.

112. 5, a good man showeth f.

Prov. 13. 15, good understanding giveth f.

14. 35; 13 12, the king f.

18. 22, obtaineth f. of the Lord.

31. 30, f. is deceitful.

Lu. 2. 52, increased in f. with God and man.

Acts 2. 41, having f. with all people.

See Prov. S. 35; 12. 2; Eccl. 9. 11; Dan. 1. 9.

AVOURABLE. Judg. 21. 22; John 33. 26; Ps. 77. FAVOURABLE. Judg. 21. 22; Job 33. 26; Ps. 77. 7; 85.1. FEAR (n.). Gen. 9. 2, the f. of you on every beast. 20. 11, f. of God not in this place. Deut. 2.25; 11. 25; 1 Chron. 14. 17, f. of thee on nations.

Job 4.6, is not this thy f.?

16.4, thou eastest off f.

39.22, he mocketh at f.

79.5, 7, in thy f. will I worship.

14.5, there were they in great f.

19.9, f of the Lord is clean.

34.11, I will teach you the f of the Lord.

36.1; Rom 3.18, nof, of God before his eyes.

55.5, in f., where no f. was.

111. 10; Prov. I. 7; 9. 10, f. beginning of wisdom.

Prov. I. 28, 27, mock when your f. cometh.

3.25, not atraid of sudden f.

3.25, to farried of sudden f.

10.27, f. of Lord prolongeth days.

14. 26, in f. of Lord is strong confidence.

17, f. of Lord a fountain of hig.

15. 16, better little with f. of Lord. nations.

Prov. 19, 23, f, of Lord tendeth to life.
21.17, be thou in f, of the Lord all the day long,
22.25, f, of man bringeth a snare,
Eccl. 12.5, when f, shall be in the way,
1sa. 8.12, neither fear ye their f,
14.3, Lord give thee rest from f,
29.13, f, toward me taught by men,
1er. 20. 5, a voice of f, not of peace,
23.40, I will put my f, in their hearts,
Mal. 16, where is my f.?
Mat. 14.26, disciples cried for f,
Lu. 21.26, hearts failing them for f,
John 7.13, 19.38; 20.19, for f, of the Jews,
1 Cor. 2.3, with you in weakness and f,
2 Cor. 7.11, what f, what desire.
Eph. 6.5; Phil. 2.12 with f and trembling.
Heb. 2.15, f of death.
11.7, Noah moved with f,
12.28, with reverence and godly f,
Jude 12, feeding themselves withut f,
23 others save with f Heb. 2.15, f. of death.

11.7. Noah moved with f.

12.28, with reverence and godly f.

Jude 12, feeding themselves without f.

23, others save with f.

See Ps. 2.11; 2 Cor. 7.5, 15; 1 Pet. 2.18; 3.2

FEAR (w.). Gen. 22.12, I know that thou f. God.

42.18, this do, and live, for I f. God.

Ex. 1.21, because they f. God.

14.13, f. not, stand still, and see.

18.21, able men, such as f. God.

20.20, f. not, God is come to prove.

Deut. 4.10, that they may learn to f.

5.29, 0 that they would f. me.

28.58, f. this glorious name.

66, thou shalt f. day and night.

1 Chron. 16.39; Ps. 98.9, f. before him all earth.

Neh. 7.2, he f. God above many.

Jobl. 9, doth Job f. God for nought?

11.15, put injustiy away, thou shalt not f.

Ps. 27.1, whom shall I f.?

3. my heart shall not f.

31.19, laid up for them that f. thee.

49. f. the Lord, ye his saints.

56.4; 118.6, will not f. what flesh can do.

66. 1b, come, all ye that f. God.

70. 7, thou art to be f.

80.11, unite my heart to f. thy name.

115.11, ye that f. the Lord, trust.

119.74, they that f. the Lord and depart.

28.14, happy is the mau that f. always.

31.30, woman that f. the Lord.

20.2. as he that f. an oath.

12.13, f. God, and keep his commandments.

28.4, 1.4, that men should f. before him.

5.7, but f. thou God.

9.2. as he that f. an oath.

12.13, f. God, and keep his commandments.

28.4, 1.4, the the mau that f. always.

31.30, woman that f. the Lord.

21.10, two worm Jacob.

22. 11, heither say they, let us f. the Lord.

10.7, who would not f. the with thee.

14.10; 43, 5, f. thou unot, I am with thee.

14.10; 43, 5, f. thou unot, I am with thee.

14.10; 43, 5, f. thou worm Jacob.

23.9, they shall f. and tremble.

24.10; 10, thou worm Jacob.

24.2 to you that f. my name.

25.3, no you that f. my name.

26.4, 10, they shall f. and tremble.

27. 10, thou worm f. cod.

28.2, in the many f. before the God of Daniel.

29.1, 10, thou that f. in cord of P.

20.2; L. 12, f. f. him who is able.

42.2, to you that f. my name.

33.3, they shall f. and t

Rom. 11. 20, not highminded, but f.
2 Cor. 11. 3; 12. 20, I f. lest.
1 Tim. 5. 20, rebuke, that others may f.
Heb. 5. 7, heard in that he f.
13. 6, I will not f. what mark
1 John 41. 8, that f. not perfect in love.
See I Kings 18. 12; Col. 32; Heb. 4. I
FEARFUL Ex. 15. 11, f. in praises.
Ps. 139. 14, f. and wonderfully made.
18a. 35. 4, to them of a f. heart.
Mat. 8. 29; Mk. 4. 40, why are ye. f.?
Heb. 10. 21, f. looking for of judgment.
31, f. thing to fall into the hands.
See Deut. 20. 8; Judg. 7. 3; Lu. 21. 11; Rev. 21. 8.
FEARFULNESS. Ps. 55. 5; Isa. 21. 4; 33. 14.
FEAST. Job 1. 4, his soms went and f. in their EASTULNESS.

EAST. Job 1. 4, his sons went and f. In Langes.

S. 35, 16, hypocritical mockers in f.

Prov. 15, 15, merry heart continual f.

Eccl. 72, Jer. 16, 8, the house of f.

10, 19, f is made for laughter.

Isa. 1.14, your appointed f. my soul hateth.

Armos 5, 21, 1 despise your f. days.

S. 10, turn your f. into mourning.

Mat. 23, 6; Mk. 12, 39; Lu. 20, 46, uppermost rooms ff.

26, 5; Mk. 14, 2, not on the f. day.

Int. 2.42, after the custom of the f.

Int. 2.42, after the custom of the f.

John 7, 8, poy on to this f.

13, when thou makest a f.

John 7, 8, poy on to this f.

14, about the midst of the f.

37, that great day of the f.

13, that great day of the f.

14, 29, buty what we need against the f.

Lor 5, 8, let us keep the f.

Lor 6, 8, let us keep the f.

10, 7, if any bid you to a f.

See Judy 1.4, 10; Esth, 0, 17; Mal. 2, 3; Jude 12,

FEATHERS. Job 30, 13; Ps. 91. 4; Dan. 4, 33.

FED. Gen. 48, 15, who f. me all my life long.

Pe. 37, 3, verily thou shalt be f. FEATHERS. JOB 30, 13; PS. 91, 4; Dan. 4, 33.
FED. Gen. 48, 15, whof, me all my life long.
PS. 37, 3, verily thou shalt be f.
Ezek. 34, 8, shepherds f, thenselves, not flock.
Mat. 25, 37, hungred, and f, thee.
1 Cor. 3, 2, 1 have f, you with milk.
See Deut. 8, 3; PS. 78, 72; 81, 16; Lu. 16, 21.
FEEBLE. Neh. 4, 2, what do these f, Jews?
Job 4, 4; Isa. 35, 3; Heb. 12, 12, strengthened the f, knees. FEEL. Gen. 27, 12, 21, my father will f. me. Acts 17, 27, if haply they might f. after. See Judg. 16, 26; Job 20, 20; Eccl. 8, 5. FEELING. Eph. 4.19, being past f. Heb. 4.15, touched with f. of infirmities.

FEET. Gen. 49. 10, lawgiver from between his f.

Deut. 2.28, I will pass through on my f. Josh. 3.15, f. of priests dipped in Jordan. 14.9, land whereon f. have trodden. Ruth 3.14, she lay at his f. 18am. 2.9, keep f. of his saints. 2 Sam. 2.37; Ps. 18.36, my f. did not slip. 2 Kings 6.32, sound of his master's f. 13.11 deep man stock on his f. 13. 21, dead man stood on his f. Neb. 9. 21, their f, swelled not. Job 29. 15, f. was I to the lame. Ps. 8. 6; I Cor. 15. 21; Eph. 1. 22, all things under his f. 22. 16, pierced my hands and my f. 22. 16, pierced my hands and my f.
31. 8, set my f. in a large room.
40. 2. my f. on a rock.
56. 13; 110. 8, deliver my f. from falling.
65. 9, suffered not out f. to be moved.
73. 2, my f. were almost gone.
110. 10, 10, a lamp to my f.
110. 10, a lamp to my f.
122. 2, out f. shall stand within thy gates.
Prov. 1. 16; 6. 18; 18a; 99. 17, run to evil.
4. 26, ponder path of thy f.
5. 5, her f. go down to death.
6. 13, speaketh with his f.
28, and his f. not he burnt.
7. 11, her f. abide not in house.
19. 2, he than bastelin with his f.
Cant. 5. 3, washed my f., how shall I defile 7.11, her f. abide not in house.
19.2, be that hastell with his f.f.
Cant. 5.3, washed my f., how shall I defile?
7.1; Isa. 5.2.7, how beautiful are f.f.
18.3.16, this ling with f.f.
6.2, with twain he covered his f.
23.7, her own f. shall carry her.
23.6, the f. of the poor.
23.6, the f. of the poor.
24.6, 25; Malt. 10, 14; Mk. 6, 11; Lu. 9.5; Acts.
13, 51, dust of f.
25.7; Nah. 1.5, the f. of him that bringeth.
69.13, place of my f. glorious.
13.3, 14, crush under f. prisoners.
12ek. 2.1, 2; 3.24, stand upon thy f.
24.17, 23, shoes upon thy f.
25.6, stamped with thy f.
34.18, 19, foul residue with f.
35.2, the f. like polished brass.
Nah. 1.3, clouds are the dust of his f.
2ech. 14.4, f. shall stand on Zhon.
Mal. 7.6, trample them under f.
18.8, rather than having two f.
28.9, they held him by the f.
10.1, 179, guide our f. linto way of peace.
138, she kissed his f., and anointed them.
15.3, sitting at the f. of Jesus.
10.39, Mary sat at Jesus f.
24.38, 40, behold my hands and my f.
24.38, 40, behold my hands and my f.
25. thou shalt rever wash my f.
25. thou shalt rever wash my f.
26. thou wash my f.
27. thou shalt rever wash my f. 6, dost thou wash my f.? 8, thou shalt never wash my j 10, needeth not save to wash his f.
20, 12, one angel at head, other at f.
Acts 3. 7, his f. received strength.
4. 35, 37; 5. 2, laid at a postles f. Acis 4., nis f. received strength.
4.35, 37, 52, laid at apostles f.
4.35, 37, 52, laid at apostles f.
4.35, 37, 52, laid at apostles f.
4.8, nan impose in his f.
21, 11, Agabus bound his own hands and f.
22, 3, at f. of Gamsile.
Horn, 3, 16, f. swift to shed blood.
10, 15, the f. of them that preach.
16, 20, bruise Satan under your f.
10, 12, 12, nor head to the f. I have no need, Eph. 6, 15, your f. shod with preparation.
Rev. 1.17, 1 fell at his f. as dead.
13, 2 f. as f. of a bear.
19, 10; 22, 3, at his f. to worship.
See 2 Sam. 4 * 2 Kings 9, 35; 1 Tlm. 5, 10.
FEIGN. 1 Sam. 21, 13, David f. himself mad.
FS. 17, 1, prayer not out of f. lips.
Jer. 3, 10, turned to me f.

Lu. 20. 20, f. themselves just men.
See 2 Sam. 14. 2; 1 Kings 14. 5, 6; Neh. 6. 8
FELL. Gen. 4.5, his countenance f.
Josh. 6. 20, the wall f. flat.
1 Kings 18. 33, fire of Lord f., and consumed.
2 Kings 6.5, as one was f. a beam.
Dan. 4. 31, then f. a. vice from heaven,
Jonah 1. 7, lot f. on Jonah.
Mat. 7. 25; Lu. 6. 49, house f. not.
Lu. 8. 23, Jesus f. asleep.
10. 34, 36, f. among thieves.
13. 4, upon whom tower f. 13. 4. upon whom tower f.

Acts 1. 25, from which Judas f. Acts 1.23, from which Judas f.
26, lot f, on Matthias.
13.36, f, on Sleep.
Rev. 16. 19, cities of the nations f.
See Mat. 13. 4; Acts 10. 44; 10. 35; 20. 9.
FELLOW. Ex. 2.13, wherefore smitest thou thy f.?
1 Sam 2.115, this f, to play the madman.
2 Sam 6.20, as one of the vain f.
2 Kings 9.11, wherefore came this mad f.?
Pa. 45. 7; Heb. 1.9, oil of gladness above thy f.
Eccl. 4.10, one shall lift up his f.
Zeoh. 13. 7, the man that is my f.
Mat. 11.16, like children calling to their f.
24. 39, begin to smite his f-servants.

Mat. 11. 16, like children calling to their f.
24. 49, begin to smite his f.-servants.
26. 61, this f. said, I am able to destroy.
11; Lu. 25. 90, this f. was also with Jesus.
Lu. 23. 2, found this f. perverting.
John 9. 21, as for this f.
Acts 17. 5, lewd f. of the baser sort.
22. 22, away with such a f.
24. 5, this man a pestilent f.
Eph. 2. 19, f-citizens with the saints.
3. 6, Gentiles f.-beirs.
Phil 4. 3; I Thess. 3. 2; Philem. 24, f.-labourers.
3 John 8, f.-helpers to the truth.
See Col. 4. 11; Philem. 2; Rev. 19. 10; 22. 9.
FELLOWSHIP. Acts 2. 42, in doctrine and f.

See Col. 4.11; Philem. 2; Rev. 19. 10; 22. 9.
FELLOWSHIP. Acts 2. 42, in doctrine and f.
1 Cor. 1. 9, called to the f. of his Son.
10. 20, not have f. with devils.
2 Cor. 6. 14, what f. hath rightcousness?
Eph. 3.9, the f. of mystery.
5. 11, have no f. with.
Phil. 1.5, your f. in the gospel.
2. 1, if any f. of the Spirit.
3. 10, the f. of his sufferings.
1 John 1.5, our f. is with the Father. 5. 10, 110 f. 10 mrs sunerage. 1 John 1.3, our, i is with the Father. 7, we have f. one with another. See Lev. 6. 2; Ps. 94. 20; 2 Cor. 8. 4, 13, 14; Gal.

FELT. Ex. 10. 21; Prov. 23. 35; Mk. 5. 29; Acts 28. 5.

FEMALE. Mat. 19.4; Mk. 10.6, made them male

Gal. 3.28, in Christ neither male norf. See Gen. 7. 16; Lev. 3.1; 27.4; Deut. 4. 16. FENCE. Job 10.11; 19.8; Ps. 62.3; Isa. 5.2. FERVEST. Acts 18. 25; Rom. 12, 11, f. in. spirit. 13s. 5, 16, f. prayer availeth much. 1 Pet. 1, 22, with a pure heart f. 2 Pet. 3, 10, 12, melt with f. heat. See 2 Cor. 7. 7; Col. 4, 12; 1 Pet. 4, 8.

See Z OF. 1.1; OF. 4.12; 126.1.7.6 FETCH. Num. 20. 10, must we f. water? Job 36. 3, I will f. my knowledge from far. Iss. 56. 12, I will f. wine. Acts 18. 37, come themselves and f. us out. See Deut. 19. 5; 2 Sam. 14. 3; Acts 28. 13.

FETTERS. Judg. 16, 21; Ps. 105, 18; 149, 8; Mk, 5, 4; Lu, 8, 29.

FEVER. Deut. 28. 22, the Lord shall smite thee with a f. Mat. 8. 14; Mk. 1. 30, Simon's wife's mother lay

sick of a / John 4.52, at the seventh hour the f. left him. FEW. Gen. 20. 20, they seemed but a f. days. 47. 9, f. and evil have the days of my life.

1 Sam. 14.6, to save by many or f. 17.2s, with whom left those f. sheep? 2 Kings 4.3, borrow not a f.
Neh. 7.4, city large, people f.
Job 14.1, man is of f. days.
16.22, when a f. years are come.
Eccl. 5.2, let thy words be f.
Mat. 7.14, f. there be that find it.
9.37; Lu. 10.2, the labourers are f.
15.34; Mk. S. 7, a f. little listless.
20.16; 22, 14, many called, f. chosen.
25.21, faithful in a f. things.
Lu. 12. 48, beaten with f. stripes.
13.23, are there f. that be saved? 2 Kings 4.3, borrow not a 13.23, are there f, that be saved? Rev. 3.4, a f, names even in Sardis. See Deut. 7.7; Ps. 109.8; Heb. 12. 10. FIDELITY. Tit. 2.10, showing good f.

FIDELITY. Tit. 2.10, snowing good f.
FIELD. Deut. 21.1, if one be found slain in f.
1 Sun. 22.7, will be give every one of you f.
Prov. 24.50, the f. of the slothful.
Isa. 5.8, that lay f. to f.
Mat. 13.38, the f. is the world.
44, treasure hid in a f.
Lay 1.25 Lock and 12.

John 4.35, look on the f. Jas. 5.4, labourers which reaped your f. See Mat. 6.28; 27.7; Acts 1.19.

See Mat. 0. 20; 24. 1; ACIS I. III.
FIERGE, Gen. 40. 7, anger, for it was f.
Deut. 28. 50, a nation of a f. countenance.
Mat. 8. 28, exceeding f.
Lu. 23. 5, and they were more f.
2 Tim. 3. 3, men shall be incontinent, f.
Las. 3.4 diviging of f. winds. Jas. 3. 4, driven of f. winds. See 2 Sam. 19. 43; Isa. 33. 19; Dan. 8. 23.

See 2 Sam. 19. 45; 18a. 35. 19; Dan. S. 25.
FIERY. Deut. 33, 2, a.f. law for them.
Dan. 36, a.f. furnace.
Eph. 6.16; the f. darts of the wicked.
Heb. 10.27; judgment and f. indignation.
1 Pet. 4.12, concerning the f. trial.
See Num. 21.6; Deut. 8. 16; Iss. 14. 29.
FIG. 1 Kings 4.25; Mic. 4.4, dwelt under his f.

2 Kings 18.31; Isa. 38.16, eat every one of his f.

temple.

Hab. 3. 17, although f, tree shall not blossom.

Mat. 7. 16; Lu. 6. 44, do men gather f, of this des?

Lu. 21. 29, behold the f, tree
Jas. 3. 12, can the f, tree boar olive berries?

Rev. 6. 13, casterit untimely f,

See Judg. 9. 10; Jer. 8. 13; Lu. 13. 6; John 1. 48.

FIGHT. Ex. 14. 14; Deut. 1. 30; 3. 22; 20. 4, Lord

f, for val.

IGHT. Ex. 14. 14; Deut. 1. 30; 5. 23, 5. 3, 5. 15, for you. Josh 23, 10, he if is that f for you. Josh 23, 10, he hatties of the Lord. 2 Kings 10. 3, f, for your master's house. Neh. 4. 14, f for your brethren, sons, and wives. Ps. 144. 1, teacheth my fingers to f. 7 10hn 18. 36, then would my servants f. Acts 5. 39; 23. 9, f, against God. 1 (or. 9. 26, so f, i. 20c. 7. 5, without were f. 1 Tim. 6. 12; 2 Tim. 4. 1; the good f. Heb. 10. 32, great f, of afflictions. 11. 34, valiant in f. Jas. 4. 1, wars and f, among you. 2, vo f, and war. See Zech. 10. 5; 14. 14; Rev. 2. 16. Fig-TREE. Mat. 21. 19, presently the f, withered.

FIG-TREE, Mat. 21. 19, presently the f. withered away. Mk. 11. 13, seeing a f. afar off.

FIG-TREE (parable of). Mat. 24, 32; Lu. 21, 29. FIGURE. Deut. 4. 16; Rom. 5. 14; 1 Cor. 4. 6; Heb. 9. 9; 1 Pet. 3. 21. FILL. Num. 14. 21; Ps. 72. 19; Hab. 2. 14, earth f, with glory.

TITH. Job 23. 4, f. my mouth with arguments, Ps. 81. 16, open nou.h, I will f. it. 104. 28, they are f, with good.
Prov. 3. 16, barns-f, with plenty, 14. 14, f. with bis own ways.
36. 22, a fool when f, with neat.
18. 65. 26, who hath not f, his days.
Mat. 5. 6; Lu. 6. 21, they shall be f.
Mk. 7. 71, let the children first be f.
Lu. 1. 15; Acts 4. 8; 9. 17; 13. 9, f. with Holy Ghost. Ghost. 14.23, that my house may be f. John 16.6, sorrow hath f. your heart. Acts 5.18, ye have f. Jerusalem with your doctrine.

14 17, f our hearts with food and gladness.

Rom. 1.29, f with all unrighteousness.

15 14, f with all knowledge.

Eph. 1.23, him that f all in all.

3.19, f with fulness of God.

5.18, be f, with the Spirit.

Phil. 1.11, f with fruits of righteousness.

Col. 1.24, f up what is behind.

Jas. 2.16, be ye warmed and f.

Rev. 15.1, in them is, f up wath of God.

See Bun. 2.35; Lu. 2.49; 15.16; John 2.7.

PLITH. 18.4, 4, washed away the f. of Zion. FILTH. Isa. 4.4, washed away the f. of Zion. 1 Cor. 4.13, as the f. of the world. FILTHINESS. 2 Cor. 7. 1. cleanse from all f. of flesh. Eph. 5. 4, nor let f. be named. Jas. 1. 21, lay apart all f. See Ezek. 22, 15; 36, 25. FILTHY. Job 15, 16, how much more f, is man? Ps. 14.3; 53.3, altogether become f. Isa. 64. 6, as f. ra s. Zech. 3. 3, clothed with f. garments. Col. 3.8, put of f, communication. 1 Tim. 3.3; Tit. 1.7; 1 Pet. 5.2, f, lucre. 2 Pet. 2.7, vexed with f, conversation. Judo 8, f, dreamers. Rev. 22, 11, he t. at is f, let him be f. FINALLY, 2 Cor. 13. 11; Eph. 6 10; Phil. 3. 1; 4. 8; 2 Thess. 3. 1; 1 Pet. 3. 8. FIND. Num. 32. 23, be sure your sin will f. you Out. Job 9, 10: Rom, 11, 33, things past f. out. 23. 3, where L might f, him.
Prov. 4.22, life to those that f, them.
8.11; Jer. 2b. 13, seek me early shall f, me.
Prov. 8.35, whose f, me, f, life.
18.22, f, a wite, f, a good thing.
Eccl. 9.10, thy hand f, to do, do it.
11.1, f, it after many days.
18a. 58, 13, f, thine own pleasure.
Jer. 6. 16; Mat. 11. 29, f, rest to your souls.
Mat. 7.7; Lu. 11.9, seek, and ye shall f,
14, few there be that f, it.
10. 39, loseth his life shall f, it.
22. 9, as many as ye shall f, 23, 3, where I might f. him. 22. 9, as many as ye shall f.
Mk. 11. 13, he might f. any thing thereon.

MK. II. 13, he might, any thing thereon 13.36, he; you sleeping.
Lu. 15.4, S. till he; f. it.
18.8, shall he; f. faith on earth?
John I. 41, first f. his brother.
100. 7.12, I; f. a law that when I would.
Heb. 4.10, f. grace to help.
See John 7.34; 27 Im. I. 13; Rev. 9.6. FINE. Ps. 19. 10, more to be desired than f. gold. 81. 16; 147. 14, the f. of the wheat. Prov. 25. 12, as an ornament of f. gold. Lam. 4. 1, how is the f. gold changed! Mk. 15. 46, Joseph brought f. linen. See Job 28. 1, 17; Lu. 16. 19; Rev. 18. 12; 19. 8.

FINGER. Ex. 8.19, this is the f. of God. 31.18; Deut. 9.10, written with the f. of God. 1 Kings 12.10; 2 Chron. 10.10, little f. thicker. Prov. 7.3, bind them on thy f. 1sa. 5.8, 9, the putting forth of the f.

Dan. 5.5, the f. of a man's hand.
Mat. 23. 4; Lu. 11. 46, not move with f.
Lu. 16. 24, the tip of his f.
John 8.6, with his f. wrote on ground.
20. 25, put my f. into print of nails.
27, reach hither thy f.
See Ps. 8.3; Prov. 6.13; Isa. 2.8; 59.3; Lu. 11.20. See Ps. 6.3; riv., 6.16; tas. 2.6; ss. 5; the. FINISH. 1 Chron. 28. 20, fill thou hast f. Neh. 6.15, so the wall was f. Lu. 14.28; 29, 30, whether sufficient to f. John 4.34, to do his will, and f. his work. 5.36, which the Father hath given me to f. 17.4, 1 have f. the work. 17.4, 1 have f. the work.
19.30, it is f. m. 4.7, that I might f. my course.
2 Cor. 8.6, f. in you the same grace.
Heb. 12.2, Jesus, author and f. of our faith.
Jas. 1.15, sin, when it is f.
See Dan. 9.22; Rev. 10.7; 11.7; 20.5. Gen. 22.7, behold the f. and the wood. 11. Sen. 2, bush burned with f. 22. 6, he that kindled f shall make restitution. Lev. 10. 2, f. from the Lord. 13. 21; leut. 18. 10; 2 Kings 17. 17; 23. 10, pass through f Judg. 15. 5, brands on f., and burnt corn.

1 Kings 18. 24, that answereth by f. 13.12, the Lord was not in the f.
19.12, the Lord was not in the f.
10.12, 26. Lord answered him by f.
Ps. 39.3, musing, the f. burned.
14.7, they have east f. into thy sanctuary.
Prov. 6.97, each a medicine f. Prov. 6.27, can a man take f.?
26.18, mad man who casteth f.-brands. 20. 15, man man who castern shares.
20, no wood, the f, goeth out.
21, as wood is to f, so is a contentious man.
1sa, 9, 19, as the fuel of the f.
24, 15, glorify the Lord in the f.
43, 2, walkest through f, not be burned. 44. 16, I have seen the f. 64. 2, the melting f. burneth. 66. 15, the Lord will come with f. 66. 15, the Lord will come with f.
16, by f, will the Lord plead.
24; Mk. 9, 44, neither their f, quenched.
Jer 20, 9, word as a f, in my bones.
Ezek. 36, 5, in the f, of my jealousy.
Dan. 3, 27, the f, had no power.
Annos 4.11, as a f, brand plucked out.
Nah. 1.6, inry poured out like f.
Zech. 2.5, a wall of f, round alout.
3, 2, a brand plucked out of the f.
Mal. 3, 2, like a refiner's f.
Mat. 3, 10; 7, 19; Lu. 3, 9; John 15, 6, tree cast into f. Mat. 3. 10; 7. 19; Lu. 3.9; John 15. 6, tree or into f.

into f.

1at. 3. 11; Lu. 3. 16, baptize with f.

13. 42, cast them into furnace of f.

13. 42, cast them into furnace of f.

13. 43, cast them into furnace of f.

14. 9. 54, wilt thou that we command f.?

12. 49, come to send f. on earth.

17. 29, same day it rained f. and brimstone.

Acts 2.3, cloven tongues like as of f.

10 or. 3. 13, revealed by f., and the f. shall try.

15, caved, yet so as by f.

2 Thess. 1. 8, in flaming f. taking vongeance.

11. 34, quenched violence of f.

13. 3.5, a little f. kindleth.

6, the tongue is a f.

1 pet. 1.7, gold tried with f.

2 Pet. 3. 7, reserved unto f.

12, heavens being on f. 12, heavens being on f. Jude 7, vengeance of eternal f.
23, pulling them out of the f.
Rev. 3, 18, buy gold tried in the f.
20, 9, f. came down from God.
10, devil cast into lake of f. 14. death and hell cast into f. 21. 8, the lake that burneth with f. See 1sa, 33. 14; Jer. 23. 29; Heb. 12. 29. FIRM. Josh 3. 17; Job 41. 24; Ps. 73. 4; Heb. 3. 6. FIRMAMENT. Gen. 1. 6, let there be a f.

Ps. 10. 1, the f. s'noweth his handywork. Ezek. 1, 22, the likeness of the f. Dan. 12. 3, shine as the brightness of the f. FIR-TREE. Isa. 41. 19, I will set in the desert

the f. 55. 13, instead of the thorn shall come up the f. 60. 13, the f. Hos. 14. 8, 1 am like a green f. FISH. Ecol. 9.12, f. taken in an evil net.

Hab. 1, 14, men as the f. of the sca.

Mat. 7, 10, if he ask a f.

14. 17, 14k, 6.38; Lu. 9, 13, five loaves and two f.

John 21. 3, Peter saith, I go a f.

1 Cox 15, 30, one flesh of beasts, another of f.

See Jer. 18, 16; Mat. 4, 19; Mk. 1, 17; Lu. 24, 42.

FISHERS, Mat. 4.18; Mk. 1.16, for they were f. John 21. 7, he girt his f. coat unto him, See Lu. 5. 2.

FIT. Job 34, 18, is it f to say to a king? Lu. 9, 62, is f, for the kingdom, 14, 35, it is not f, for the dunghill.

Col. 3.19, submit, as it is f. in the Lord. See Lev. 16. 21; Prov. 24. 27; Ezek. 15. 5; Rom. 9. 22. FITLY. Prov. 25. 11; Eph. 2. 21; 4. 16. FIXED. Ps. 57.7; 108.1; 112.7; Lu. 16.26. 1XED. PS. 54.7; 108.1; 112.7; 1.1.10.26.
TAME. Gen. 3.24, at garden of Eden a f. sword.
Judg. 13.20, angel ascended in f.
Isa. 5.24, as the f. consumeth chaft.
29. 6, a f. of devouring fire.
43.2, neither shall f, kindle.
60.15, rebulke with f. of fire.
Ezek. 20. 47, the f. f. shall not be quenched.
Lu. 16.24, tormented in this f.
See Ps. 29. 7; Heb. 1.7; Rev. 1.14; 2.18. FLAME. FLATTER, Job 17. 5, hespeaketh f, to his friends, 32. 21, 22, give f, titles to man.
Ps. 5. 9, they f, with their tongue, 12. 2, f, lips and double heart.
Prov. 20. 10, meddle not with him that f. 26. 28, a f. mouth worketh ruin. 17hess. 2 5, neither used we f. words. See Prov. 28. 23; 29. 5; Dan. 11. 21, 32, 34. FLATTERY. Ps. 78. 36; Prov. 2. 16; 24. 24. FLEE. Lev. 26. 17, 36, ye shall f. when none pur-FLEECE. Judg. 6. 37, I will put a f. of wool in FLEECE. Judy. 6. 37, I will put a f. of wool in the floor.

FLESH. Gen. 2. 24; Mat. 19. 5; Mk. 10. 8; 1 Cor. 6. 16; Eph. 5. 31, one f. 6. 16; Eph. 5. 31, one f. 6. 16; Eph. 5. 31, one f. 6. 18; all f. had corrupted his way.

13, end of all f. is come.

7. 21, all f. ise.

13. 28, one f. all f. is the blood.

19. 28, Cuttines in your f.

19. 28, Cuttines in your f.

10. 21, 31, 60 of of spirits of all f.

16. 21, 32, while f. was between their teeth.

16. 21, 32, while f. was between their teeth.

16. 21, 32, while f. was between their teeth.

16. 21, 52, our f. is as the f. of our brethren.

16. 20, 50 ur f. is as the f. of our brethren.

16. 20, 50 ur f. is as the f. of our brethren.

16. 20, 50 ur f. is as the f. of our brethren.

16. 20, 50 ur f. is as the f. of our brethren.

16. 20, 18, 18 is consumed away.

18. 20, an une provide f.?

18. 20, an une provide f.?

19. 11, the cruel troubleth his own f.

23, 20, annoug rotous enters of f.

12. 12, carlness of the f.

12. 14, call f. shall see it.

6; 17 ct. 12, all f. is trass.

12. 14, 13, 14, 15 ure.

13. 24, 25, 4612, 21, pour Spirit on all f.

14. 24, 21, 41, 13, 43, spirit willing, f. weak.

14. 24, 23, 44, 13, 24, our f. year dwelt.

25, 45, 45, 5, bread f. give is my f.

15. (51, 54, 55, bread f. give is my f.

15. (51, 54, 55, bread f. give is my f.

15. (51, 54, 55, bread f. give is my f.

15. (51, 54, 55, bread f. give is my f.

John 6. 63, the f. profiteth nothing. 8. 15, ye judge after the f. 17. 2, power over all f. Rom. 6. 19, because of the infirmity of your f. from 6. 19, because of the infirmity of yet 8. 3, condemned sin in the f. 8, they that are in f. cannot please God. 9, not in the f., but the Spirit. 12, 13, to live after the f. 9. 3, kinsmen according to the f. 9.3, kinsmen according to the f.
5, of whom as concerning the f.
13.14, make not provision for the f.
10:r. 1.29, that no f. should glory.
15.39, all f, not the same f.
50, f, and blood cannot inherit.
20:r. 12.7, a thorn in the f.
6al. 1.16, I conferred not with f. and blood.
2.20, life I now live in the f.
5.17, f. Insteth against the Spirit.
Eph. 2.3, lusts of f., desires of f.
Phil. 3.3, 4, no confidence in the f.
17 Im. 3.16, manifest in the f.
17 Im. 3.16, christ put to death in f.
1 John 4.2; 2 John 7, denieth that Christ is come in f. in f.

Jude 8, dreamers defile the f23, hating garment spotted by f. See John 1, 13; 3, 6; Gal. 5, 19; Heb. 2, 14. FLESHLY. 2 Cor. 1. 12; 3.3; Col. 2.18; 1 Pet. 2.11. FLIES. Ex. 8. 21, 31, I will send swarms of f. upon thee. Ps. 78. 45, he sent divers sorts of f, among them. 105. 31, he spake, and there came divers sorts of f. FLIGHT. 1sa. 52. 12; Amos 2, 14; Mat. 24. 20; Heb. FLINT. Num. 20. 11; Deut. 8, 15; 32, 13; Ps. 114. 8; Isa. 5, 28; 50. 7; Ezek. 3, 9; 1 Cor. 10. 4. LOCK. Jer, 13, 20, where is the f, thy beautifulf.? Ezek, 34, 31, the f of my rasture are men. Zech, 11, 7, the poor of the f. Lu. 12, 32, fear not, little f. Acts 20, 28, take heed to the f. Acts 20, 28, take heed to the f.
29, not sparing the f.
1 Pet. 5. 2, feed the f. of God.
3, being cussmples to the f.
See Ezek. 30, 37; Mal. 1, 14; Mat. 20, 31.
FLOOD. Josh. 24. 2, on other side of the f.
Job 28, 11, he bludeth f, from overflowing,
Ps. 32. 6, in f. of great waters.
Cant. 8. 7, neither can f, drown love.
Isa. 44. 3, f, upon the dry ground.
59. 19, enemy come in like a f.
Mat. 7. 25, the f, came, and the winds blew.
24. 38, in days before the f. 24.38, in days before the f. 39; Lu, 17, 27, knew not till f. came. See Gen. 6. 17; 7, 11; 8; 9. 11; Ps. 90. 5; 2 Pet. 2. 5; Rev. 12. 15. FLOOR. 1 Sam. 23.1, they rob the threshing-f. 2 Sam. 24.21, to buy the threshing-f. of thee. Asian 24.24, of any antenantisty, of thee, Hos. 9.1, loved a reward on every corn-f. Mid. 4.12, gather as sheaves into the f. Mat. 3.12, Lu. 3.11, purps his f. See Deut. 15.14; Dan. 2.35; Joel 2.24, Fee Deut. 15.14; Dan. 2.35; Joel 2.24. Lev. 2, 2, take thereout his handful of the f. FLOURISH. Ps. 72.7, in his days shall the righteous f. 90. 6, in the morning it f. 90. 6, in the morning it f. 192. 12, righteous shall f. like a palm tree. 103. 15, as flower so he f. Prov. 11. 28, righteous shall f. as branch. 14. II, tabernacle of upright, Ecol. 12.5, when the almond tree shall cant. 6.11; 7.12, whether the vine f. Ezek. 17. 24, have made dry tree to f. Phil. 4.10, your care of me hath f. See Ps. 92. 14; Dan. 4.4.

FLOW. Ps. 147. 18, wind to blow, and waters f.

Cant. 4. 16, that the spices may f. out.
1sa. 2. 2, all nations shall f. unto it.
64. 1, 3, mountains f. at thy presence.
Jer. 31. 12, shall f. to the goodness of the Lord,
John 7. 38, shall f. living water.
See Job 20. 23; 1sa. 60. 5; Joel 3. 18; Mic. 4. 1.
VOULDE 15. 2. 2. 2. 2. 2. 2. 2. 1. disk in Mic. 4. 1. FLOWER. 1 Sam. 2.33, shall die in f. of age. 100 kH. 1 Sam. 2.55, Shan die 317, Or age. Job 14.2 cometh forth as a f. Cant. 2.12, the f. appear on earth. 1sa. 28.14, glorious beauty is a fading f. 40.6, as the f. of the field. 7; Nah. 1.4; Jas. 1.10; 1 Pet. 1.24, f. fadeth, See Job 15.33; Isa. 18.5; 1 Cor. 7.36. See 303 13. 35, 13. 13. 15, 1007, 1. 36 LY. Job 5, 7, as sparks f. upward. Ps. 55, 6, then would If. away. 90, 10, and we f. away. Prov. 23, 5, riches f. away. Isa, 60, 8, that f. as a cloud. See Dan. 0. 21; Rev. 14, 6; 19, 17. FLY. FOAM. Hos. 10. 7; Mk. 9. 18; Lu. 9. 39; Jude 13, FOES. Ps. 27. 2; 30. 1; 89. 23; Mat. 10. 36; Acts 2. 35. FOLD. Prov. 6. 10; 24. 33, f. of the hands to sleep. Eccl. 4.5, fool f. his hands and eateth. Hab. 3. 17, flock cut off from the f. John 10. 16, one f., and one shepherd. See Isa. 13. 20; 65. 10; Nah. 1. 10. FOLK. Prov. 30. 26; Jer. 51. 58; Mk. 6. 5; John 5.3.

FOLLOW. Num. 14.24, Caleb hath f. me fully. 1 Kings 18.21, God, f. him. Ps. 23.6, goodness and mercy shall f. me. 63.8, my soul f. hard after thee. 68.25, the players f. after. Prov. 12.11; 28.19, that f. vain persons. 1sa. 5.11, that they may f. strong drink. Hos. 6.3, if wef. on to know the Lord. Amost 7.15, took me as 1 f. the flock. Mat. 4.19; 8.22; 9.9; 16.24; 19.21; Mk. 2.14; 8.34; 10.21; Lut. 5.27; 9.23, 59; John 1.43; 21.22, Jesus sald, f. me. 8.19; Lu. 9.57 61, Master, I will f. thee. Mk. 10.28; Lu. 18.28, we left all, and f. thee, 32, as they f., they were afraid. M. 10. 28; Lui 18. 28; we left all, and f. thee.
32. as they f., they were afraid.
Lu, 22. 34. Feter f. afar off.
John 10. 27, my sheep hear my voice, and f. me.
13. 35, thou canst not f. me now.
Rom. 14. 18, f. things that make for reace.
1 (Cr. 19. 4, the rock that f. them.
14. 1, f. after charity.
Fhil. 3. 12, 1f. after.
1 Thess 5. 15, ever f. that which is good.
1 Tim. 5. 24, some mon they f. after.
6. 11: 2 Finn. 2. 22, f. rightcousness.
Heb. 12. 14, f. peace with all men.
13. 7, whose faith f.
1 Pet. 1. 11, the glory that should f.
2. 21, that ye should f. his steps.
2 Pet. 2. 15, f. the way of Balsam.
Rev. 14. 4, they that f, the Lamb.
13, their works dof. them.
See Mk. 9. 33; 1 Pet. 3. 13; 2 Pet. 1. 16; Rev. 6. 8.
VOLLOWER. Epb. 5. 1, f. of God, as dear children. FOLLOWER. Eph. 5. 1, f. of God, as dear children. Heb. 6. 12, f. of them who through faith. Heb. 6.12, fo of them who through faith. FOLLY. I Sem. 25, 25, and f, is with bim. Job 4.18, his angels he charged with f. 24.12, yet God layeth not f, to them. 42.8. lest I deal with you after your f. 78.49.13, this their way is their, 65.8, let them not turn again to f. Prov. 13.16, a fool layeth open his f. 14.8, the f, of fools is deceit. 18, the simple inherit f. 16.22, instruction of fools is f. 17.12, rather than a fool in his f. 26.4, answer not a fool according to his f. 5, answer fool according to his f. 5. answer fool according to his Eccl. 1.17, to know wisdom and f. 2.13, wisdom excelleth f.

Eccl. 7, 25, the wickedness of f. 19, 6, f. is set in great dignity.
2 Cor. 11. 1, bear with me a little in myf.
2 Tim. 3. 9, their f. shall be manifest.
See Josh. 7. 15; Prov. 14. 24; Isa. 9, 17. See Josn. 4. 15; Frov. 14. 24; 18a. 9.14; FOOD. Gen. 3. 6, tree good for f. Ex. 21. 10, her f. shall not be diminished. Deut. 10. 18, in giving him f. and raiment. Job 23. 12, more than my necessary f. 24. 5, wilderness yieldelth f. Ps. 78. 25, did eat angels f. 7 104. 14, bring forth f. out of the earth. 136. 25, giveth f. to all flesh. Prov. 6. 8, gathereth her f. in harvest. 13. 22, much f. in tillaze of poor. Prov. 6. 8, gathereth her f. in harvest.

13. 23, much f. in tillage of poor.

30. 8, with f. convenient for me.

21. 14, she bringeth her f. from far.

200r. 9. 18, minister bread for your f.

11m. 6. 8, having f. and raiment.

Jas. 2. 15, destitute of daily f.

See Gen. 1. 21; 2. 9; 6. 21; 9. 3; 41. 35; Lev. 22. 7;

Ps. 145. 16; 147. 9. FOOL. 2 Sam. 3.33, died Abner as a f. dieth? Ps. 14.1; 53.1, f. said in his heart. 73.4, to f. deal not foolishly. Prov. 1.7; desnise wisdom. Prov. 1.7; desnise wisdom. Prov. 1. 7. f. despise wisdom.
3. 35, shanne the promotion of f.
10. 8. 1v, a prating f, shall fall.
21. f. die for want of wisdom.
23, sport to af, to do mischief.
11. 24, the f, shall be servant to the wise.
12. 15, way of f, right in own eyes.
16. f. wrath presently known.
13. 16, f. layeth open his folly.
20, commanion of f, shall be destroyed. 13. 16, f. layeth open his folly.
29, companion of f. shall be destroyed.
14, § folly of f. is deceit.
9, f. make a mock at sin.
10, tine f. rageth, and is confident.
15, 2; mouth of f. poureth out foolishness.
5, af, despiseth his father's instruction.
16, 22, the instruction of f. is folly.
17, 28, af, when he holdeth his peace, counted wise. wise.

29. 3. every f, will be meddling.
29. 11, a f, uttereth all his mind.
Eccl. 2. 14, f, walketh in darkness.
16, how dleth wise man? as the f.
19, who knoweth whether wise or a f.?
15, a f, voice is known by multitude of words.
10. 14, a f, is full of words.
10. 14, a f, is full of words.
15a. 25, 8, wayfaring men, though f,
15r. 17, 11, a this end he shall be a f.
14d. 5, 25, shall say, thou f.
23, 17, ve f, and blind.
14d. 12e, 0, f, and slow of heart.
14cor. 3. 18, let him become a f,
2 Cor. 11, 16, let no man think me a f.
12, 11, f and a f, in glorying.
Eph. 5. 15, wafk not as f, but as wise.
Ese Prov. 10. 15; 19, 11, 28, 26; Eccl. 10, 3.

FOOLISH. Deut. 32, 6, 0 f, people. See Frov. 10. 18; 19. 1; 28. 26; Eccl. 10. 3.

FOOLISH. Deut. 32. 6, 0 f. people.

2 Sam. 24. 10; 1 Chron. 21. 8, 1 have done very f.

Job 2. 10, as one of the f. women.

Ps. 73. 3, 1 was envious at the f.

Prov. 9, 6, forsake the f., and live.

13, a f. woman is clamorous.

14.1, the f. plucketh it down.

17. 25; 19. 13, a f. son is grief.

Eccl. 1.1. neither he thou f. 16. 20; 18. 13, af. son is grief.
Eccl. 7. 17, neither be thou. f.
Eccl. 7. 12, neither be thou. f.
Eccl. 7. 26, unfo af. man.
Rom. 1. 21, their f. heart was darkened.
I Cor. 1. 20, hath not God made f.
Gal. 3. 1, Of-Galatians.
3, 2 are ve so f. ? 3.3, are ye so f.? Eph. 5.4, nor f. talking. 1 Tim. 6.9. rich fall into f. lusts. 2 Tim. 2.25; Tit, 3.9, f. questions avoid.

Tit. 3. 3, we were sometimes f. 1 Pet. 2. 15, ignorance of f. men. See Job 5. 3; Lam. 2. 14; Ezek. 13. 3. FOOLISHNESS. Ps. 69.5, thou knowest my f. Prov. 22.15, f. is bound in heart of child. 24.9, thought of f. is sin. 24. 9, thought of f, is sun.
1 Cor. 1. 13, to them that perish f.
21, by the f, of preaching.
23. Christ crucilled, to Greeks f.
25, the f, of God is wiser than men.
2. 14, things of Spirit are f, to him.
3. 19, wisdom of world f, with God.
See 2 Sam. 15. 31; Prov. 27, 22. OOT. Gen. 41.44, without thee no man lift f.
Deut. 2.5, not so much as f, breadth.
11.10, wateredst it with thy f.
Ps. 38.16, when my f. slippeth,
91.12; Mat. 46; Lu. 4.11, dash f. against stone.
44.18; my f. slippeth, thy mercy.
121.3, not suffer f, to be moved.
Prov. 3.23, thy f. shall not stumble.
Prov. 3.23, thy f. shall not stumble.
25.11, withdraw f. from neighbour's house.
Eccl. 5.1, keep thy f. when thou goest.
18.1.16, from sole of f. to head no soundness.
Mat. 14.13, people followed on f.
18.8; Mk. 9.45, if thy f. offen thee.
16or. 12.15, if the f. say, because I am not.
Heb. 10.2, trodden under f. the Son of God.
See Jer. 12.5; Mat. 5. 35; Jus. 2. 3.
FORBADE. Mat. 3.14; Mk. 0. 38; Lu. 9.49. Gen. 41. 44, without thee no man lift f. FOOT. FORBADE. Mat. 3.14; Mk. 9.38; Lu. 9.49. FORBADE. Mat. 3, 14; Mr. 9, 38; Lu. 9, 49; FORBEAR. Ex. 23, 5, wouldest f, to help. 2 Chron. 35, 21, f, from meddling with God. Neh. 9, 30, many years didst thou f, them. Ezek. 2, 5; 3, 11, whether hear or T, 1 Cor. 9, 6, power to f, working. Eph. 4, 2; Col. 3, 13, f, one another in love. 6, 9, f, threatenling. See Prov. 24, 11; Ezek. 3, 27; Zech. 11, 12. See Prov. 24. 11; EZEK. 3. 21; Zech. 11. 12. FORBID. Num. 11. 28, Joshua said, f. them. Mk. 9. 30; Lu. 9. 50, f. him not. 10. 14; Lu. 18. 18, children, f. them not. Lu. 6. 20, f. not to take coat. 23. 2, f. to give tribute. Acts 10. 47, can any f. water? 1 Cor. 14. 30, f. not to speak with tongues. 1 Tim. 4. 3, f. to mary. See Acts 16. 6; 28. 31; 1 Thess. 2. 16. FORCE. Dent 34.7, nor natural f, abated.

EZT2 4.23, made them cease by f.
Mat. 112, violent talke it by f.
John 6.16, perceived they would take him by f.
Heb. 9.17, a testament is of f. after.

Ese Datt. 20.19; Prov. 30. 33; Amos 2. 14. FORCIBLE. Job 6.25.
FOREFATHERS. Jer. 11.10; 2 Tim. 1.3.
FOREFEAD. Ex. 28, 35, it shall always be on his f.
1 Sam. 17.49, smote Philistine in his f.
E224.3 8, made thy f, strong.
E24, set a mark on f, of them that sigh.
E24, this name shall be in their f.
E24 this name shall be in their f.
FOREGNER. Ex. 12.45; Deut. 15.3; Eph. 2.19.
FOREKNOW. Rom. 8.29; 11.2; 1 Pet. 1.2.
FOREKNOW. EDGE. Acts 2.23, delivered by f. FORCIBLE. Job 6. 25. FOREKNOWLEDGE. Acts 2. 23, delivered by f. of God. FOREMOST. Gen. 32, 17; 33, 2; 2 Sam. 18, 27, FOREORDAINED. 1 Pet. 1, 20. FORERUNNER. Heb. 6. 20.
FORESEE Prov. 22. 3; 27. 12; Gal. 3. 8.
FOREST. Ps. 50. 10, every beast of f, is mine.
1sa. 29. 17; 32. 15, field esteemed as f,
Jer. 5. 6, iton out of f, shall slay them.
26. 18; Mic. 3. 12, high places of the f,
46. 23, they shall cut down ber f,
Amos 3. 4, will iton roar in the f.?
See Ezek. 15. 6; 20. 46; Hos. 2. 12. FORERUNNER. Heb. 6. 20.

FORETELL. FORETELL. Mk. 13. 23; Acts 3. 24; 2 Cor. 13. 2. FOREWARN. Lu. 12. 5; 1 Thess. 4. 6. FORGAT. Judg 3.7, they f, the Lord. Ps. 78.11, they f. his works. 106.13, soon f. his works. Lam. 3.17, 1.f. prosperity. See Gen. 40.23; Hos. 2.13. FORGAVE. Mat. 18. 27, 32, and f. him the debt. Lu. 7, 42, he frankly f. them both. 43, he to whom he f. most. 45. Be to wind ner, most 22 Cor. 2. 10, if 1 f. any thing. Col. 3. 15, even as Christ, you. See Ps. 32. 5; 78. 38; 99. 8. FORGEL Job 13. 4; Ps. 110. 69. things thine eyes FORGET. Deut. 4. 9, lest thou, f. things thine eyes FORGET. Job 13. 4; Ps. 110. 69.
FORGET. Deut. 4. 9, lest thou f, things thine e, have seen.
23, lest ye f, the covenant.
6. 12; 8. 11. beware lest thou f, the Lord.
Job 8. 13, so are the paths of all that f, God.
Ps. 9, 17, all nations that f, God.
Ps. 9, 17, all nations that f, God.
Ps. 9, 17, not the humble.
45. 10. f, thine own people.
45. 10. f, to the wingth not f, works of God.
78. 7, that they might not f, works of God.
78. 1, that they might not f, works of God.
18. 12, in the land of f,
102. 4, 1 f, to eat my bread.
103. 2, f, not all his benefits.
119, 16, 1 will not f, thy word.
137. 5, if 1 f, thee, O Jerusslem.
Prov. 2. 17, f, the covenant of her God.
3. 1, f, not my law.
31. 5, lest they drink and f,
7, let him drink, and f, his poverty.
18. 49, 15, can a woman f,
18. 49, 15, can a woman f,
18. 11, f, my holy mountain.
Jer. 2, 32, maid f, her ornaments.
23. 27, cause my people to f, my name.
Amos 8, 7, I will never f, their works,
18. 2, not, f, to entertain.
18. 10 communicate f, not.
18. 12, f, what manner of man. Heb. 6. 10, not unrighteous tof.

13. 2, not f. to entertain.

16, to communicate f. not.

Jas. 1. 24, f. what manner of man.

See Gen. 41. 51; Lam. 5. 20; Hos. 4. 6.

FORGIVE. Ex. 32. 32, if thou wilt f. their sin.

34. 7; Num. 4. 18, f. injuity, transpression.

1 Kings 8. 30, 30; 2 Chron. 6. 21, 30, hearest, f.

2 Chron. 7. 14, then will I hear and f.

Ps. 32. 1; Rom. 4. 7, whose transgression is f.

86. 5; good, and ready tof.

103. 3, who f. all thine injuities.

Mat. 6. 12; Lu. 11. 4, f. us, as we f.

14, if ye f.

15, if ye f.

16, if ye f.

16, if ye f.

17, injuity, in the first may f.

25, not f. Father will not f.

Lu. 6. 37, f., and ye shall be f.

14, the rsins, which are many, are f.

49, who is this f. sins also?

11. 3. 4, if brother repent f. him.

23. 4. Father f. them. they know not.

Acts 8. 22, thought of thine heart may be f.

2 Cor. 2. 7, ye ought rather to f.

2 Cor. 2. 7, we ought rather to f.

FORGIVENESS. Ps. 130. 4, f. with thee, the thou mays system is so for the property.

FORGIVENESS. Ps. 130. 4, f. with thee, the thou mays system can be seen.

thou mayest be feared.

Mk. 3. 20, hath never f.

Acts 5. 31, exalted to give f.

Eph. 1. 7; Col. 1. 14, in whom we have f.

See Dan. 9. 9; Acts 13. 38; 25. 18.

FORGOTTEN. Deut. 24, 19, and hast f, a sheaf. 32, 18, f. God that formed thee. Ps. 9, 18, needy not always f. 10, 11, said, God hath f. 31, 12, f, as a dead man. 42. 9, why hast thou f. me? 44. 20, if we have f. name of our God. 77. 9, hath God f. to be gracious? Eccl. 2. 16, in days to come all f. 8. 10, wicked were f. in city.
9. 5, the memory of them is f.
1sa. 17. 10, f. the God of thy salvation.
41. 21, thou shalt not be f. of me. 44.21, thou shalt not be f, of me.
48.14, my Lord hath f, me.
65.16, former troubles are f.
Jer. 2. 22, 13, 25; 18, 15, my people have f.
3.21, f, the Lord their God, our fathers.
60, 6, f, their restingplace.
Fzek, 22, 12; 23, 35, thou hast f, me.
Mat, 16, 5; Mk, 8, 14, f, to take bread,
In, 12, 6, not one f, before God.
2 Pet, 1. 9, f, that he was purged,
See Lam, 2, 6; Hos. 4, 0; 8, 14; 13, 6.
ORM (m), Gen, 1, 2; Jer. 4, 23, without J FORM (n.). Gen. 1, 2; Jer. 4, 23, without f., and void.

Nob 4.16, could not discern the f.

Isa, 52.14, f. more than sons of men.

Ezek. 10, 8, the f. of a man's hand.

Dan, 3.19, f. of visage changed.

25, f. of fourth like Son of God.

Mk. 16.12, appeared in another f.

Rom. 2.20, hast f. of knowledge and truth.

Phil. 2.6, being in the f. of God.

7, the f. of a servant.

2 Tim. 1.13, f. of sound words.

3.5, having f. of godliness.

See 1 Sam. 28. 14; Ezek. 43.11; Rom. 6.17,

ORM (e.). Deut. 32.18, forpotten God that f. See I Sam. 28, 14; EZEK. 43, 11; HOM. 6, 11.
FORM (r.), Peut, 22, 18, forpotten God that f, thee,
2 Kings 19, 25; Isa, 37, 26, that I have f, it.
Job 26, 5, dead things are f,
13, hath f, crooked serpent,
33, 6, I also am f, of clay,
Ps. 90, 2, or ever thou hadst f,
94, 9, he that f, the eye.
Proc. 92, 10, great God that f, all things 94. 9. he that f. the eve.

Prov. 25. 10, great God that f. all things.

Isa. 43. 1. he that f. thee, O Israel.

7. 44. 21, I have f. him.

10, helore me was no God f.

21, people have I f. for myself.

44. 10, who hath f. a god?

54. 17, no weapon f. against thee.

Amos 7. 1. he f. crasshoppers.

Rom. 9. 20, shall thing f. say.

See Gen. 2. 7, 19; Ps. 95. 5; Jer. 1. 5.

ORM FE. Ruth 4.7. manner in f. time. Gal. 3. 19, thit christ per in you.

See Gen. 2, 7, 19; Ps. 95, 5; Jer. 1. 5.

FORMEE. Ruth 4. 7, manuer in f. time.

Job. 8. 8, enquire of the f. age.

Ps. 89, 49, where are thy f. lovingkindnesses?

Ecol. 1, 11, no remembrance of f. things.

7. 10, f. days better than these.

Isa. 43, 18, remember not the f. things.

46, 9, remember the f. things of old.

48, 3, declared f. things from beginning.

65, 7, measure their f. work.

16, f. troubles are forgotten.

Jer. 5, 24; Hos. 6, 3; Joel 2, 23, f. and latter rain.

10, 16; 51, 19, the f. of all things.

Hag. 2, 9, glory of f. house.

Lech. 1, 4; 77, 12, f. prophets have cried.

8. 11, I will not be as in f. days.

14. 8. half of them toward f. sea.

Mal. 3, 4, pleasant as in f. years.

Eph. 4, 22, concerning the f. conversation.

Rev. 21, 4, for the f. things are passed away.

See Gen. 40, 13; Dan. 11, 13; Acts. 1.

FORSAKE. Deut. 4, 31; 31, 6; 1 Chron. 28, 29, be FORGIVENESS. Ps. 130. 4, f. with thee, that FORSAKE. Deut. 4. 31; 31. 6; 1 Chron. 28. 20, he will not f. 12. 19, f. not the Levite. 32, 15, he f. God which made him.

Josh. 1, 5; Heb. 13, 5, I will not fail nor f.
Judg. 9.11, f. my sweetness and fruit.
1 Chron. 28, 9, it thou f. him, he will cast thee off.
2 Chron. 15, 2, if ye f. him, he will f. you.
Neh. 10, 39, we will not f. house of our God.
13, 11, why is house of God f.
Job 6, 14, he f. the fear of the Almighty.
20, 19, oppressed and f. the poor.
Ps. 22, 1; Mat. 27, 46; Mk. 15, 34, why hast thou PS. 22.1; Mat. 27.46; MR. 16. 34, Why hast in f. me?

51. 25, yet have I not seen the righteous f.

28. the Lord f, not his saints.

119. 8, f, me not utterly.

138. 8, f, not work of thine own hands.

Prov. 1. 8; 6, 29, f, not law of thy mother.

2. 17, f, the guide of her youth.

4. 6, f, her not, and she shall preserve thee.

27. 19, thy friend, and father's friend, f, not.

180. 6, 12, a great f, in the land.

17. 9, as a f, bough.

22. 14; Jer. 4. 26; Ezek. 36. 4, a f, city.

44. 6, as a worman f. 54. 6, as a woman f. for a small moment f. 7. for a small model of 62.4, no more be termed f. 8, 12, FORSWEAR. Mat. 5, 33, FORTRESS, 2 Sam. 22, 2; Ps. 18, 2; Jer. 16, 19, Lord is my f. FORTY STRIPES. Deut. 25. 3, f. s. he may give 2 Cor. 11, 24, of the Jews five times received I FORTY YEARS. Ex. 16. 35, Israel did eat manna f. u. Num. 14. 33, your children shall wander in the Num. 14. 33, your chindred share wilderness f, y. Ps. 95. 10, f, y. 10 ng was I grieved. See Judg. 3. 11; 5. 31; 8. 28. FORWARD. Jer. 7. 24, backward, and not f. Zech. 1. 15, belged f, the affliction. See 2 Cor. 8. 8; 9. 2; 3 John 6. See 2 Cor. 8. 8; 9. 2; 3 John 6. See 2 Cor. 8. 8; 9. 2; 3 John 6.

FOUL. Job 16, 16; Mat. 16, 3; Mk. 9. 25; Rev. 18. 2.

FOUND. Gen. 27, 20, f, 4t so quickly.

37, 32; this have we f.

44, 16; hath f, out iniquity.

14, 16; hath f, out iniquity.

21, 10; hast thou f, me?

2 Kings 22, 8, 1 f, book of the law.

2 Chron. 19, 3; good things f, in thee.

Job 28, 12, 13, where shall wisdom be f.?

32, 24. I have f, a ransom.

23, 24. I have f, a ransom.

34. 2. iniquity f, to be hateful.

34. 3; sarrow hath f, an house.

Frov. 25, 16, hast thou f, honey?

Eccl. 7, 28, one among a thousand have I f.

24, this only have 1 f. 29, this only have If.
Cant. 3, 4, but If, him whom my soul loveth.
Isa. 65, 1; Rom. 10, 20, f. of them that sought me not. Jer. 2. 26, thief ashamed when he is f. 34, in thy skirts is f. List, ten men weref.
Ezek, 22, 30, I sought for a man, but f. none.
Dan, 5, 27, weighed, and f. wanting.
Mal, 2, 6, iniquity not f. in his lips.
Mat, 7, 25; Lu, 6, 48, it was f. on a rock.

Mat. 8. 10; Lu. 7. 9, have not f. so great faith, 13. 46, f. one pearl of great price. 20. 6, f. others standing idle. 21. 19; Mk. 14. 40; Lu. 22. 45, f. nothing thereon. Mk. 7. 2, they f. fault. 30, she f. the devil gone out. Lu. 2. 46, they f. him in the temple. 8. 35, they f. the man clottled. 15. 5, 6, f. the sheep. 9. f. the nices of money. 5.00, they, the share to the share of the sh 12. It any man build on this f.
Eph. 2.20, on the f. of the anostles and prophets.
17mm. 6.19, laying up for themselves a good f.
27mm. 2.19, the f. of God standeth sure.
Heb. 6.1, not laying the f. of repentance.
11.10, a city that hath f.
Rev. 21.14, the wall had twelve f.
See Mat. 13.35; John 17. 24; Acts 16.28. nev. 21.14, the wall had twelve f.

See Mat. 13. 35; John 17. 24; Acts 16. 26.

FOUNTAIN. Gen. 7.11; 8.2, f of great deep.

Deut. 8.7, a land of f.

2 Chron. 32. 3, took counsel to stop f. of water.

Ps. 36. 9, the f. of life.

Prov. 5. 16. let thy f, be dispersed.

8. 4, no f, abounding with water.

13. 14, law of the wise a f. of life.

14. 21; fear of the Lord a f. of life.

14. 22; Sea a troubled f. and corrupt spring.

Ecc. 12. 26, pitcher broken at the f.

Cant. 4. 12, a f. sealed.

15. a f. of eardens.

Jer. 2. 13; II. 13, forsaken f. of living waters.

9. 1, eyes a f. of tears.

Hos. 13. 16, his f. shall be dried up.

Zech. 13. 1, in that day shall be a f. opened.

Jas. 3. 11, 12, doth a f. send forth.

Rev. 7. 17, lead them to living f.

14. 7, worship him that made f. of waters.

21. 6, of the f. of life freely.

See Isa. 12. 3; 44. 3; 55. 1; Jer. 6, 7; Joel 3. 18;

Mk. 5. 29; John 4. 10.

FOWLS. Gen. 1. 20, and f. that may fly above the earth. FOWLS. Gen. 1. 20, and f. that may fly above the earth.
7. 3, of f. also of the air by sevens.
Ps. 104. 12, the f. of heaven have their habita-

tion.

148. 10, creeping things, and flying f. FOXES. Cant. 2. 15, take us the f., the little f. Lam. 5. 18, the f. walk upon it.

FRAGMENTS. Mat. 8. 20, the f. have holes. Lu. 11. 32, go ye, and tell that f. See Judg. 15. 4. FRAGMENTS. John 6, 12, 13, gather up f, that remain. See Mat. 14. 20; Mk. 6. 43; 8. 19; Lu. 9. 17. See Mat. 14. 29; Mar. 6. 39; 8. 19; Ld. 9. 14.

FRAME. Judg. 12. 6, he could not f. to pronounce.
Ps. 94. 20, f. mischief by a law.
153. 14, he knoweth our f.
Isa. 29, 16, shall thing f. say of him that f. it?
Eph. 2. 21, building fittly f. together.
See Ezck. 40. 2; Hos. 5. 4; Heb. 11. 3. FRANKLY, Lu. 7. 42 FRAUD. Ps. 10.7; Jas. 5.4. FRAY. Deut. 28, 20; Jer. 7, 33; Zech. 1, 21.
FREE. Gen. 2, 16, of everytree thou mayest f. eat.
Deut. 24, 5, shall be f., at home one year.
Josh. 9, 23, there shall none of you be f.
1 Sam. 14, 39, if people had eaten f.
2 Chron. 29, 31, of f. heart offered.
Ezra 2, 68, chief fathers offered f.
7, 15, king and counsellors offered f. to God.
Ps. 51, 12, with thy f, spirit.
SS. 5, f. among the dead.
1sa. 55, 6, let the oppressed gof.
Hos. 14, 4, I will love them f.
Mat. 10, 8, f. ye have received, f. give.
17, 20, then are the children f.
Mik. 7, 11, if a man say Corban, he shall be f.
John S. 22, the truth shall make you f.
33, how sayest thou, ye shall be f. FRAY. Deut. 23, 26; Jer. 7, 33; Zech. 1, 21, John S. 32, the tritth shall make you?

33, how sayest thou, ye shall be f, indeed,
Acts 22. 25, I was f, born.
Rom. 3, 24, justified f, by his grace,
5.15, thef, gift,
6.18, 22, being made f, from sin,
20, servants of sin, f from righteousness,
8. 2, f, from the law of sin and death,
22, with his fairs are said there. 8. 2, f, from the law of sin and death,
32, with him f, give us all things,
1 Cor. 9. 1, an I not f,?
19, though f, from all men.
12. 13: Eph. 6. 8, whether bond or f,
Gal. 3. 23; Col. 3. 11, there is neither bond nor f,
5. 1, wherewith Christ hath made us f,
2 Thess, 3. 1, word have f, course.
1 Pet. 2. 10, as f, and not using liberty,
Rev. 21. 6, give of fountain of life f,
See Ex. 21. 2; Deut. 15. 13; Jer. 34. 9; Gal. 4. 22.

FREEWILL. Lev. 22. 18, and for all his f. offerings. Num. 15. 3, or in a f. offering. Deut. 16. 10, a tribute of a f. offering. See Ezra 3. 5.

FREEWOMAN. Gal. 4, 22. FRESH. Num. 11. 8; Job 29. 20; 33, 25; Jas. 3, 12. FRET. Ps. 37, 1, 7, 8; Prov. 24, 19, f, not thyself, Prov. 19, 3, his heart f, against the Lord, See 1 Sam. 1, 6; 1sa, 8, 21; Ezek, 16, 43.

See I Sam. 1. 6; Isa, S. 21; Ezek. 16. 43.
FRIEND, Ex. 33. 11, as a man to his f.
2 Sam. 19. 6, lovest thine enemies, and hatest f.
2 Chron. 20. 7, Abraham thy f. for ever.
Job 6. 27, ve dig a pit for your f.
42. 10, when he prayed for his f.
Ps. 35. 14, as though he had been my f.
41. 9, my familiar f, hath lifted.
83. 18, lover and f. hast thou put far from me.
Prov. 6. 1, if thou be surety for thy f.
3 make sure thy f.

Prov. 6.1, if thou be surery for any f.

14. 20, the rich hath many f.

14. 20, the rich hath many f.

17. 17, f. loveth at all times.

18. 24, a f. that sticketh closer than a brother,

19. 4, we alth maketh many f.

27. 6, faithful are wounds of a f.

10 thing own f and father's f. forsake not.

10, thine own f. and father's f. forsake not. 17, man sharpeneth countenance of his f.

Cant. 5. 16, this is my f.

Isa. 41. 8, seed of Abraham my f.

Jer. 29. 4, a terror to thy f.

Mic. 7, 5 trust not in a f.

Zech. 13. 6, wounded in house of my f.

Mat. 11. 19, Lu f. 34, a f, of publicans.

20. 13, f., 1 do thee no wrong.

20. 16, f., how camest thou hither?

20. 50, f., wherefore art thou come?

Mic. 5. 19, so home to thy f.

Lu. 11. 5, which of you shall have a f.

8, though he give not because he is his f.

14. 12, call not thy f.

15. 6, 9, calleth his f, and neighbours.

16. 9, f. of the mammon.

John II. 11, our f. Lazurus sleepeth.

15. 13, lay down his life for his f.

14, yeare my f., ff ye do whatcoever I com! 15. 15, lay down his hie for his f. 14, yeare my f., if ye do whatsoever I command. 15, not servants, but f. 19. 12, thou art not Cesar's f. Jas. 2. 23, Abraham was called the f. of God. 4. 4, a f. of the world.

See Prov. 22. 24; Lu. 14. 10; 3 John 14.

FRINGES. Num. 15, 37, that they make them f. Deut. 22, 12, thou shalt make thee f. See Mat. 23, 5.

See Mat. 25. 5.

FROWARD. Deut. 32. 29, a very f. ceneration.

Prov. 2. 12, man that speaketh f. things.

3. 32, the f. is abomination.

4. 24, put away f. mouth.

11. 29; 17. 20, of a f. heart.

16. 28, a f. man soweth strife.

21. 8, the way of man is f.

25. 5, snares are in way of the f.

See Prov. 10. 32; Isa. 57. 17; I Pet. 2. IS. FRUIT. Num. 13. 26, showed them the f. of the

Col. 1. 6, the gospel bringeth forth f. in you. 2 Tim. 2. 6, first partaker of the f. Heb. 12. 11, peaceable f. of righteousness. 13. 15, the f. of our lips. Jas. 3. 17, wisdom full of good f. 5. 7, waitent for the precious f. Jude 12, trees whose f. withereth, without f. Rev. 22. 2, yielded her f. every month. See Gen. 30. 2; Ps. 92. 14; Jer. 12. 2; Col. 1. 10. FROGS. Ex. S. 6; Ps. 78, 45; 105, 30; Rev. 16, 3, FRONTLETS. Ex. 13. 16; Deut. 6. 8, for f. between thine eyes. FRUSTRATE. Fzra 4. 5; Isa. 44. 25; Gal. 2. 21. FUEL. Isa. 9. 5; Ezek. 15. 4; 21. 32.

FULFIL. Ps. 20. 4, the Lord f. all thy counsel.

5, f. all thy petitions.

145. 19, he will f, the desire of them.

Mat. 3. 15, to f. all righteousness.

5. 17, not to destroy, but to f.

18; 24, 34, till all be f.

18, 12, 4, what the sign when these shall be f.?

10. 12, 20, my words shall be f, in season.

21. 24, times of the Gentlies be f.

21. 24, times of the Gentlies be f.

21. 25, 17. 13, this my joy is f.

Acts 13. 25, and as John f. his course.

33, God hath f. the same unto us.

Rom. 13. 10, love is the f. of the law.

Gal. 5. 14, all the wis f. in one word.

62. so f. the law of Christ.

Eph. 2. 3, f. the desires of the flesh.

Phill. 2. 2, f. ye my joy.

Col. 4. 17, take heed thou f. the ministry.

2 Thess. 1. 11, f. good pleasure of his will.

Jas. 2. 8, if ye f. the royal law.

See Ex. 5. 13; 23. 20; Gal. 5. 16; Rev. 17. 17.

FULL. Lev. 19, 29, land became f. of wickedness. FUEL. Isa. 9.5; Ezek. 15.4; 21. 32. FULLY. Num. 14. 24, Caleb hath followed me f. Ecci. 8. 11, heart is f. set to do evil. Rom. 14. 5, let every man be f. persuaded.

Rom. 15. 19, I have f. preached the gospel. Rev. 14. 18, her grapes are f. ripe. See 1 Kings 11. 6; Acts 2. 1; Rom. 4. 21. See 1 Kings 11. 6; Acts 2.1; Rom. 4. 21.
ULNESS. Ps. 16. 11, f. of joy.
John 1. 16, of his f. have we received.
Rom. 11. 25, the f. of the Gentiles.
Eph. 1. 23, the f. of him that filleth all in all.
3. 19, filled with the f. of God.
4. 13, the stature of the f. of Christ.
Col. 1. 19, in him should all f. dwell.
2. 9, the f. of the Godhead bodily.
See Kum. 18. 27; Ps. 96. 11; Rom. 11. 12.
UNIVACE. Dant 4. 20, Varil bath telepant FURNACE. Deut. 4. 20, Lord hath taken you ORNAUE.

Out of f.

Ps. 12. 6, as silver tried in a f.

Isa. 48. 10, in the f. of affliction.

Mat. 13. 42, into a f. of fire.

See Gen. 15. 11; 119. 28; 1 Kings 8. 51; Dan. 3. 6,

11, 15, etc.; Ezek. 22. 18.

11, 15, etc.; Ezek. 22. 18. FURNISH. Ps. 78.19; Mat. 22.10; 2 Tim. 3.17. FURROWS. Ps. 65. 10; 129. 3; Hos. 10. 4; 12. 11. FURTHER. Err. 8, 36, they f. the people. Job 38, 11, hitherto snalt thou come, but no f. Lu. 24, 28, as though he would have gone f. Acts 4.11, that it spread no f. 2 Tim. 3, 9, they shall proceed no f. See Mk. 5, 33; Phil. 1, 12, 25. FURIOUS. Prov. 22, 24, with a f. man thou shalt FURIOUS. Frov. 22 23, f man aboundeth in transgression. Nah, 1, 2, the Lord is f. See 2 Kings 9, 20; Ezek, 5, 15; 23, 25. FURY. Gen, 27, 44, till thy brother's f, turn. 182, 27, 4, f, is not in me. 63, 5, my f, unfield me. 63, 5, my f, unfield me. 19-21, 5, 1 will fight against thee in f. 25, 15, the wine cup of this f. Ezek, 21, 17, 1 will cause my f, to rest. See Dan, 3, 13, 19; 8, 6; 9, 16; 11, 44. GAIN. Job 22. 3, is it g, to him that thou makest thy ways perfect? Ezek, 22. 12, greedy of g. 3. 14, the g, thereof better than gold.
28. 8, by usury and unjust g. Ezek, 22. 13, 27, at thy dishonest g. Dau, 11, 39, he shall divide the land for g. Mic. 413, consecrate their g, to the Lord. Mat. 16. 26; Mk. 8. 36; Lu. 9. 25, if he g, the world. world.
18. 15, thou hast g, thy brother.
25, 17, 22, had also g, other two.
Lu. 19, 15, 15, 18, had g, by trading.
Acts 16. 19, hope of their g, was gone.
19, 24, no small g, to the craftsmen.
10cr, 9. 19, that 1 might g, the news.
20, that 1 might g, the Jews.
20cn. 12, 17, 18, did 1 make a g, of you?
Phil. 1, 21, to die is g.
3, 7, g, to me. I counted loss. 7.11. 1. 21, to use 18 g. 3.7, g. to me, I counted loss. 1.11m. 6.5, supposing that g. is godliness. 6, godliness with contentment is great g. See Judg. 5. 19; Job 27. 8; Jas. 4. 13 GAINSAY. Lu. 21. 15; Tit. 1. 9; Jude 11. GALL. Ps. 69. 21; Lam. 3. 19; Mat. 27. 34; Acts 8. 23. GALLOWS. Esth. 7. 10, they hanged Haman on GAP. Ezek. 13.5; 22. 30. GARDEN. Gen. 2. 8, God planted a g. eastward in Eden. 13.10, as the g, of the Lord. Dent. 11. 10; 1 Kings 21. 2, as a g, of herbs. Cant. 4. 12, a g, enclosed. 16. blow upon my g. 5. 1, 1 am come into my g. 6. 2, 11, gone down into his g. in Eden.

GARMENT. Isa. 1. 8, as a lodge in a g.
30, as a g. that hath no water. 51. 3, her desert like the g, of the Lord. 58. 11; Jer. 31. 12, like a watered g. 61. 11, as the g. causeth things sown to spring 2 Kings 3, 26, is to a time to receive 9.17
7, 15, all the way was full of g.
Job 37, 17, how thy g, are warm.
Ps. 22, 18, they part my g, among them.
102, 26; Isa. 50, 9; 51, 6; Heb. 1, 11, wax old as a g. 104. 2, with light as with a g. 6, coveredst it with the deep as with a g. 109.18, clothed himself with cursing as with his g. Prov. 20. 16, take his g. that is surety. 25, 20, a g. in cold weather. 30. 4, who hath bound the waters in a g? Eccl. 9. 8, let thy g, be always white. 1sa, 52. 1, put on thy beautiful g. lsa, 52.1, pat on thy beautiful g.
61.3 g, of praise for spirit of heaviness.
10, the g, of salvation.
Joel 2, 13, rend your heart and not your g.
Zech, 13, 4, a rough g, to deceive.
Mat, 9, 16; Mk, 2, 21; Lu, 5, 26, new cloth, old g.
20, 14, 36; Mk, 5, 27; Lu, 8, 44, hem of g.
21, 14; Mk, 13, 25; rend g, in way.
22, 11, 12, wedding g,
23, 5, enlarge borders of g.
21, 35; Mk, 10, 24; parted g, casting lots.
Mk, 11, 7; Lu, 13, 35, cast g, on colt.
13, 16, not turn back acain to take g.
Lu, 22, 36, let him sell his g.
24, 4; in shining g.
Acts 9, 30, showing the coats and g.
Jas, 5, 2, your g, are motheaten.
Jude 23, the g, spotted by the flesh.
Rev, 3, 4, not deflied their g.
16, 15, that watcheth, and keepeth his g.
GARNER. Ps, 144, 13; Joel 1, 17; Mat, 3, 12.
GARNISH. Job 26, 13; Mat, 12, 44; 23, 29.
GATE, Gen, 28, 17, the g, of heaven.
Deut, 6, 9; 11, 20, write them on thy g.
Ps, 9, 13, the g, of righteousness. 61. 3, g. of praise for spirit of heaviness. Deut. 6. 9; 11. 20, write them on thy g. Ps. 9, 13, the g. of death.

118. 19, the g. of righteousness. Prov. 17. 19, exalited g. seeketh destruction.

31. 23, her husband known in the g. 18. 29, 2, open the g., that righteous may enter.

38. 10, the g. of the grave.

45. 1, open the two-leaved g.

60. 11, thy g. shall be open continually.

18, walls Salvation, and g. Praise.

Mat. 7. 13; Lu. 13, 24, strait g., wide g.

16. 18, g. of hell shall not prevail.

Heb. 13. 12, also suffered without the g.

Rev. 21. 25, g. not shut at all by day.

See Ps. 24. 7; 1sa. 28. 6; Nab. 2. 6.

GATHER. Gen. 41. 35, let them g. all the food.

49. 10, to him shall g. of the people be.

Ex. 16. 17, g., some more, some less.

Deut. 28, 38, carry much out, and g. little in.

30. 3; Exels. 30. 24, will g. thee from all nations.

2 Sam. 14. 14, split, which cannot be g. up.

Job 11. 10, if he g. together, who can hinder?

Ps. 26, 9, g. not my soul with sinners.

30, 6, knoweth not who shall g. them.

Prov. 6, 8, the ant g. her food.

Prov. 6. 8, the ant g. her food. 10. 5, he that g. in summer.

Prov. 13. 11, he that g, by labour shall increase. Isa, 27, 12, ye shall be g, one by one. 40, 11, he shall g, the lambs. 56, 8, yet will 1 g, others. 62, 10, g, out the stones. Mat. 3, 12; Lu, 3, 17, g, wheat into garner. 6. 26, nor g, into harns. 7. 16; Lu. 6. 44, do men g, grapes of thorns? 12. 30; Lu. 11. 23, he that g, not scattereth. 13. 28, wilt thou that we g, them up? 23, 25, without that we g, them up: 29, lest while ye g, up the tares. 41, shall g, out of his kingdom. 25, 32, before him shall be g, all nations. John 6.12, g, up fragments. John 6.12, g, up rragments.
15.6, men g, then, and cast.
1 Cor. 18.2, that there be no g, when I come.
2 Thess. 2.1, by our g, together unto him.
See Mat. 23. 37; John 4. 36; 11. 52.
GAVE. Gen. 3. 12, the woman g, me.
Josh. 21. 44; 2 Chron. 15. 15; 20. 30, Lord g, them rest. 19. 9, q, to Saul another heart.
Neh. 8. 8, they read, and g, the seuse,
Job 1. 21, the Lord g.
Fs. 21. 4, he asked life, and thou g, it,
68. 11, the Lord g, the word.
Eccl. 12. 7, to God who g, it.
Amos 2. 12, ye g, the Nazarites wine,
Mat. 21. 23; Mk 11, 25; Lu. 20. 2, who g, thee
this authority?
25. 35, 42, ye g, me meat.
Lu. 15. 16, no man g, unto him.
John 10. 29, my Father, who g, them.
Acts 2. 4, as the Spirit g, then utterance,
26. 10, 1 g, my voice against them.
Rom. 2. 25, God g, the increase.
Eph. 4. 8, g, gifts unto men.
I, he g, some apostless.
See 2 Cor. 8. 5; Gal. 1. 4; Tit. 2. 14.
AX. Jas. 2. 3. GAY. Jas. 2. 3. GA1: 308. 2.5, GA2: Nah. 3.6; Acts 1.11; Heb. 10. 33. GENDRATION. Deut. 1. 35, not one of this evil g. 32. 5. 20, a perverse and crooked g. Ps. 14. 5, God is in the g. of the righteous, 22. 30, it shall be accounted for a g. 102. 18, written for the g. to come. 145. 4, one g. shall praise thy works. Prov. 21. 24, crown endure to every g. Prov. 21, 24, crown endure to every g. 30, 11, there is a g. that curseth. Eccl. 1, 4, one g. passeth away.

Eccl. 1, 4, from g. to g., it shall lie waste, Joel I. 3, children tell another g. Mat. 3, 7, 12, 34; 23, 33; Lu. 3, 7, g. of vipers. 12, 41, in judgment with this g. corrections. 12. 41, in judgment with this g.
17. 17; Mk. 9. 19; Lu. 21. 32, perverse g.
23. 36, shall come on this g.
24. 34; Mk. 13. 30; Lu. 21. 32, this g. shall not pass.
Lu. 16. 8, are in their g. wiser.
17. 25, rejected of this g.
1 Pet. 2. 9, a chosen g.
See Isa. 53. 8; Dau. 4. 3; Mat. 1. 1; Lu. 11. 30. GENTILES. Mat. 10. 5, go not in way of the G. John 7. 35, to the dispersed among G. Acts 9. 15, bear my name before the G. 13. 42. G. besought that these words. 15. 3, declaring conversion of the G. 18. 6, from henceforth I will go to the G.

Rom. 3, 29, is he not also of the G.?

15, as the above of the control of the G. Lor. 5.1, not so much as named among G. Eph. 4.17, walk not as other G. 2 Tim. 1.11, I am ordained a teacher of G. 3 John 7, taking nothing of the G. See Rom. 2.9; 1 Pet. 2.12; Rev. 11.2. GENTLE. 1 Thess. 2. 7, we were g. among you. 2 Tim. 2. 24, servant of Lord be g.
Tit. 3. 2, g., showing all meekness.

11. 11. salvation is come to the G. 13, as the apostle of the G.

Jas. 3. 17, wisdom is pure and g. 1 Pet. 2. 18, not only to the good and g. See 2 Sam. 18. 5; 22. 36; Gal. 5. 22. See Sam. 18, 5; 22, 36; Gal. 5, 22.

See Sam. 18, 5; 22, 36; Gal. 5, 22.

GETTETH. Prov. 3, 13; 4.7; 10, 8; Jer. 17, 11,

GIFT. Ex. 22, 8; Dent. 16, 19, 2, q, blindeth.
2 Sam. 19, 42, bath he given us any q.?

2 Chron, 19, 7, with the Lord no taking of q.
Ps. 68, 18; Eph. 4, 8, q unto men.
72, 10, kings of Sheba and Seba offer q.
Prov. 6, 35, not content, though many q.
16, 27, he that hateth q, shall live.
17, 8, a, q, is as a precious stone.
18, 16, mant's q, maketh room for him.
21, 14, a, q, in ecret pacifieth auger.
Ecc. 2, 31; 5, 18, enjoy good, it is God's q.
7, 7, a, q, destroyeth the heart.
18, 12, 23, very one loveth q.
Mat. 5, 23, bring thy q, to the altar.
24, leave thy q, before the altar.
7, 11; Lu, 11, 13, know how to give good q.
Lu, 21, casting q, into treasury.
John 4, 10, if thou knewest the q, of God.
Acts 8, 20, thought the g, of God may be purchased.
Rom. 1.11. some spiritual q. chased.

Rom. 1.11, some spiritual g.

5.15, free g., g. by grace.

6.23, the g. of God is eternal life.

11.20, g. of God without repentance.

12.6, g. differing according to grace.

12.4, diversities of g.

31, covet heat g. 12. 4, diversities of g.

14. 1, 12, desire spiritual g.

2 Cor 9. 15, unspeakable g.
Eph. 2, 8, faith the g. of God.
Fhil. 4. 17, not because I desire a g.
1 Tim. 4, 14, neglect not the g.
2 Tim. 1, 6, stir up the g.
Jas. 1. 17, good and perfect g.
See Nun. 18. 29; Mat. 15. 5; Acts 2. 38; 10. 45;
See Nun. 18. 29; Mat. 15. 5; Anst g. me with GIRD. 2 Sam. 22, 40; Ps. 18, 39, hast g. me with Isa, 45, 5, I. g., thee, though thou hast not. Joel 1, 13, g., yourselves, and lament. Epil. 6, 14, having your loins g. See Prov. 31, 17; John 13, 4; 21, 19; Rev. 15, 6. GIRDLE. Ex. 28. 4, and a g. Jer. 13. 1, go and get thee a linen g. See Isa. 11. 5; Mat. 3. 4; Mk. 1. 6. GIRL. Joel 3. 3; Zech. 8. 5. See 18a. 11.5; Mar. 3.4; Mk. 1. 6.

HRL. Joel 3. 3; Zech. 8.5.

HYVE. Gen. 28. 22, I will g. the tenth.

Ex. 30. 15, rich shall not g. more, poor not g. less.

Deut. 15. 10, thou shall g. thim time heart.

16. 17; Ezek. 46. 5, g. as he is able.

Ichron. 29. 14, of thine own have we g. thee.

Ezra 9. 9, to g. us a revivine.

8. 2. 8; I shall g. thee the heathen.

8. 5 in the grave who shall g. thanks?

29. 11, Lord will g. strength.

37. 4, g. thee the desires of thy heart.

21, the righteous showeth mercy, and g.

84. 11, Lord will g. grace and glory.

100. 4. 1 g. myself unto prayer.

Prov. 23. 25, g. me thine heart.

1sa. 55. 10, g. seed to the sower.

Mat. 5. 42. g. to him that asketh.

6. 11; Lu. 11. 3, g. daily bread.

7. 9, will he g. him a stone?

10. 8; freely g.

13. 11; Mk. 4. 11, it is g. to you to know.

16. 25; Mk. 10. 21, go sell, and g. to the poor.

20. 25; Mk. 10. 21, go sell, and g. to the poor.

26. 9; Mk. 10. 40, not mine to g.

26. 9; Mk. 14. 5, sold, and g. to the poor.

John 4. 7, 10, g. me to drive.

6. 37, all that the Father g. me,

65, no man can come, except it were g. him,

10. 28, I g. to them eternal life. GIVE.

John 13. 29, that he should g, something to poor. 14. 27, not as the world g, g, 1. 14. 28, not as 1 have g, 1 thee, 6. 4, we will g, ourselves to prayer. 20, 35, more blessed to g. Rom. 12. 8, he that g, let him do it, 19, rather g, place unto wrath. 1 Cor. 3. 7, God g, the increase. 2 Cor. 9. 7, g, not grudgingly, a cheerful g. Phil. 4. 15, concerning g, and receiving. 1 Tim. 4. 13, g, attendance to reading. 15, g, thyself wholly to them. 6. 17, who g, us richly. Jas. 1. 5, that g, to all men liberally, 4. 6, g, more grace, g, grace to humble. 2 Pet. 1. 5, g, all diligence. See Mk. 12. 15; Lu. 12. 48; John 3. 34. 31. 40. See Mk. 12. 15; Lu. 12. 48; John 3. 34.

GLAD. Ex. 4. 14, he will be g, in heart.
Job 3. 22, g, when they can find the grave.
Ps. 16, 9, therefore my heart is g.
34. 24, 20, 32, humble shall hear, and be g.
46, 15, make g, the city of God.
16, 15, make th, the heart of man.
126, 3, wherefor we are g.
Prov. 10, 1; 15. 20, wise son maketh a g, father.
24, 17, let not thine heart be g.
Lum. 1, 21, they are g, that thou hast done it,
Lu. 15, 22, make merry, and be g.
John 8. 56, saw my day, and was g.
11, 15, La mg, for your sakes.
Acts 11, 23, when he had seen grace of God, was g.
See Mk. 6, 20; 12, 37; Lu. 1, 19; 8. 1.

GLADNESS. Num. 10, 10, in day of your g. See Mk. 6. 20; 12. 37; Lu. 1. 19; 8. 1.

GLADNESS. Num. 10. 10, in day of your g. Deut. 28, 47, servedst not with g. of heart. Neh. 8. 17, there was very great g. Ps. 4. 7, thou hast put g. in my heart. 45. 7; Heb. 1. 9, the oil of g. 91. 11, g. is sown for the upright. 1sa. 35. 10; 51. 11, they shall obtain joy, and g. Acts 2. 40, did eat with g. of heart. 12. 14, opened not for g. 14. 17, filling our hearts with food and g. See Ps. 100. 2; Prov. 10. 28; 1sa. 51. 3.

GLASS. 1 Cor. 13. 12, we see through a g. darkly. 2 Cor. 3. 18, beholding as in a g. the glory of the Lord. Lord. Rev. 4. 6; 15. 2, a sea of g., like unto crystal. GLEAN. Lev. 19. 10; Jer. 6. 9; 49. 9. GLISTERING. 1 Chron. 29, 2; Lu. 9, 29. GLITTERING. Deut. 32. 41; Job 20. 25; 39. 23; Nah. 3. 3. GLOOMINESS. Joel 2. 2; Zeph. 1.15.

GLORIFY. Lev. 10. 3, before all people I will be g. Ps. 50. 23, whose offereth praise g. me. 85. 9, all nations shall g. thy name. 2. 1 will g. thy pane for evermore. 18. 2. 4.15, g. the Lord in the fires. 00. 7, 1 will g. house of my glory. Ezek. 22. 2. T will be g. in midst of thee. Pan. 5. 23, God hast thou not g. Mat. 6. 16, g. your Father in heaven. 15. 31, they g. God of Israel. Lu. 4.16, being g. of all. GLOOMINESS. Joel 2.2; Zeph. 1.15. 15. 31. they g. God of Israel.

Lu. 4. 15. being g. of all.

John 7. 39, because Jesus was not yet g.

11. 4. that the Son of God might be g.

12. 16, but when Jesus was g., they remembered.

28. Father, g. thy name: 1 have both g.

13. 32. God shall also g. him.

15. 8, herein is my Father g.

11. 1, g. thy Son.

4. 11. 1, g. thy Son.

21. 10, by what death he should g. God.

Rom. 1. 21. they g. him not as God.

Rom. 1. 21. they g. him not as God.

8. 11, suffer with him, that we may be g.

30, them he also g.

1 Cor. 6. 20, g. God in body and spirit.

Gul. 1. 24, they g. God in me.

2 Thess. 1. 10, to be g. in his saints.

Heb. 5. 5, so Christ q. not himself. See Isa. 25. 5; Mat. 9. 8; 15. 31; Lu. 7. 16. See Isa. 25. 5; Mat. 9. 8; 15. 31; Lu. 7. 16. GLORIOUS. Ex. 15. 11, g. in holiness. Deut. 28. 58; 1 Chron. 29. 13, this g. name. Ps. 45. 13, all g. within.
65. 2; make his praise g.
72. 19, blessed be his g. name.
81. 3, g., things are spoken.
Isa. 11. 10, his rest shall be g.
22. 1, whose g. beauty is a fading flower.
66. 13, place of my feet g.
83. 1. a. in his auterel. 28. 1. whose g, beauty is a fading flower.
60.13, place of my feet g.
63. 1, g, in his uparel.
14. to make thyself a, name.
14. 1, to make thyself a, name.
14. 1, 12. a g, high thome.
14. 1, 14. 4, stand in the g, land.
45, in the g, holy mountain.
14. 13. 17. rejoiced for g, things done.
16. 16. 21. g, likerty of children of God.
2 Cor. 3, 1, 8, ministration g.
4, 4, light of g, sospel.
15. 1, a g, church.
16. 1. 2, n ke to his body.
17 lini. 2, 21, n ke to his body.
17 lini. 1, 21, like to his body.
17 lini. 1, 21, like to his body.
17 lini. 1, 11, the g, sospel of the blessed God.
17 lini. 1, 21, the g, sospel of the blessed God.
18. 2, 13, 1; 2 Sam. 6, 20; 1sa, 24, 23.
18. (Horly F. 8, 32, 18, how me thy g.
19. (Horly F. 8, 32, 18, how me thy g.
19. 19. 11, lin g, gove the heavens.
10. 2, my g, rejoiceth.
24, 10, the King ove the heavens.
10. 3, where will give praise with my g.
145. 11, the g, of this kinedom.
19. 106. 1, will give praise with my g.
145. 11, the g, of this kinedom.
19. 20, the g, of county me his their strength.
22, 29, the g, of young men is their strength.
23, 24, the g, of children are their fathers.
24. 28, the g, of children are their fathers.
25. 29, of God to conceal.
21, for men to search their own g, is not g.
18. 10. 3, where will ye leave your g,?
24. 18, even g, to the righteous.
24. 8, ny g, will 1 not give to another.
25. 1, my g, will 1 not give to another.
26. 1, will give flow one of my g.
27. 1. 1, do hath given power and g.
18. 19. 27, 1. 14, God hath given power and g.
18. 21, 19. 23, g, 10 do his father.
19. 25; Lu 1, 27. Solomon in all his g.
18. 27, 18. 83, in g, of his Father.
19. 25; Lu 1, 27. Solomon in all his g.
24. 30; Mk 13, 26; Lu 21, 27, power and great g.
28. Lu 29. 30; Mk 13, 26; Lu 21, 27, power and great g.
29. 24. 30; Mk 13, 26; Lu 21, 27, power and great g.
29. 24. 30; Mk 13, 26; Lu 21, 27, power and great g.
29. 24. 30; Mk 13, 26; Lu 21, 27, power and great g.
29. 24. 30; Mk 13, 26; Lu 21, 27, power and great g.
29. 24. 30; Mk 13, 26; Lu 21, 27, power 63.1, g in his apparel. 9. 31, appeared in g., and spake of his decer 32, they saw his g. 24. 28, to enter into his g. 24. 28, to enter into his g. 2. 11, thus did Jesus, and manifested his g. 8. 50, I seek not mine own g. 17.5, the g. I had with thee. 24, that they may behold my g. 4. 12. 22 the group and Ged the g. 24, that they may behold my g.
Acts 12, 23, he gave not God the g.
Rom. 3, 23, come short of g. of God.
8, 18, not worthy to be compared with g.
11, 36; Gal. 1, 5; 2 Tim. 4, 18; Heb. 13, 21; 1 Pet.
5, 11, to whom be g.
1 Cor. 2, 8, crucified the Lord of g.
10, 31, do all to g. of God.
11, 7, woman is the g. of the man.
15, long hair, it is a g. to her.
15, 40, g. of celestial, g. of terrestrial.
43, missed in g.

43, raised in g. 2 Cor. 3. 18, beholding as in a glass the g. 2 Cot. 3. 15, belowing as in a glass the 4.17, eternal weight of g.

Eph. 1. 17, the Father of g.

3. 21, to him be g. in the church.
Phil. 3. 19, whose g. is in their shame.

4. 19, according to his riches in g.

Col. 1. 27, Christ in you, the hope of g. 3.4, appear with him in g. 2 Thess. 1.9, the g. of his lower. 1 Tim. 3.16, received up into g. Heb. 1.3, the brightness of his g. 2.10, in bringing many sons to g. 3. 3, this man was counted worthy of mere g. 3.3, this man was counted worthy of more g. 1Pet. 18, by unspeakable and full of g. 11, the g. that should follow, 24, the g, of man as flower of grass, 4.14, the spirit of g. and of God. 5.10, called to eternal g. 2Pet. 1.17, voice from the excellent g. Rev. 4.11; 5.12, worthy to receive g. 7.12, blessing, and g., and wisdom. 18.1, earth lightened with his g. 21.23, g. of God did lighten it. See Lu. 17.18; 2 Cor. 3.18; Jas. 2.1; Jude 25. FOOR YING. 1 Cor. 5.6; 9.15; 2 Cor. 7.4; 12.5. GLORYING. 1 Cor. 5. 6; 9. 15; 2 Cor. 7. 4; 12. 11. GNASH. Mat. 8, 12; 13, 42; 22, 13; 24, 51; 25, 30; Lu. 13, 28, g, of teeth. Mk. 9, 18, he foameth, and g, with his teeth. See Job 16, 9; Ps. 35, 10; Acts 7, 54. GNAT. Mat. 23. 24. GNAT. Mat. 23, 24.

GO. Gen. 22, 26, let me g., for the day breaketh.

Ex. 14.15; Job 23, 8, g. forward.

23, 23; 32, 34, angel shall g. before thee.

33, 15, presence g. not with me.

Ruth 1, 16, whither thou g., 1 will g.

Prov. 22, 6, the way he should g.

30, 22, three things which g. well.

Mat. 5, 41; to g. a mile, g. twain.

21, 30, 1g, sir, and went not.

Lu. 10, 37, g, and do likewise.

John 14, 21, gr. to the Father.

See Mat. 8, 9; Lu. 7, 8; 1 Cor. 9, 7; Rev. 14, 4.

GOATS. Joh 33, 1, the wild g., of the rock. GOATS. Job 39, 1, the wild g. of the rock.

Heb. 12.23, but ye are come to G. 1 John 1.5, G. is light.
4.8, 16, G. is love. 4.5, 10. G. is love.

12. nor man hath seen G.

5. 10. we know that we are of G.

18. v. 21. 3. G. himself shall be with them.

4. G. shall wipe away all tears.

7. I will be his G.

See Job 33. 12; 36. 5; Ps. 10. 4; 33. 12.

GDI fan lanke as g., which shall go before us,

4. these ity G.

1. und be his G.

1. the see at y. Let him plead.

1. d. 31. the he a g., het him plead.

1. d. 31. heath had a bouse of g.

1. d. 31. ye have taken away my g.

2. Kings 17. 29, every nation made g.

33. they feared the Lord, and served own g.

1. d. 31. 5, maketh a g. and worshippeth it.

4. 29, pray to a g. that cannot save.

1. Jonn 1. 5, cried every man to his g.

1. Jonn 1. 5, cried every man to his g.

1. J. Il the g. are come down.

1. Cor. 8. 5, there be g. many.

See Ex. 12; 20. 25; Jer. 2. 11; Dan. 3. 28.

GODLESS. 1. Kings 11. 5; Acts 19. 27, 83, 37.

1. 11. UNIMENT. Acts 12. 20. Rem 1 20. Cd. 2. no man hath seen G. GODDESS. 1 Kings 11.5; Acts 19.27, 35, 37. GODDEAD. Acts I7.29; Rom. 1.20; Col. 2.9. GODLINESS. 1 Tim. 3.16, the mystery of g. 4.7, exercise thyself to g. 8, q. is profitable. 6.3, doctrine according to q. 5, supposing that gain is g. 2 Tim. 3, 5, a form of g. Tit. 1, the truth which is after g. 2 Pet. 1.3, pertain to life and g. 8, and to prefer g. 6, and to patience g.
3, 11, in all holy conversation and g.
See 1 Tim. 2, 2, 10; 6, 6, 11. See 1 1111. 2.2, 10; 0. 0, 11.

GODLY. Ps. 12.1, the g. man ceaseth.
Mal. 2.15, seek a g. seed.
2 Cor. 1.12, in g. sincerity.
7.9, 10, g. sorrow worketh repentance.
2 Tim. 3.12, all that will live g. in Christ.
Tit. 2.12, live g. in this world.
Heb. 12.28, reverence and g. fear.
2 Pet. 2.9, how to deliver the g.
3 John 6, bring forward after a g. sort.
See Ps. 4.3; 32.6; 2 Cor. 7.9; 11.2.
GOD SAVE THE KING. 2 Sam. 16.16. GOD SAVE THE KING. 2 Sam. 16. 16, Hushal said unto Absalom, G. said unto Absalom, G.
GOING. Josh. 23.14, I am g. the way of all the earth.
2 Sain. 5. 24; 1 Chron. 14. 15, sound of g. in trees.
Job 33. 24; 28, from g. down to pit.
Ps. 17. 5, hold up my g.
30. 2, established my g.
Prov. 5. 21, pondereth all his g.
20. 24, man's g. are of the Lord.
Dan. 6. 14, laboured till g. down of the sun.
Mic. 5. 2, whose g. forth have been from of old.
Mat. 28, 48, rise, let us be g.
Roin. 10. 3, g. about to establish.
1 Tim. 5. 24, g. before to judgment.
See Prov. 7. 27; 14, 15; Isa. 50. 8; Hos. 6, 3.
GOLD. Num. 51. 22, outg. etc. that may abide fire. See Prov. i. 21; 13, 15; 13a, 59, 8; Hos. 6, 3.

GOLD. Num. 31, 22, only g., etc., that may abide fire, Deut. 8, 13, when thy g. is multiplied.
17, 17, nor shall he greatly multiply g.
1 Kings 20, 3, silver and g. is mine.
Job 22, 24, then shalt thou lay up g. as dust.
28, 1. a, vein for silver, a place for g.
19, wisdom not valued with g.
31, 24, if I made g. my hope.
Ps. 14, 10, more to be desired than g.
21, 3, thou settest a crown of pure g. upon his head.

head.

Prov. 25. 11, like apples of g. fsa. 46. 6, they lavish g. out of the bag. 60. 17, for brass I will bring g.

Hag. 2. S. the silver is mine, and the g. is mine.

Zech. 4. 2, behold, a candlestick all of g.

13. 9, try them as g. is tried.

Mat. 10. 9, trovide neither g. nor silver.

Acts 3. 6, silver and g. have I none.

17. 29, not think Godhead like to g.

20. 33, coveted no man's g.

2 Tim. 2. 20, in great house not only vessels of g.

Jas. 2. 2; man with a g. ring.

5. 3, your g. is cankered.

1. Pet. 1. 7, trial more precious than of g.

18, not redeemed with g.

Row. 3. 18, buy of me g. tried in the fire.

21. 18, city was pure g.

See Gen. 2. 11; Eccl. 12. 6; Isa. 13. 12.

GONE. Deut. 23. 23, that which is g. out of thy GONE. Deut. 23. 23, that which is g. out of thy IIPS.

1 Kings 20, 40, busy here and there, he was g.

2 Kings 20, 40, busy here and there, he was g.

2 42, 4 I had g, with the multitude.

71. 8, mercy clean g, for ever.

103, 16, wind passeth, and it is g.

104, 22, 1 am g, like the shadow.

119, 176; 12s, 35, 6, g, astray like sheep.

12c, 15, 9, sun g, down while yet day.

Mat. 12, 43; Lu. 11, 24, spirit g, out.

25, 8, lamps are g, out.

M. 5, 30; Lu. 8, 46, withen had g, out of him.

John 12, 19, the world is g, after him.

Acts 16, 19, hore of their gains g.

Rom. 3, 12, they are all g, out of the way.

Jude 11, g, in the way of Cain.

See Ps. 80, 34; Cant. 2, 11; Isa, 45, 23,

300D (m.). Gen. 14, 21, take the g, to thyseli. Jude 11, g. in the way of Caim.

See Ps. 83, 34; Cant. 2, 11; Isa. 45, 23.

GOOD (a.). Gen. 14, 21, take the g. to thyseli.

24, 10, the g. of his master in his hand.

50, 21, Ged meant it unto g.

Neh. 5, 19; 13, 31, think upon me for g.

Jcb. 210, shall we receive g.

22, 21, thereby g., shall come.

Ps. 4, 6, who will show us any g.?

14, 1; 53, 1; Rom. 3, 12, none doeth g.

34, 12, loveth days that he may see g.

30, 2, held my peace even from g.

86, 17, a token for g.

Prov. 3, 27, withhold not g.

Eccl. 3, 12, I know there is no g. in them.

5, 11, when g. increase.

9, 18, destroveth much g.

Mat. 12, 20; Mk. 3, 27, spoil his g.

24, 47, ruler over all his g.

26, 24, heen g. for that man.

Lu. 6, 30, of him that taketh away thy g.

12, 19, much g. laid up.

15, 12, the portion of g.

16, 1, accused that he had wasted his g.

18, half of my g. I give.

Acts 10, 38, went about doing g.

Rom. 8, 28, work toeather for g.

10, 13, 4, infully the spoiling of your g.

1, 1, on the grant of g.

Rev. 3, 17, rich, and increased with g.

See Job 5, 21; 7, 7; Prov. 11, 17; 13, 21,

GOOD (adj.), Gen. 1, 4, 10, 12, 18, 21, 25, 31,

saw ut was g. GOOD (adj.). Gen. 1. 4, 10, 12, 18, 21, 25, 31, God OOD (adj.). Gen. 1. 4, 10, 12, 18, 21, 25, 31, Goo saw it was a.

Gen. 2. 18, 100 g, that man should be alone.

71. 48, what g, shall my life do me.

71. 48, what g, shall my life do me.

12. 23, 1 will teach you the g, heed.

12. 23, 1 will teach you the g, way.

25, 15, men were very g, to us.

Ezra 7. 9; Neh. 2. 8, the g, hand of God on him.

Neh. 9. 20, 1 my g, spirit to instruct.

Ps. 34. 8, taste and see that the Lord is g.

41. 5 my heart is inditing a g, matter. 41.5, my heart is inditing a g. matter. 112.5, a g. man showeth favour. 119.68, thou art g., and doest g. 145.9, the Lord is g. to all. 536

GOODLINESS. Prov. 12. 25, a g, word maketh the heart glad, 15. 23, in season, how g, is it! 26. 18, with g, advice make war. 15. 23, in season, how g. 1s 11.
20. 18, with g. advice make war.
22. 1, a.g. name rather to be closen.
25. 25, g., news from a far country.
Eccl. 6. 12, who knoweth what is g.?
1sa. 55. 2, eat ye that which is g.
1am. 3. 26, it is g. that a man hope.
24, g. that a man bear yoke.
Zech. 1. 13, answered with g. words.
Mat. 5. 13, it is g. for nothing.
7. 11; Lu. 11. 13, how to give g. gifts.
9, 22; Lu. 8. 48, be of g. comfort.
19. 16, what g. thing small 1 do?
17; Lu. 18. 19, none g., save one.
20. 15, is thine eye evil because I am g.?
25. 21, g. and fatiliful servant.
Mr. 4. 50; Lu. 14. 34, salt is g., but.
Lu. 1. 53, filled the hungry with g. things.
6. 38, g. measure, pressed down.
10. 22, chosen that g. fard surrev.
11. 25. your Father's g. fard surrev.
12. 25. your father's g. fard surrev.
13. 26, Joseph was a g. man, and a just.
25. 10 Lu. 14. 34, salt is g., and g. 25. 30, Joseph was a g. man, and a just.
25. 30, Joseph was a g. man, and a just.
25. 10 Lu. 12, chan and g. thing come out of Nazareth? 10.25, finds that meeting receives g. things.
23.50, Joseph was a g. man, and a just.
John I, 46, can any g. thing come out of Nazareth?
2, 10, kept g. wine until now.
7, 12, some said, he is a g. man.
10, 11, I am the g. shepherd.
23, for a g. work we stone thee not.
Rom. 7, 12, the commandment holy, just, and g.
18, in my flesh dwelleth no g. thing.
12, 2, that g. and perfect will of God.
14, 21, it is g. neither to eat.
10, 7, 26, this is g. for the present.
15, 33, corrupt g. manners.
2 Cor. 1, 8, abound in every g. work.
6al. 6, 6, communicate in all g. things.
Phil. 1, 6, hath begun a g. work.
1 Thess. 5, 15, 3, John 11, follow that which is g.
21, hold fast that which is g.
1 Tim. 1, 8, the law is g.
3, 1, desireth a g. work. 1 Tim. 1.8, the law is g.
3.1, desirent a g. works.
4.4, every creature of God is g.
2 Tim. 3.3, despisers of g.
Tit. 2.7, a pattern in g. works.
14, zealous of g. works.
Heb. 6.5, tasted the g. word of God.
13.9, g. thing that the heart be established.
Jas. 1.17, every g. gift.
See 2 Thess. 2.11; Tit. 1.16; 3.8.
GOODLINESS. 1sa. 40.6.
GOODLY, Gen. 40.9; giveth g. words. GOODLINESS. 18.4.40.6
GOODLIN. Gen. 40.21, giveth g. words.
Ex. 2. 2, a.g. child.
Deux. 8. 12, when thou hast built g. houses,
1 Sam. 9. 2, a choice young man, and a.g.
16. 12, ruddy, and g. 10 look to.
Ps. 16. 6; Jer. 3. 19, a.g. heritage.
Zech. 11. 13, a.g. price I was prized at.
Mat. 13, 45, g. pearls.
Las. 2. 2, a man in g. apparel.
See I Sam. 8. 16; 1 Kings 20. 3; Lu. 21. 5.
GOODLINES. Fr. 23 19, reales large apparent.

See 1 Sum. S. 10; 1 Kings 20, 3; Lu. 21. 5. GOODNESS. Ex. 33. 19, make all my g. pass. 34. 6, abundant in g. and truth. Ps. 16. 2, my g. extendeth not to thee. 23. 6, g. and mercy shall follow. 27. 13, believed to see the g. of the Lord. 31. 19; Zech. 9. 17, how great is thy g. 35. 5, earth full of thy g. 65. 11, crownest the year with thy g. 145. 7, the memory of thy g. Prov. 20. 6, proclaim every one his own g. Hos. 6. 4, vour g. is as a morning cloud.

Ros. 6.4, your g. is as a morning cloud. Rom. 2.4, the riches of his g. 11. 22, the g. and severity of God. See Neh. 9.25; Iss. 63.7; Gal. 5.22; Eph. 5.9.

GOSPEL. Rom. 2.16, according to my g. 2 Cor. 4.3, if our g, be hid. Gal. 1.8, 9, any other g.

2.7, the g. of uncircumcision, g. of circumcision.

Col. 1. 23, the hope of the g. 1 Tim. 1. 11, g. of the blessed God. Rev. 14. 6, everlasting g. See Mat. 4. 23; Mk. 16. 15; Acts 20. 24. GOURD. Jonah 4.6, and the Lord God prepared a g. See Jonah 4. 7, 9, 10. GOVERNMENT. Isa. 9.6; 1 Cor. 12.23; 2 Pet. 2.10. GRACE. Ps. 45. 2, g. is poured into thy lips. Prov. 1. 9, an ornament of g. 3.22, life to thy soul, and g. to thy neck. 3.22, life to thy soul, and g, to thy nec 34; Jas. 4.6, giveth g, to the lowly. Zech. 4.7, crying, g, g, unto it. 12.10, spirit of g, and supplications. John 1.14, full of g, and truth. 16, all received, and g, for g, 17, g, and truth came by Jesus Christ. Acts 4.33, great g, was upon them all. 11.23, when he had seen the g. 11.25, White in that see the 5.

14.3, the word of his g.

Rom. 1.7; 1 Cor. 1.3; 2 Cor. 1.2; Gal. 1.3; Eph.
1.2; Phil. 1.2; Col. 1.2; 1 Thess. 1.1; 2 Thess.
1.2; Philem. 3; 1 Pet. 1.2; 2 Pet. 1.2; 1 Lev. 1.4, g, and peace. 3.24, justified freely by his g. 4.4, not reckoned of g., but of debt. 5.2, access into this g. 17, abundance of g. 20, where sin abou where sin abounded, g. did much more abound. 11.5, under g.
11.5, the election of g.
2 Cor. S. 9, know the g. of our Lord.
9.8, able to make all g. abound. 9.8, and to make all g. abound.
12.9, my g. is sufficient.
Gal. 1. 6, 15, who called you by his g.
5.4, ye are fallen from g.
Eph. 2.5, 8, by g. ye are saved.
3.8, to me is this g. given.
4.29, minister g. to hearers.
6.24, g. be with all that love our Lord.
Col. 4.6. It your proceed be alway with Col. 4. 6, let your speech be alway with g. 2 Thess. 2. 16, good hope through g. 1 Tim. 1. 2; 2 Tim. 1. 2; Tit. 1. 4; 2 John 3, g., mercy, and peace.
Heb. 4.16, the throne of g.
10.29, despite to the Spirit of g.
12.28, g. to serve God acceptably.

Ja. 9, heart established with g.
Jas. 1, 11, the g. of the fashion of it.
4, 6, he giveth more g.
1 Pet. 3, 7, heirs of g.
5, 5, giveth g. to the humble.

2 Pet. 3.18, grow in g.
Jude 4, turning g. of God into lasciviousness.
See Acts 20.24; 2 Cor. 6.1; Gal. 2.21.

See Acts 20.24; 2 Cor. 6.1; Gal. 2.21.
GRACIOUS. Gen. 43, 29. God be g. to thee.
Ex. 22, 27, 1 will hear, for 1 am g.
33.19, 1 will be g. to whom 1 will be g.
Neh. 9.17, 31. ready to pardon, g., merciful.
Ps. 77. 9, hath God forcotten to be g.?
Prov. 11. 16, a. g. woman retaineth honour.
Isa. 30.18, wait, that he may be g.
Amos 5.15, may be the Lord will be g.
Jonah 4.2 1 know thou art a g. God.
Lu. 4.22, wondered at the g. words.
1 Pet. 2.3, tasted that the Lord is g.
See Ex. 34. 6; 2 Chron. 30. 9; Hos. 14. 2.
CRAFT. Rev. 11.17, 10.32

GRAFT. Rom. 11, 17, 19, 23, 24

GRAIN. Mat. 13. 31; 17. 20; Mk. 4. 31; Lu. 13. 19; 17. 6, g. of mustard seed. See Amos 9. 9; 1 Cor. 15. 37.

GRANT. Ruth 1. 9, g. that you may find rest. 1 Chron. 4. 10, God g. him that which he requested. Job 6. 8, g, the thing I long for. Mat. 20, 21; Mk. 10, 37, g, that my two sons, Rev. 3, 21, will I g, to sit with me, See Ps. 20.4; 55.7; Acts 4. 29.

Heb. 12.23, but ye are come to G. 1 John 1.5, G. is light, 4.8, 16, G. is love. 12, no man bath seen no man hath seen G. 12, no man nath seen G.
5, 19, we know that we are of G.
Rev. 21, 3, G. himself shall be with them.
4, G. shall wipe away all tears.
7, I will be his G.
See Job 33, 12; 36, 5; Ps. 10, 4; 33, 12.
GOD (nn idd). Gen. 31, 30, stolen my g.
Ex. 32, 1, make us g., which shall go before us.
1 these he thy a. Ex. 32.1, make us g, which shall go before u 4, these be thy g, Judr. 5.8, they chose new g, 6.31, if he lea g, let him plead. 10.14, go and cry to the g, ye have chosen. 17.5, Micah had a house of g. 18.24, ye have taken away my g. 2 Kings 17.23, every nation made g. 33, they feared the Lord, and served own g. 18.44, 15, maketh a g, and worshippeth it. 45.29, pray to a g, that cannot save. Jonah 1.5, cried every man to his g. Acts 12.22, the voice of a g, not a man, 14.11, the g, are come down. 12 Cor. 8.5, there be g, many.
See Ex. 12. 12; 20, 23; Jer. 2. 11; Dan. 3. 23.
GODDESS. 1 Kings 11. 5; Acts 19. 27, 35, 37.
GODHEAD. Acts 17. 29; Rom. 1. 20; Col. 2. 9.
GODLINESS. 1 Tim. 3. 16, the mystery of g. 4.7, exercise thyself to g. 8, q. is profitable.
6.3, doctrine according to q. 6. 5, docurne according to g.
5, supposing that gain is g.
2 Tim. 3. 5, a form of g.
Tit. 1. 1, the truth which is after g.
2 Pet. 1. 3, pertain to life and g.
6, and to patience g.
3. 11, in all holy conversation and g.
See 1 Tim. 2. 2, 10; 6. 6, 11. See 1 11m. 2.2, 10; no. 11.

GODLY. Ps. 12.1, the g, man ceaseth.

Mal. 2.15, seek a g, seed.

2 Cor. 1.12, in g, sincerity.

7. 9, 10, g, sorrow worketh repentance.

2 Tim. 3. 12, all that will live g, in Christ.

Tit. 2. 12, live g, in this world.

Heb, 12. 28, reverence and g, fear.

2 Pet. 2. 9, how to deliver the g.

3 John 6, bring forward after a g, sort.

See Ps. 4. 3; 32. 6; 2 Cor. 7, 9; 11. 2. GOD SAVE THE KING. 2 Sam. 16. 16, Hushai said unto Absalom, G. GOING. Josh. 23, 14, I am g. the way of all the (OING. Josh. 23.14, 1 am g, the way or an mearth.
2 Sam. 5. 24; 1 Chron. 14. 15, sound of g, in trees, 15b 33. 24. 28, from g, down to pit.
19. 31. 6, hold up my g.
40. 2, established my g.
Frov. 5. 21, pondereth all his g.
20. 24, man's g, are of the Lord.
Dan. 6. 14, laboured till g, down of the sun.
Mic. 5. 4, whose g, forth have been from of old.
Mat. 20. 46, rise, let us be g,
Rom. 10. 3, g, about to establish.
1 Tim. 5. 2, g, before to judgment.
Kee Prov. 1. 27; 14. 15; Iss. 59. 8; Hos. 6. 3.
My T. Num. 31. 22, only a. etc., that may abide fire.

GOLD. Num.31.22, only g., etc., that may abide fire. Deut, 8.13, when thy g. is multiplied. 17.17, nor shall he greatly multiply g. 1 Kings 20. 3, silver and g. is mine. Job 22. 24, then shalt thou lay up g. as dust. 28.1, a vein for silver, a place for g. 19, wisdom not valued with g.
31.24, if I made g, my hope.
Ps. 10.10, more to be desired than g.
21.3, thou settest a crown of pure g, upon his hend.

Frov. 25. 11, like apples of g. Isa. 46. 6, they lavish g, out of the bag. 60. 17, for brass I will bring g.

Hag. 2. S, the silver is mine, and the g, is mine. Zech. 4. 2, behold, a candlestick all of g. 13.9, try them as g. is tried.

Mat. 10.9, provide neither g. uor silver.

Acts 3.6, silver and g. have I none.

11.23, not think Godhead like to g. 17. 29, not think Godineau like to g. 20, 33, coverted no man's g. 2 Tim. 2. 20, in great house not only vessels of g. 13s. 2. 2, man with a g. ring. 5. 3, your g. is cankered.

1. Pet. 1.7, trial more urecious than of g. 15, not redeemed with g. Rev. 3. 18, buy of me g. tried in the fire. 21, 18, city was pure g. See Gen. 2.11; Eccl. 12.6; Isa. 13.12. GONE. Deut. 23. 23, that which is g. out of thy 1 Kings 20. 40, busy here and there, he was g. Ps. 42. 4, 1 had g, with the multitude. 73. 2, my feet were almost g. 73. 2, my feet were almost g.
77. 8, mercy clean g, for ever.
108. 16, wind passeth, and it is g.
109. 23, 1 am g, like the shadow.
119. 176; 18. ab. 36, g, a stray like sheep.
Eccl. 8, 10, come and g, from place of the holy,
19r. 15. 9, sun g, down while yet day,
112. 43; Lu. 11. 24, spirit g, out.
25. 8, lamps are g, out.
118. 15. 30; Lu. 8. 46, virtue had g, out of him,
119. 119. the world is g, after him,
119. 119. the world is g, after him,
119. 119. they are all g, out of the way,
110de 11, g, in the way of Cain.
119. 1200 (n). 6en. 14. 21. 1 is a, 45, 23.
11000 (n). 6en. 14. 21. 1 is a, 45, 45, to thyselt. See Ps. 56, 34; Cant. 2.11; Isa. 45, 23.
GOOD (n.), Gen. 14, 21, take the g. to thyseli.
24, 10, the g. of his master in his hand,
50, 20; God meant it unto g.
Neh. 5, 10; Is. 31, think upon me for g.
Job 2, 10, shall we receive g.
22, 21, thereby g. shall come.
Ps. 4, 5, who will show us any g.?
14, 1; 63, 1; Rom. 3, 12, none doeth g.
34, 12, loyeth days that he may see g.
39, 2, held my peace even from g.
56, 11, a token for g.
Prov. 3, 27, withhold not g.
Eccl. 3, 12, I know there is no g. in them.
5, 11, who g. increase. 5. 11, when m, increase.
9. 18, destroyeth much m
Mat. 12. 29; Mrk. 3. 27, swoll his g.
24. 47, ruler over all his g.
25. 24, been g, for that man.
Lu. 6. 30, of him that taketh away thy g.
12. 19, much g, lad thy
15. 12, the portion of g.
16. 1, accused that he had wasted his g.
19. 8, half of my g, 1 give.
Acts 10. 35, went about doing g.
Rom. 8. 28, work tovether for g.
13. 4, mhister of God for g.
1 Gor. 13. 3, bestow all my g. to feed.
Heb. 10. 34, byfully the spoiling of your g.
1 John 3. 17, this world s g.
Rev. 3. 17, rich, and increased with g.
See Job 5. 27; 1. 7; Prov. 11. 17; 13. 21.
2000 (adj.). Gen. 1. 4, 10, 12, 18, 21, 25, 31, 5. 11, when g, increase. GOOD (adj.). Gen. 1. 4, 10, 12, 18, 21, 25, 31, God saw it was q. Gen. 2.18, not g. that man should be alone. Gen. 2.18, not g, that man should be alone, 27, 48, what g, shall my life do me? P Deut. 2, 4; Josh. 23, 11, take g, heed. 1 Sam. 2, 24, no g, report 1 hear. 12. 23, I will teach you the g, way. 25, 15, men were very g, to us. Ezra 7.9; Neb. 2, 8, the g, hand of God on him. Neb. 9. 20, thy g, splirt to instruct. Ps. 34, 8, taste and see that the Lord is g, 41, 5, my heart is inditing a g, matter. 112, 8, a g, man showeth favour. 119, 88, thou art g, and doest g, 143, 9, the Lord is g, to all.

Prov. 12. 25, a g, word maketh the heart glad.

15. 23, in season, how g, is it!

25. 25, with g, advice make war.

25. 25, g, mean from a for country.

26. 25, g, mean from a for country.

15. 25, g, mean from a for country.

15. 25, g, the trong a for country.

15. 25, g, the trong a for country.

15. 25, g, the trong a for country.

15. 25, g, that a man hope.

27, g, that a man bear yoke.

28, g, that a man bear yoke.

29, g, that a man bear yoke.

21, g, that a man bear yoke.

21, 11, 12, 11, 13, how to give g, gifts.

22, 12, 11, 13, how to give g, gifts.

25, 21, u, 13, 43, see of g, comfort.

25, 21, u, and faithful servant.

16. 26, 15, is thine eye evil because I am g,?

25, 21, g, and faithful servant.

16. 26, dosen that g, part.

16. 26, thou in thy lifetime receiveds g, things.

16. 25, thou in thy lifetime receiveds g, things.

26, 16, soph was a g, man, and a just.

26, 10, soph was a g, man, and a just.

27, 11, the man and g, thing come out of Nazareth?

28, 10, the g, wine until now.

29, 12, some said, he is a g, man.

10, 11, 1 an the g, shepherd.

23, for a g, work we stone thee not.

18, in my flesh dwelleth no g, thing.

19, 11, it is g, neither to eat.

10, 12, this is g, for the present.

15, 33, corrupt g, manners.

20, 18, is hat begin a g, work.

21, hold fast that which is g.

21, hold fast that which is g.

21, hold fast that which is g.

21, this f, a for the present.

14, zealous of g, works.

16, 20, thing l, for he present,

28, 21, g, child.

29, g, thing the heart be established.

21, 1, g, g, thing the heart be established.

21, 1, g, g, child.

22, 2, d, e, d, d, g, giveth g, words. Prov. 12, 25, a g. word maketh the heart glad. 15.23, in season, how g. is it! 20.18, with g. advice make war. GOODLINESS. Isa. 40. 6. GOODLINESS. 1sa. 40, 6, GOODLINESS. 1sa. 40, 6, GOODLIN. Gen. 49, 21, giveth g. words. Ex. 2, 2, a, g. child. Deut. 8, 12, when thou hast built g. houses. 1 Sam. 9, 2, a choice young man, and a g. 16, 12, ruddy, and g. to look to. Ps. 16, 6; Jer. 3, 19, a, g. heritage. Zech. 11, 13, a, g. price I was prized at. Mat. 13, 45, g. pearls. Jas. 2, 2 a man in g. apparel. Sec 1 Sam. 8, 16; 1 Kings 20, 3; Lu. 21, 5. GOODNESS. Fx. 23, 9, peaked large area. See I Sum. S. 16; 1 Kings 20. 2; Lu. 21. 5.
GOODNIESS. Ex. 33. 19, make all my g. rass.
34. 6. abundant in g. and truth.
Ps. 16. 2; my g. extendeth not to thee.
23. 6. g. and mercy shall follow.
27. 13, believed to see the g. of the Lord.
31. 19; 2ech. 9. 17, how great is thy g.
33. 5, earth full of thy g.
63. 11, crownest the year with thy g.
145. 7, the memory of thy g.
Prov. 20. 6, proclaim every one bis own g.
Hos. 6. 4, your g. is as a morning cloud.
Rom. 2. 4, the riches of his g.
11. 22, the g. and severity of God.
See Neh. 9. 25; Isa. 63. 7; Gal. 5. 22; Eph. 5. 9.
GOSPEL. Rom. 2. 16, according to my g. GOSPEL. Rom. 2.16, according to my g. 2 Cor. 4.3, if our g, be hid. Gal. 1.8, 9, any other g. 2.7, the g, of uncircumcision, g, of circumcision.

Col. 1.23, the hope of the g. 1 Tim. 1.11, g. of the blessed God. Rev. 14.6, everlasting q. See Mat. 4.23; Mk. 16.15; Acts 20, 24. GOURD. Jonah 4.6, and the Lord God prepared a g. See Jonah 4. 7, 9, 10. GOVERNMENT. Isa. 9.6; 1 Cor. 12.28; 2 Pet. 2.10. GOVERNMENT. 18a, 9.6; 1 Cor. I.E. 25; 2 Pet GRACE. Ps. 5.2, q. is poured into thy lips. Prov. 1.9, an ornament of g. 3.22, life to thy soul, and g, to thy neck. 34; Jas. 4.6, giveth g, to the lowly. Zech. 4.7, crying, g., g. unto it. 12. 10, spirit of g, and supplications. John 1.14, full of g, and truth. 16, all received, and g, for g. 17, g, and truth came by Jesus Christ. Acts. 4.32, great g, was more them all. 11, η, and truth came by Jesus Christ.
Acts 4.33, great η, was upon them all.
11.23, when he had seen the η.
14.3, the word of his η.
Rom. 1.7; 1 Cor. 1.3; 2 Cor. 1.2; Gal. 1.3; Eph.
1.2; Phill 1.2; Col. 1.2; 1 Thess. 1.1; 2 Thess.
1.4; Phillenn. 3; 1 Pet. 1.2; 2 Pet. 1.2; Riev. 1.4, g, and peace.
3.24, justified freely by his g.
4.4, not reckoned of g., but of debt,
5.2, access into this g. 17, abundance of g.
20, where sin abounded, g. did much more abound. 11.5, under g.
11.5, the election of g.
2 Cor. 8.9, know the g. of our Lord.
9.8, able to make all g. abound. 2Cor. 8. 9, know the g, of our Lord.
9.8, able to make all g, abound.
12. 9, my g, is sufficient.
Gal. 1.6, 15, who called you by his g.
5.4, ye are fallen from g.
Eph. 2.5, 8, by g, ye are saved.
3.8, to me is this g, given.
4.29, minister g, to hearers.
6.24, g, be with all that love our Lord.
Col. 4.6, let your speech be alway with g.
2 Thess. 2. 16, rood hope through g.
1 Thin, 1. 2; 2 Tim. 1. 2; Tit. 1. 4; 2 John 3, g.,
merey, and peace.
Heb. 4. 16, the throne of g.
10. 29, despite to the Spirit of g.
12. 28, g, to serve God acceptably.
13. 9, heart established with g.
Jas. 1. 11, the g, of the fashion of it.
4, 6, he giveth more g.
1 Pet. 3. 7, heirs of g.
5. 5, giveth g, to the humble.
2 Pet. 3. 18, grow in g.
Jude 4, turning g, of God into lassiviousness.
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RACIOUS. Gen. 42, 29, God be g, to thee. See Acts 20, 24; 2 Cor. 6, 1; Gal. 2, 21.
GRACIOUS. Gen. 43, 29, God be g, to thee, Ex. 22, 27, 1 will hear, for I am g.
33, 19, 1 will be g, to whom I will be g.
Neb. 9, 17, 31, ready to pardon, g., merciful.
Ps. 77, 9, bath God forpotten to be g.?
Prov. 11, 16, a, g, woman retaineth honour.
Isa. 30, 18, wait, that he may be g.
Amos 5, 15, may be the Lord will be g.
Jonah 4, 2, I know thou art a, g. God.
Lu. 4, 22, wondered at the g, words.
I Pet. 2, 3, tasted that the Lord is g.
See Ex. 34, 6; 2 Chron. 30, 9; Hos. 14, 2. GRAFT, Rom. 11, 17, 19, 23, 24,

GRAIN. Mat. 13. 31; 17. 20; Mk. 4. 31; Lu. 13. 19; 17. 6, g. of mustard seed. See Amos 9. 9; 1 Cor. 15. 37.

GRANT. Ruth 1.9. g. that you may find rest. 1 Chron. 4.10, God g. him that which he re-

Job 6, 8, g, the thing I long for, Mat, 20, 21; Mk, 10, 37, g, that my two sons, Rev. 3, 21, will I g, to sit with me, See Ps. 20, 4; £5.7; Acts 4, 29.

GRAPE. Gen. 40, 11, washed clothes in the blood Num. 6. 3, nor eat moist g_{τ} or dried. Deut. 23. 24, then thou mayest eat g_{τ} thy fill. 24. 21, when then gatherest the g_{τ} of thy vinc-

24. 21. when then gatherest the g, of thy vi yard.

22. 14, drink the blood of the g.

Cant. 2. 13, 15, vines with tender g.

12. 15, bloked it should bring forth g.

17. 6; 24. 13, yet gleaning g.

18. 10, 32, there shall be no g.

31. 29, 30; Ezek. 18. 2, have eaten a sour g.

Amos 6, 13, treader of g, shall overtake.

See Lev. 10, 10; 25, 5; Lu. 6, 41; Rev. 14. 18.

21. Kings 19, 25; Ps. 129, 6, as g, on housetops.

23. Kings 19, 25; Ps. 129, 6, as g, on housetops.

24. 11, withered like g.

195. 15, days are as g.

1st. 40, 6; 1 Red. 1, 41 flesh is g.

Mat. 6, 30; Lu. 12, 25, if God so clothe the g.

See Prov. 27, 25; John 6, 10; Rev. S. 7; 9. 4.

SEMSSHOPPERS. Amos 7, 1, end, behold GRASSHOPPERS. Amos 7. 1, and, behold, he

formed a. GRAVE (n.). Gen. 42.38; 44.31, with sorrow to

GRAVE (v.). Isa, 49, 16, I have g, thee upon the

palms.
Hab. 2.18, that the maker hath g. it.
See Ex. 28.0; 2 Chron. 2.7; 3.7.
GRAVE (adj.). 1 Tim. 3.8; Tit. 2.2. GRAVEL. Prov. 20, 17; Isa. 48, 19; Lam. 3, 16, GRAVITY. 1 Tim. 3, 4; Tit. 2, 7.

GHAVITY. 1 Tim. 3. 4; Tit. 2. 7.
GHAY. Ps. 71. 18; Prov. 20, 20; Hos. 7. 9.
GREAT, Gen. 12. 2; 18. 18; 46. 3, make a. g., nation.
48, 19, he also shall be g.
Peut. 20, 24, the heat of his g. anger.
1 Sam. 12. 24, consider how g. things.
2 Kings 5; 13, bid thee do some g. thing.
2 Chron. 2. 5, the house is g., for g. is our God.
Neh. 6. 3, 1 am doing a g. work.
Joh 32. 9, g. men not always wise.
36. 18, a G. ransom.

Job 32. 0, g. men not always wise.

36. 18, a g. ransom.

18. 14, 5; 53. 5, there were they in g. fear.

19. 11, there is g. reward.

19. 13, thow g. is thy goodness!

92. 5, how g. are thy works!

130. 17, how g. is the sum of them!

Prov. 18. 16, gift bringeth before g. men.

25. 6, stand not in place of g. men.

Mat. 5. 12, g. is your reward.

19. called g. in kingdom of heaven.

13. 46, pearl of g. price.

15. 28, g. is thy faith.

20. 6. whoseever will be g. among you.

22. 36. 38, the g. commandment.

11. 10. 2, the harvest is g.

10. 20, a g. guif fixed.

Acts 8.9, giving out he was some g. one, 10, 25, 54, g. is Diana.
1 Tim. 3.16, g. is the mystery.
Heb. 2.3, so g. salvation.
12.1, so g. a cloud of witnesses.
Jas. 3.5, how g. a matter a little fire kindleth!
Sco Deut. 9.2; Eccl. 2.0; Rev. 1.9.

GREATER. Gen. 4. 13, punishment g. than I can

bear.

1 Chron, 11. 9; Esth. 0, 4, waxed g. and g. Hag. 2. 9; glory of latter house g. Mat. 11. 11; Lu. 7. 28, g. than he. 12. 6, one g. than the temple.

12. 6, one g. than the temple.

13. 12. 31, no commandment g. than these. John 1. 50; 5. 50; 14. 12. shalt see g. things. 10. 20; 14. 28, my Faither is g. than all. 13. 16; 15. 20, servant not g. than his lord. 15. 13; g. love hath no man. 1 Cor. 15. 6, the g. part remain. 14. 16. 13, he could swear by no g. 1. John 3. 20, God is g. than our hearts. 4. 4, g. is he in you than he in world. 3 John 4, no g. 192.

4.4, g, is he in you than he in work.
3 John 4, no g, 10v.
See Gen, 41, 40; 48, 10; Heb. 9, 11.
GEATEST. Mat, 13, 32, it is g, among herbs,
18, 14, who is g, in kingdom?
Wk, 0, 34; Lu, 9, 36, disputed who should be g.
1 Cor, 13, 13, the g, of these is charity.
See Job 1.3; Jer. 31, 34; Lu, 22, 24.
GREATLY. 2 Sam, 24, 10; 1 Chron, 21, 8, I have

REATIY. 2 Sam. 24. 10; 1 Chron. 21. of; sinned g. 5. Sinned g. 1 Kings 18. 3. Obadiah feared the Lord g. Ps. 28. 7. my heart g. rejoiceth. 47. 9. God is g. exalted. 88. 7. g. to be feared in the assembly. 116. 10, I was g. afflicted. Dan. 9. 23; 10. 11. thou art g. beloved. Obad. 2. thou art g. despised. Mk. 12. 27. ved 0. g. cr. Acts 3. 11; 6. 7. See Ps. 62. 2; Mk. 9. 15; Acts 3. 11; 6. 7.

1 Chron. 29. 11, thine is the ga

See Ps. 6.2.2, in the second s GREEDINESS. Eph. 4.19.

GREEDIX. Prov. 1. 19; 15, 27, g, of gain. 1sa. 56, 11, they are g, dogs. See Ps. 17, 12; 1 Tim. 3, 3, GREEN. 1cv. 23, 14; Judg. 16, 7; Lu. 23, 31, GRIEF, 2 Chron. 6, 20, every one shall know his

ONI 9. On that my a, were weighed! PS, 31, 10, 11fe spent with a. PS, 31, 10, 11fe spent with a. Eccl. 1.18, in much wisdom is much g. 1es, 55, 3, acquainted with a. Jer. 10, 10, this is a g., and 1 must bear it, See Jonni 4. 6; 14e, 12, 17; 1 Pet. 2, 19. See Jonni 4. 6; 4 et., bit m at his heart.

Sce Jonah 4.6; Heb. 13, 17; 1 Pet. 2.19.

GRIEVE. Gen. 6. 6; it q. him at his heart.
45.5, be not q. that ye sold me.
1 Sam. 2.33, the man shall be to q. thine heart.
93. 10, forty years was 1 q.
1 Lam. 3.33, doth not willingly q.
Mk. 3.5, being q. for the hardness.
10, 22, he went away q.
10hn 21, 17. Peter was q.
10hn 21, 17. Peter was q.
10hn 21, 17, Peter who per q. with meat.
Eph. 4.30, q. not the holy Spirit of God.
See Neh. 2.10; 13, 8; Ps. 110, 158; 130, 21.
GRIEVOUS. Gen. 21, 11, thing was q. in Abra

GRIEVOUS. Gen. 21. 11, thing was g. in Abraham's sight.

50, 11, a g. mourning. Ps. 10, 5, his ways are always g. Prov. 15, 1, g. words stir up anger.

Isa. 15. 4, his life shall be g.

Jer. 30. 12; Nah. 3. 19, thy wound is g.
Mat. 23. 4; Lu. 11. 46, burdens g. to be borne.
Phil. 3. 1. to me is not g.
Heb. 12. 11. chastening g.
1 John 5. 3, commandments not g.
See Eccl. 2. 17; Jer. 16. 4; Acts 20. 29.
GRIND. Isa. 3. 15, g. faces of the poor,
Lam. 5. 13, took young men to g.
Mat. 24. 44; Lu. 20. 18. it will g. him to powder,
See Eccl. 12. 3; Mat. 24. 41; Lu. 17. 55.
GROAN. F. 2. 24. God heard their g.

See Eccl. 12. 3; Mat. 24. 41; Lu. 11. 35.

GROAN. Ex. 2. 24, God heard their g.
Job 24. 12, men g. from out the city.
Joel 1. 18, how do the beasts g.!
Rom. 8. 23, we ourselves g.
2 Cor. 5. 2, 4, in this we g.
See Job 23. 2; Ps. 6. 6; John 11. 33, 28.
GROPE. Deut. 28. 20; Job 5. 14; 12. 25; Isa. 59. 10.
GROSS. Isa. 60. 2; Jer. 13. 16; Mat. 13. 15; Acts

GROUND. Ex. 3.5; Acts 7.33, holy g. Job 5.6, nor trouble spring out of the g. Isa. 25.7, parched g. become a pool. Jer. 4.3; Hos. 10, 12, break up fallow g Mat. 13.8; Lu. 8.8, good g. Mat. 1.6.5; Lat. c. o.; Book y. Mk. 4.16; Stony y. Lu. 13. 7, why cumbereth it the g. 14.15; bourbt a piece of g. 19.44; lay thee even with the g. 10.418; lay thee even with the g. John 8.6; he wrote on the g. See Zech. S. 12; Mal. 3. 11; John 12. 24.

GROUNDED. Eph. 3, 17; Col. 1, 23,

GHOUNDED. Eph. 3. 17; Col. 1. 23.

GROW. Gen. 48. 16. let them q. into a multitude. 2 Sam. 23. 5, though he make it not to q. Ps. 92. 12. q. like a cedar. 1sa. 53. 2, he shall q. up before him. 1sa. 53. 2, he shall q. up before him. 1sa. 51. 2, g. up as calves of the stall. Mat. 13. 30, let both q. together. Mk. 4. 27, seed should q. up, he knoweth not. Acts 5. 24, whereunto this would q. Eph. 2. 14, g. unto a holy temple. 4. 15, may q. up into him. 2 Thess. 1. 3, your faith q. exceedingly. 1 Pet. 2. 2, that ye may q. thereby. 2 Pet. 31. 8, q. in grace. 2. See 2 Kings 18. 26; Jer. 12. 2; Zech. 6. 12. GRUDGE Lev. 19. 18; 2 Cor. 9. 7; Jas. 5, 9; 1 Pet.

GRUDGE. Lev. 19.18; 2 Cor. 9.7; Jas. 5.9; 1 Pet.

GUESTS. Zeph. 1.7; Mat. 22.10; Lu. 19.7. GUIDE. Ps. 25. 9, meek will he g. in judgment. 32. 8, I will g. thee with mine eye.

32. S. I will g, thee with mine eye.
48.14, our g, even unto death.
73.24, g, me with thy counsel.
Prov. 6. 7. having no g, overseer, or ruler.
Isa. 68.11, the Lord shall g, thee.
Jer. 3. 4, the g, the nor youth.
Mar. 23.16, 24, ye blind g,
Lu. 1.79, g, our feet into the way of peace.
John 16.13, g, you into all truth.
See Gen. 48.14; Prov. 11.3; 23.19.
GUILE. Ps. 32.2; in whose spirit is no g,
34.13; 1 Pet. 3.10, keep lips from speaking g.
John 1.47, in whom is no g.

33.13; 1 Fet. 5. 10, keep mps nom speak John 1.47, in whom is no g, 2 Cor. 12.16, I caught you with g. 1 Pet. 2.1, laying aside g, 22, nor was g, found in his mouth, 3, 10, and his lips that they speak no g. See Ex. 21.14; 1 Thess, 2.3; Rev. 14.5.

GUILTLESS. Ex. 20.7; Dout. 5. 11, will not hold him g. Josh. 2. 19, we will be g. 2 Sam. 3. 28, are g, of blood.

Mat. 12.7, ye would not have condemned the g. See Num. 5.31; 1 Sam. 26.9; 1 Kings 2.9.

GUILTY. Gen. 42. 21, verily g. concerning our Ex. 34. 7; Num. 14. 18, by no means clear the g.

Lev. 5. 3, when he knowell of it, he shall be g. Rom. 3. 19, all the world g, before God. 1 Cop. 11. 27, g. of the body and thood. Jas. 2. 11, he is g, of all. See Nun. 3. 27; Prov. 30, 10; Mat. 25, 66, GULF. Lu. 16. 26.

GUSH. 1 Kings 18, 28; Ps. 78, 20; 105, 41; Jer. 9, 18.

HABITATION. Ex. 15. 13, guided them to thy

2 Chron. 6. 2, have built an house of h. Ps. 26, 8, have loved the h. 33.14, from the place of his h. 69.25, let their h. be desolate. 74.20, full of h. of cruelty.

74. 20, full of h. of cruelty.
82. 14, justice and judgment the h. of thy throne,
107. 7, 35, a city of h.
132. 13, the Lord desired it for his h.
Prov. 3, 33, he blesseth the h. of the just.
183. 32. 18, dwell in a peaceable h.
194. 21. 13, who shall enter into our h.?
25. 37, the peaceable h. are cut down.
14. 16. 9, into everlasting h.
Eph. 2, 22, an h. of God through the Spirit.
1946 6. angels which left their own h.

Jule 6, and M. of God intuiting the Spirit Jule 6, angels which left their own M. See Prov. 8, 31, Acts 1, 29; 17, 39; Rev. 18, 2, HALL. Job 38, 22, the treasures of the M. Isa, 28, 17, h. sweep away refuge of thes, See Ex. 9, 18; Josh. 10, 11; Rev. 8, 7; 11, 10; 10, 21,

HAIR. Gen. 42.38; 44, 29, bring down gray h, with

sorrow.

Judg. 20. 16, sling stones at h. breadth.

Job 4. 15, the h. of my flesh stood up.

Ps. 40. 12, more than the h. of my head. Ps. 40, 12, more than the h. of my head, Mat. 3. 4; Mk. 16, raiment of canuel's h. 5.36, make one h. white or black. 10, 30, h. of head numbered. 1 Cor. 11. 14, 15, long h., it is a shame, 1 Tim. 2. 9, broided h. 1 Pet. 3.3, paliting the h. See 2 Sum. 14.26; Hos. 7.9; John 11.2; Rev. 1. 14.

HALE. Lu.12.58; Acts 8.3.

HALL. John 18. 28, then led they Jesus from Caiaphas unto the h, of judgment. 33; 19.9, then Pilate entered into the judgment h. See Acts 25, 23,

See Acts 25, 23.

HALLOW, Lev. 22, 32, I am the Lord which h. you. 25, 10, shall h. the fiftieth year.

Num. 5, 10, every man's h. things.

1 Kings 9, 3, I have h. this house.

1cr. 17, 22; 24, 27, but h. ye the sabbath day.

Ezek. 20, 20; 44, 24, and h. my sabbaths.

Mat. 6, 9; Lu. 11, 2, h. be thy name.

HALT. 1 Kings 18, 21, how long h. ye?

Ps. 38, 17, I am ready to h.

Jer. 20, 16, my familiars watched for my h.

See Gen. 32, 31; Mic. 4, 6; Zeph. 3, 19.

HAND. Gen, 16, 12, h. grainst every man.

See Gen. 32. 31; Mic. 4. 6; Zeph. 3. 19.

HAND. Gen. 16. 12, h. against every man.

24. 2; 47. 29, put thy h. under my thigh.

27. 22, the h. are the h. of Esau.

31. 29, in the power of my h. to do you hurt.

Ex. 21. 24; Deut. 19. 21, h. for h., toot for foot.

33. 22, cover with my h. while I pass.

Num. 11, 23; Isa. 59. 1, Lord's h. waxed short.

22. 29, would there were sword in mine h.

Deut. 8. 17, my h. hath gotten this wealth.

33. 2, from right h. went fiery law.

Judg. 7. 2. saying, my own h. hath saved me.

1 Sam. 5. 11, h. of God was heavy.

6. 9, not his h. that smote us, but a chance.

12. 3. of whose h. have I received any bribe?

19. 5; 28. 21, put his life in his h.

20. 16, Jonathan strengthened his h. in God.

20. 18, what evil is in mine h.?

24. 14; 1 Chron. 21. 13, let us fall into h. of Lord.

HANG. Deut. 21, 23; Gal. 3, 13, he that is h. is

Job 26.7, h. the earth on nothing. Ps. 137.2, we h. our harps upon the willows. Mat. 18.6; Mk. 9.42; Lu. 17.2, millstone h. about

accursed.

1 Kings 18, 44, cloud like a man's h.
2 Kings 5, 11, strike his h. over the place.
1 Chron. 12, 2 could use right h. and left.
Ezra 7, 9; 8, 18; Nen. 2, 8, good h. of God.
10, 19, they gave their h. that they would.
Neh. 2, 18, strengthened their h. for work. Act. 2.15, strengthened their h. for work.
6.5, with open letter in his h.
Job 12. 10, in whose h, is the soul.
19. 21, the h, of God hath touched me.
40. 14, that thine own h, can save.
Ps. 16. 11, at right h, pleasures for evermore.
24. 4, clean h, and pure heart.
68. 31, stretch out her h, unto God.
60. 17, extablish than the work of our h. 68.31, stretch out her h. unto God. 60, 17, establish thou the work of our h. 137.5. let my right h. forget her cunning. Prov. 3.15, in left h. riches and housur. 6.10; 24.33, folding of h. to sleep. 10.4, that dealeth with slack h. 11.21; 16.5 dough h. join h. 12.24, h. of diligent shall hear rule. 19.24; 25.15, slothful man hideth his h. 22.31, ben of them that strike h. Eccl. 2.24, this I saw was from h. of God. 6.01, the treatest h. Hiddelh. 9. 10, whatsoever thy h. findeth.
11.6, in evening withhold not thine h.
11.8, 1.12, who hath required this at your h.?
5. 25, 9. 12; 10. 4; 14. 27, his h. stretched out still still.

14. 25. this is the h. that is stretched out.
40. 12. measured waters in hollow of h.
41. 5. subscribe with his h. to the Lord.
53. 10. pleasure of Lord shall prosper in his h.
56. 2. keepeth his h. from evil.
Jer. 23. 14. strengthen h. of evil doers.
33. 13. shall pass under h. of him that telleth.
Lam. 2. 4. with his right h. as adversary.
4. 10. h. of pitiful women have sodden.
Ezek. 7. 17; 21. 7. all h. shall be feeble.
10. 2. fill h. with coals of fire.
11. 18. 10. he had given his h.
Dan. 4. 35. none can stay his h.
Hos. 7. 5. stretched out h. with scorners.
Mic. 7. 3. do evil with both h. earnestly.
Zeph. 3. 16. bet not thine h. be slack.
Zech. 13. 6. what are these wounds in thine h.?
Mat. 3. 2; 4. 17; 10. 7, kingdom of heaven at h.
12: Lu. 3. 17, whose fan is in his h.
6. 3. let not left h. know.
18. 8; Mis. 9. 43. if thy h. or foot offend.
25. 18, my time is at h.
46; Mk. 14. 22. he is at h. that doth betray.
Mk. 14. 62. sitting on right h. of power.
16. 19. sat on right h. of God.
Lu. 9. 44. delivered into h. of men.
10hn 10. 28. nor plack out of my h.
20. 27. reach hither thy h.
Acts 20. 34, these h. have ministered.
2 Cor. 5. 1, house not made with h.
Phil. 4. 5, moderation be known, the Lord is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Thess. 4. 11, work with your own h.
2 Thess. 2. 2, the day of Christ is at h.
1 Th 14.26, this is the h, that is stretched out, 40.12, measured waters in hollow of h.

Heb. 10.31, the h. of living food.
Jas. 4.8, cleanse your h.
1 Pet. 4.7, end of all things is at h.
1 John 1., our h. have handled of the Word.
See Isa. 49. 16; Lu. 9. 162; John 18. 22; Col. 2. 14.

HANDLE. Jude. 5. 14, that h. pen of the writer.
Prov. 16. 20, that h. a matter wisely.
Jer. 2.8, they that h. the law.
Mk. 12. 4, sent away shamefully h.
Lu. 24. 39, h. me, and see.
2 Cor. 4. 2, not h. word deceitfully.
Col. 2. 21, taste not, h. not.
John 1., have h. of Word of He.
See Gen. 4. 21; 1 Chron. 12. 6; Ezek. 27, 29.

HANDMATD. Ps. 86. 16; 116. 16; Prov. 30. 23;
Lu. 1, 38.

neck 22.40, on these h. the law and the prophets. 27.5, went and h. himself. Heb. 12.12, lift up the hands which h. down. See Gen. 40.22; Esth. 7.10; Lu. 23.30. HAPLY. 1 Sam. 14, 30; Mk. 11, 13; Acts 5, 39; H17.57.

HAPPEN. 1 Sam. 6, 9, it was a chance that h. Prov. 12, 21, there shall no evil h. to the just. Isa. 14, 22, let them show us what shall h. Jer. 44, 23, therefore this evil is h. Mk. 16, 32, to tell what should h. Lu. 21, 14, talked of things that had h. Rom. 11, 25, blindness is h, to Israel. 1 Cor. 10, 11, things h for ensamples. Phil. 1, 12, things which h. to me. 1 Pet. 4, 12, as though some strange thing h. 2 Pet. 2, 22, it is h. according to proverb. See Eccl. 24 is, 18 i, 9, 11; acts 3.10. HAPPY. Gen. 30, 13, h. am 1. Deut. 33, 29, h. art thou Job 5, 17, h. is the man that hath quiver in Job 5. 17, h. is the man whom God correcteth, Ps. 127, 5, h. is the man that hath quiver full. 128, 2h, shalt thou be. 144. 15, h. is that people. 144. 15, h. is that people. 142, i. is that the state of the state Dout. 17; 17.8, cause that is too h.
15.18, it shall not seem h. to thee.
1 Kings 10.1; 2 Chron. 9.1, prove with h. questions. Job 41. 24, h. as piece of nether millstone. Job 41. 24, h. as piece of nether millstone. Prov. 13. 15, the way of transgressors is h. 18. 19, brother offended h. to be won. Jen. 32. 17, 27, there is nothing too h. for thee. Ezek. 3. 5, 6, to a people of h. hanguage. Mat. 25. 24, thou ert an h. man. John 6. 60, this is an h. saying. Acts 9. 5; 26. 14, h. to kick against the pricks. Heb. 5, 11, many things h. to be uttered. C. 2 Pet. 3. 16, things h. to be understood. See Deut. 15. 18; 2 Kings 2. 10; Mk. 10. 24. HARDEN. Ex. 4, 21; 7, 3; 14, 4, I will h, Pha-IARDEN. Ex. 4. 21; 7. 3; 14. 4, I will h. Pharach's heart.
14.17, h. hearts of Egyptians.
Job 6. 10, I would h. myself in sorrow.
9. 4, who hath h. himself against him?
Prov. 21. 29, a wicked man h. his face.
29. 14, he that h. his heart.
29. 14, he that being often reproved h. his neck.
Isa. 63. 17, why hast thou h. our heart?
MIC. 6 29: 8. 17, their heart was h.
John 12. 40, he bath h. their heart.
Acts 10° when divers were heart. John L. 20, He half M. Lifett Heath Acts 18.9, When divers were h. Rom. 9.18, whom he will he h. Heb. 3.13, lest any of you be h. See Deut. 16, 7; 2 Kings 17, 14; Job 39. 16. ARDLY. Gen. 16. 6; Mat. 19, 23; Mk. 10. 23; HARDLY, (Lu. 18. 24. HARDNESS. Mk. 3. 5, grieved for h. of their hearts. 16.14, upbraided them for h. of heart. 2 Tim. 2.3, endure h., as good soldier. See Job 38. 38; Mat. 19. 8; Mk. 10. 5; Rom. 2. 5. HARM. Lev. 5. 16, make amends for h.

Num. 35, 23, nor sought his h.
1 Sam. 26, 21, 1 will no more do thee h.
2 Kings 4.41, no h. in the pot.
1 Chron. 16, 22; Fs. 105, 13, do prophets no h.
Prov. 3, 30, if he have done thee no h.
Acts 16, 28, do thyself no h.
23, 5, he felt no h.
1 Pet. 3, 13, who will h. you?
See Gen. 31, 52; Jer. 30, 12; Acts 27, 21, HARMLESS. Mat. 10. 16; Phil. 2, 15; Heb. 7. 26. HARP. 1 Sam. 16. 16, cunning player on an h. Ps. 49. 4, dark sayings on the h.
137. 2, hanged h. on the willows,
Isa. 5. 12, h. and yiol are in their feasts. 183. 5. 16. What you are in their reasts. 24. 8, joy of the M. cesseth M. except they give. Rev. 14. 2. harping with their M. See Gen. 4. 21; Ezek. 26. 13; Dan. 3. 5. HATROW. 2 Sam. 12. 31; I Chron. 20. 3; Job 39, 10, 30. 10.

1 Kings 4. 23, besides h. and roebucks.

See Ps. 42. 1; Isa. 36.

In Kings 4. 23, besides h. and roebucks.

See Ps. 42. 1; Isa. 36.

In RIVEST. Gen. 8. 22, h. shall not cease,

Ex. 23. 16; 34. 22, the feast of h.

Lev. 19. 18; 23. 10; Pent. 24. 13, when ye reap h.

1 Sum. 12. 17, is it not wheat h. to-day?

Job 5.5, whose h. the hungry eatch up.

Prov. 6. 8, the ant gathereth food in h.

10. 5, he that sleepeth in h.

25. 13, cold of snow in time of h.

26. 1, as rain in h. HASTILY. Prov. 20. 21; 25.8. HASTY. Prov. 14. 29; 21. 5; 29. 20; Eccl. 5. 2; 7. 9. HATE. Gen. 37. 4, 5, 8, h. Joseph yet the more. Lev. 19. 17, shall not h. thy brother. 1 Kings 22. 8; 2 Chron. 18. 7, one man, but I h. him.

2 Chron. 19. 2, and love them that h. the Lord.

Ps. 34. 21, they that h. righteous shall be desolate.

67. 10, ye that love the Lord, h. evil.

139. 21, do not 1 h. them that h. thee?

Prov. 1. 22, how long will ye h. knowledge?

13. 24, he that spareth his rod h. his son.

14. 20, the poor is h. of his neighbour.

15. 10, he that h. reproof shall die.

27, he that h. gifts shall live.

Eccl. 2. 17, 1 h. life.

3. 8, a time to h.

18a. 1. 14, your feasts my soul h.

61. 8, 1 h. robbery for burnt offering.

Amos 5, 15, h. the evil, and love the good.

Mic. 3. 2, who h. the good, and love the evil.

Zech. 8. 17, these are things that 1 h.

Mal. 1.3: Rom. 9.13. I loved Jacob, and h. Fsau. Mat. 5.44; Lu. 6.27, do good to them that h. you. 6.24, either he will h. the one.
10.22; Mk. 13.13; Lu. 21.17, ye shall be h.
23. 10, and shall h. one another.
Lu. 6.22, blessed are ye when men shall h. you.
14. 26, and h. not his father.
John 3.20, h. the light.
7. 7, the world cannot h. you.
12. 25, he that h his life.
15. 18; 1 John 3.13, marvel not if world h. you.
24, they have both seen and h. 13. 15; 1 John 3. 13; have hoth seen and h. 24; they have both seen and h. Eph. 5. 29, no man ever yet h. his own flesh. 1 John 2. 9. 11; 3. 15; 4. 20, h. his brother. See Gen. 27. 41; Deut. 1. 27; Prov. 6. 10; Rev. 2. 6. HATEFUL. Ps. 36.2; Ezek. 23.29; Tit. 3.3. HATERS. Ps. 81. 15; Rom. 1. 20. HAUGHTY. 2 Sam. 22, 28, thine eyes are upon the h. the h.
Ps. 131.1, my heart is not h.
Prov. 16. 18, a h. spirit before a fall.
21.24, proud and h. scorner.
Isa. 10. 33, the h. shall be humbled.
Zeph. 3. 11, no more be h. because.
See Isa. 2. 11; 13. 11; 24. 4; Ezek. 16. 50. HAWK. Lev. 11. 16, and the h. after his kind. Job 39. 26, doth the h. fly by wisdom? HAWK. Lev. 11. 16, and the h. after his kind. Job 33. C6, doth the h. fly by wisdom?

HEAD. Gen. 3. 15, it shall bruise thy h. Josh. 2. 19, blood be on his h.

Josh. 2. 19, blood be on his h.

2. Kings 2. 3, take thy master from thy h. to-day.

4. 19, he said, My h., my h.

Ps. 24. 7, 9, lift up your h.

60. 12, caused men to ride over our h.

110. 7, therefore shall he lift up the h.

141. 5, oil, which shall not break my h.

Prov. 10. 6, blessings on h. of the just.

11. 26, on h. of him that selleth corn.

25. 22; Rom. 12. 20, coals of fire on his h.

Eccl. 2. 14, a wise man's eyes are in his h.

Iss. 1. 5, the whole h. Is sick.

35. 10; 51. II, everlasting joy upon their h.

58. 17; Eph. 6. 17, leimet of salvation on h.

Jer. 9. 1, Oh that my h. were waters.

14. 34, ashamed, and covered their h.

Pan. 2. 38, thou art this h. of gold.

Amos 2. 7, that pant after dust on h.

9. 1, cut them in the h.

Zech. 1. 21, no man did lift up his h.

4. 7, the h.-stone with shoulings.

Mat. 5. 36, neither swear by h.

27. 39; Mk. 15. 29, reviled, wagging their h.

Lu. 7. 46, my h. thou didst not anohit.

21. 18, not hair of h. perish.

28, then look up, and lift up your h.

John 13. 9, also my hands and my h.

1 Cor. 11. 3, the h. of every man is Christ. John 13.9, also my hands and my h. 1 Cor. 11.3, the h. of every man is Christ. 1 Cor. 11. 3, the h. Of every man is Cirist.
4, dishonoureth his h.
10, woman to have power on her h.
Eph. 1. 22; 4. 15; Col. 1. 18, the h. of the church,
6, 23, husband is h. of the wife.
Col. 2. 19, not holding the h.
See Num. 6. 5; Josh. 7. 6; Acts 18. 6; Rev. 13. 1. See Num. 6. 5; Josh. 7. 6; Acts 1S. 6; Rev. 13. 1
HEAL. Ex. 15, 28, I am the Lord that h. thee,
Deut. 32, 39, I wound, I h.
2 Kings 2. 22, waters were h.
20. 5, 8, I will h. thee,
Ps. 6, 2, O Lord, h. me.
14. 4, h. my soul, for I have sinned,
103. 3, who h. all thy diseases,
107. 20, sent his word, and h. them,
1sa. 6. 10, lest they convert and be h.
35. 5, with his stripes we are h.
Jer. 6, 14; 8. 11, they have h. the hurt slightly.
15. 18, wound refuseth to be h.
17. 14, h. me, and I shall be h.
Lam. 2, 13, who can h. thee?
Hos. 5. 13, yet could he not h. thee.

Hos. 6, 1, he hath torn, and he will h. us. 14.4, I will h. their backslidings. Mat. 8, 7, I will come and h. him. 8, speak, and my servant shall be h. r_1 speaks, and my servant shall no h. 10. 1 to h, all manner of sickness. 4: Lu, 9.2; 10.9, h, the sick. 4: Lu, 9.2; 10.9, h, the sick. 12: 10; Lu, 14.3, is if lawful to h, on sabhath? lik, 3, 2; Lu, 6, 7, whether he would h, on the 12 10; Lu. 14.3, is it lawful to h. on subtath?

Mk. 3.2; Lu. 6.7, whether he would h. on the subbuth day.

Lu. 4.18, to h. broken-hearted.

33, physician, h. thyself.

5.11, power of the Lord present to h.

John 4.47, that he would come and h.

5.13, he that was h. wist now h.

5.18, they were h. every one.

11.9, he had faith to be h.

Heb. 12.13, let it rather be h.

12.5, 5.16, pray that ye may be h.

1. Pot. 2.24, by whose stripes ye were h.

Rev. 13.3, his deadly wound was h.

See Eccl. 3.3; his 3.7; Mat. 4.24; 14.14.

EALING. Jer. 14.19, there is no h. for us.

Nah. 3.19, no h. of thy bruise.

Mal. 4.2, with h. in his wings.

Mat. 4.23, went about h. all.

Lu. 9.11, that had need of h.

1 Cor. 12.9, 25.30, the gift of h.

1 Lev. 22.2, for the h. of the nations.

See Jer. 30.18; Lu. 9.6; Acts 4.22; 10.38.

HEALTHC 2 Sam. 29, 9, art thou in h., my brother?

Ps. 42.11; 43.5, the h. of my countenance. See Jer. 30.13; Lu. 2.6; Acts 4.22; 10.38.

HEALTH. 2 Sam. 23. 9, art thou in k., my brother?
Ps. 42.11; 43.5, the h. of my countenance.
67.2, thy saving h.
Prov. 3.8, h. to thy navel.
4.22, they are h. to all their flesh.
16.24, h. to the bones.
18.5.5, 8, thy h. shall spring forth.
Jer. 8.15, looked for a time of h.
22, why is not h. recovered?
3 John 2, mayest be in h.
See Gen. 43, 28; Jer. 30, 11; Acts 27, 34.

HEAP. Deut, 32, 23, h. mischiefs upon them.
Job 16, 4, 1 could h. up words.
21, 16, though he h. up silver.
Ps. 33, 6, he h. up riches.
Prov. 25, 22; Rom. 12, 20, h. coals of fire.
Ezek. 23, 10, h. on wood.
Hab. 1.10, they shall h. dust.
Mic. 3, 12, Jerusalem shall become h.
2 Tim. 4, 3, h. to themselves teachers.
Jus. 5, 3, ye have h. treasure for last days.
See Judg. 15, 16; Neh. 4, 2; Eccl. 29.

HEAR. Ex. 6, 12, how shall Phanrol h. me?
1 Kings 8, 42, they shall h. of thy great name.
18, 25, O Baal, h. us.
2 Kings 18, 28; Isa, 36, 13, h. words of the great king.
1 Chron. 14, 15, when thou h. a sound of going. king.
1 Chron. 14. 15. when thou h. a sound of going.
Neh. 8. 2. all that could h. with understanding.
Job 31. 35. 0h that one would h. me!
198. 4.1; 30. 12; 54. 2; 54. 6; 102. 1; 143. 1; Dan.
9. 17, h. my prayer.
3: 17. 6; Zech. 10. 6, the Lord will h.
10. 11, cause thine ear to h.
59. 1, h. this, all ye people.
50. 7, who, say they, doth h.?
66. 18, if I regard iniquity, the Lord will not h. me. 66. 18, if I regard iniquity, the Lord will like h. me.

55. 8. I will h. what God the Lord will speak.

102. 20, h. groaning of the prisoner.

Prov. 13. 8, the poor h. not rebuke.

18. 13, answereth a matter before he h.

22. 17. h. the words of the wise.

Eccl. 5. 1, more ready to h. than give.

7. 5. better to h. rebuke of wise.

12. 13. h. conclusion of the whole matter.

13. 1. 2. h., O heavens, and give ear.

15. Jer. 7. 16; 11. 14. 12; Ezek. 8. 18, make many prayers, I will not h.

Isa. 6.9; Mk. 4.12, h. but understand not. 29.18, shall deaf h. words of the book. 33.13, h., ye that are afar off. 34.1, let the earth h. 33.1, he the earth h.

42.20, opening cars, but he h. not,

53.3; John 5.25, h., and your soul shall live,

Ezek. 3.27, he that h., let him h.

33.31, they h. words, but will not do them.

Mat. 7.24; Lu. 6.47, whoso h. these sayings,

11.4, show things ye do h. and see.

5. Mk. 7.37; Lu. 7.22, the deaf h.

13.17; Lu. 10.24, those things which ye h.

17.5; Mk. 9.7, my beloved Son, h. him.

18.16, if he will not h, thee.

Mk. 4.24; Lu. 8.18, take heed what ye h.

Lu. 9.4 of whom 1h, such things.

10.16, he that h you, h. me.

John 5.2 dead shall h. voice of Son of God,

30, as 1h. 1 judge.

6.40, who can h. 14?

6.41, he that h so God h. God's words. 6.60, who can h. it?
6.47, be that is of God h. God's words.
6.31, Cod h. not sinners.
12.42. I know thou h. me always.
12.47, if any man h. my words.
14.24, if any man h. my words.
14.24, the word ye h. is not mine.
Acts 2.8, how h. we every man?
13.44, whole city came to h.
Rom. 10.14, h. without a preacher.
1 Cor. 11.18, I h. there be divisions.
1 Tim. 4.10, save thyself, and them that h.
138.1.19, swift to h. 1 Cor. 11. 18, 1 h. there be divisions.
1 Tim. 4. 10, save thyself, and them that h.
Jas. 1. 19, swift to h.
1 John 45, the world h. them.
6, he that knoweth God h. hs.
5, 15, we know that he h. us.
Rev. 2. 7; 3, 6, 13, 22, let him h.
3, 20, if any man h. my voice.
See Beut. 30, 17; 2 Kings 19, 16; 2 Chron. 6, 21.
HEARD. Gen. 3, 5, they h. voice of the Lord.
21. 17, God h. voice of the lad.
45, 2, Joseph wept, and the Egyptians h.
Ex. 3, 7, 1 have h. their cry.
Num. 11; 12, 2, the Lord. h. tt.
Dett. 4, 12, only ye h. a voice from h.
10, 7; 2 Chron. 9; 2 the Lord. h. th.
10, 7; 2 Chron. 9; 3, hast thou not h. long ago?
Ezra 3, 13; Neb. 12, 43, the noise was h. afar off.
Job 15, 8, hast thou h. the secret of God?
16, 2, thave h. many such things.
16, 11, then the ear h. me, it blessed me.
21, 11, then the ear h. me, it blessed me.
22, 11, the Lord hath h. my supplication.
17, hast h. the desire of the humble.
24, 1, I was as a deaf man, and h. not.
25, 15, to the sth. my yows.

Rom. 10, 18, have they not h.? 1 Cor. 2.9, eye hath not seen, nor ear h. 2 Cor. 12.4, h. unspeakable words. Eph. 4.21, if so be ye have h. him. Phil. 4.9, things ye have h. and seen in me. 2 Tim. 2.2, things thou hast h. of me. Heb. 2.3, confirmed by them that h. 4.9, with faith in them that h. Heb. 2.3, confirmed by them that h.
4.2, with faith in them that h.
Heb. 5.7, was h. in that he feared.
1 John 1.1, 3. that which we have h. and seen,
Rev. 3.3, remember how thou hast h.
10.4; 14.2; 18.4, h. a. voice from heaven.
See Jer. 31. 18; John 5. 37; Rev. 19. 6; 22.8. HEARER. Rom. 2.13; Eph. 4.29; Jas. 1.23. HEARIER. Rom. 2.13; Eph. 4.29; Jas. 1.25.

HEARING, Deut. 31. 11, read this law in their h.

2 Kings. 4.31, neither voice nor h.

Job. 42.5, by the h. of the ear.

Prov. 20.12, the h. ear.

Eccl. 1.8, nor car filled with h.

Amos S. 11, a famine of h. the word.

Mat. 13.13, h. they hear not.

Acts. 9.7, h. a voice, but seeing no man.

Rom. 10.17, faith cometh by h.

1 Cor. 12.11, where were the h.?

Heb. 5.11, we are dull of h.

See Acts. 25. 27; Gal. 3. 2; 2 Pet. 2.8.

HEARIEN. Deut. 18.15, unto him ye shall h. See Acts 28. 21; Gal. 3. 2; 2 Pet. 2. 8.
IEARKEN. Deut. 18. 15, unto him ye shall h.
Josh. 1. 17, so will we h. unto thee.
1 Sau. 15. 22; 10 h. than the fat of rums,
Prov. 29, 12, if a ruler h. to lies.
1sa. 5. 5. 2, h. diligently unto me.
Dan. 9, 19, O Lord, h. and do.
Mr. 7. 14, h. to me, every one of you.
See Ps. 103. 20; Prov. 1. 23, 12, 15; Acts 4, 19,
IEAET. E. 23, a rulewy the 25 activation.

See Ps. 103, 20; Prov. I. 33; 12, 15; Acts 4, 19. HEART, Ex. 23, 9, vo know the h. 65 as tranger. Deut. II. 13; Josh. 22, 5; 1 Sam. 12, 20, 24; serve him with all your h. 13, 3; 30, 6; Mat. 22, 5; Mk. 12, 30, 33; Lu. 10, 27, love the Lord with all your h. Judg. 5, lb, great searchings of h. 1. Sam. 10, 9, God gave him another h. 18 am. 10, 9, God gave him another h. 16.7, the Lord looketh on the h. 1 Kings 3, 9, 12, give an understanding h. 4, 29, gave Solomon largeness of h. 8. IT; 2 Chron. 6, 7, it was in the h. of David. 11, 4, not perfect, as was h. of David. 14, 8, followed me with all his h. 1 Chron. 12, 33, not of double h.

11-3, for bereef, as was h. of Phylo.
14-3, followed me with all his h.
1 Chron. 12. 33, not of double h.
22.17; der. 11.20, 1 know thou triest the h.
2 Chron. 31. 21, he did it with all his h.
22. 25, his h. was lifted up.
Neh. 2. 2, nothing else but sorrow of h.
20. 13, caused the widow's h. to sing.
Ps. 10. 6; 11. 13; 14. 1; 53. 1, said in his h.
18-8, rejoicing the h.
27. 3, my h. shall not fear.
28. 7, my h. rusted in him.
64. 6. the h. is deep.
73. 7, more than h. could wish.
83. 7, their h. was not right.
97. 11, gladness sown for urright in h.
19. 14, try word have I hid in my h.
80, let my h. be sound.
139. 23, search me and know my h.

80, let my h. be sound.

139. 23, search me and know my h.

Prov. 4. 23, keep thy h. with all diligence.

14. 10, the h. knoweth his own bitterness.

21. 1, king's h. is in the hand of the Lord,

23. 7, as he thinketh in his h, so is he.

25. 3, king's h. is unsearghable.

20, songs to a heavy h.

31. 11, h. of her husband doth trust,

Eccl. 8, 5, wise man's h. discerneth.

15a. 35. 4, say to them of fearful h.
44. 20, a deceived h.
57. 1; Jer. 12, 11, no man layeth it to h. 15, revive h. of contrite.
15, revive h. of contrite.
15, 14, sing for joy of h.
16. 11. 12, 20. 12, thou triest the h.
17. 9, the h. is deceitful above all things.

Jer. 20. 9, in mine h, as a burning fire.
24. 7, I will give them a h, to know me.
30. 21, that engaged his h, to approach.
40. 16; Obad. 8, pride of h, deceived thee.
ILEE, I. 11. 9, take story h.
18. 31, make you a new h.
30. 20, will give you a h of flesh.
41. 7; Acts 7. 51, unchreumcised in h.
18. 11, make your a new h.
30. 20, will give you a h. of flesh.
41. 7; Acts 7. 51, unchreumcised in h.
18. 11, paniel purposed in his h.
1901. 12, 19 aniel purposed in his h.
1901. 12, 19 aniel purposed in his h.
1901. 12, 19, made h, as adamant.
1901. 12, 12, made h, as adamant.
1901. 12, 12, 14, there will your h.
1901. 12, 19, meek and lowly in h.
1901. 19

5.12, glory in appearance, not in h. Eph. 3.17, that Christ dwell in your h. by faith. Eph. 3. 14, that Christ dwell in your h. by faith 5. 10, singing and making melody in your h. 6. 6, doing will of God from the h. Phill. 4.7, keep your h. and minds. Col. 3. 22, in singleness of h. 2 Thess. 3. 5, direct your h. into love of God, Heb. 4. 12, discerner of intents of the h. 10. 22, draw near with true h. 13. 9 most that the h. h. actabilished.

10. 22, draw near with true n.
13. 9, good that the h. be established.
13. 9, and that the h. be established.
13. 14. if ye have strife in your h.
48, purify your h.
1 Pet. 3. 4, the hidden man of the h.
15, sanctity the Lord in your h.
See Ps. 51. 7; 108. 1; Col. 3. 15; 2 Pet. 1. 10.

HEARTH. Gen. 18.6; Ps. 102.3; Isn. 30. 14; Jer.

36, 22.

HEARTLY. Col. 3, 23.

HEART Deut. 22, 24, the h. of this great anger. Ps. 19, 6, nothing hid trom h. thereof.

Eccl. 4, 11, two together, then they have h.

Isa. 4, 6; 25, 4, a shadow from the h.

Isa. 4, upon herbs, dew in h. of harvest.

49, 10, neither shall h. smite them.

Hos. 7, 4, as oven h. by the baker.

Mat. 20, 12, burden and h. of the day. Jas. 1. 11, sun no sooner risen with burning h. 2 Pet. 3. 10, melt with fervent h. See Dan. 3. 19; Lu. 12. 55; Acts 28. 3. HEATH. Jer. 17.6; 48.6. HEATHEN. Ps. 2.1; Acts 4.25, why do the h.

rage?

h. of heavens.

h. on neavens.
33. 13, the precious things of h
2 Kings 7. 2, if the Lord make windows in h.
Joh 15. 15, the h. are not clean in his sight.
22. 12, is not God in the height of h.?

HEAVENLY. Ps. 8. 3, when I consider thy h.
14.2; 53. 2, had looked down from h.
13.25, whom have I in h.?
88. 6, who in h. can be compared to the Lord?
119.89, thy word is settled in h.
Prov. 8.27, when he prepared the h. I was there.
25.3, the h. for height.
Eech. 5.2, for God is in h.
Isa. 13, 13; Hag. 2. 6, will shake the h.
40.12, metad out h. with the span.
65.17; Ikev. 21.1, new h. and new earth.
Jer. 1. Is, make cakes to queen of h.
23.24, do not I fill h. and earth?
51.37; If h. can be measured.
Ezek. 1. 1; Mat. 3. 16; Mk. 1. 10, the h. were opened. opened. 2, throne set in h. 8.1, silence in h. \$ 1, \$ slience in h

12. 1, 3, a great wonder in h

13. 26 2 3. 1 Thess, 4, 16; 2 Thess, 1. 7.

HEAVENIY. Lu, 2, 13, multitude of the h, host, John 3, 12, 1 tell you of h, things, Acts 26, 19, the h, vision.

1 Cor, 15, 48, as is the h, such are they.

Eph, 1, 3; 2, 6; 3, 10, in h, places.

Heb, 3, 1, partakers of the h, calling, 8, 5; 9, 23, shadow of h, things, 11, 16, an h, country.

See 2 Tim 4, 18; Heb, 6, 4; 12, 22.

HEAVENLY FATHER. Mat, 6, 14, your h, f, also will forgive you.

will forgive you.

Lu. 11. 13. how much more shall your h. f. give the Holy Spirit to them that ask him?

HEAVINESS, Ps. 69. 20, I am full of h. Prov. 12. 25, h. in the heart maketh it stoop. 14. 13, the end of that mirth is h. Isa. 61. 3, garment of praise for spirit of h. Jas. 4. 9, het your joy be turned to h. See Ezra 9. 5; Prov. 10. 1; Rom. 9. 2.

See Ezra 9, 5; Prov. 10, 1; Rom. 9, 2; HEAVY. Ex. 17, 12, Moses' hands were h. 1 Kings 14, 6; sent with h. tidings. Neh. 5, 18, the bondage was h. Joh 33, 7; Ps. 32, 4, hand h. Prov. 25, 20; songs to a h. heart. 31, 6, wine to those of h. hearts. 18, 25, 6, to undo the h. burdens. Mat. 11, 28, all ye that are h. laden. 23, 4, they bind h. burdens. 26, 37, he began to be very h. 43; Mk. 14, 33, their eves were h. See Prov. 27, 5; Isa. 59, 1; Lu, 9, 32, FEDGE. Libb. 32, Whom God heath h. in.

HEDGE. Job 3. 23, whom God hath h. in. Prov. 15. 19, way of slothful an h. of thorns. Eccl. 10. 8, whose breaketh an h. Lam. 3. 7, he hath h. me about. Hos. 2. 6, I will h. up thy way: Mk. 12. 1, he set a h. about it.

Lu. 14. 23, the highways and h.

See Isa. 5.5; Ezek. 13. 5; 22. 30; Nah. 3. 17.

HEED. 2 San. 20. 10, took no h. to the sword.

Ps. 119. 9, by taking h. thereto.

Ecol. 12. 9, preacher gave good h.

Isa. 21. 7, hearkened diligently with much h.

Jer. 18. 18, let us not give h.

1 Tim. 1. 4; Tit. 1. 14, neither give h, to fables.

4. 1, giving h. to seducing spirits.

Heb. 2. 1, give more earnest h.

See Prov. 11. 4; Acts. 3. 5; 8. 6.

HEEL. Gen. 3. 15, thou shalt bruise his h.

Ps. 48. 5. whet the injustive of nv h, shall con-

Ps. 49. 5, when the iniquity of my h. shall com-

pass me about.

HEIGHT. Ps. 102. 19, from h. of his sanctuary.

Prov. 25. 3, the heaven for h.

1sa, 7.11, ask it either in the depth, or in the h.

15. 11, h, and destruction before the Lord.
24 that he may depart from h, beneath.
23. 14, deliver his soul from h. beneath.
23. 14, deliver his soul from h. beneath.
23. 15, h, and destruction are never full.
18. 14. 9, h. from beneath is moved.
28. 15, 18, with h, are we at agreement.
Ezek, 31. 16, when I cast him down to h.
32. 21, shall speak out of the midst of h.
Amos 9. 2, though they dig into h.
Jonah 2. 2, out of the belly of h.
Hab. 2. 5, enlargeth his desire as h.
Mat. 5. 22, in danger of h. fire.
29. 30, whole body cast into h.
10. 28; Lu. 12. 5, destroy soul and body in h.
11. 23; Lu. 10. 15, brought down to h.
16. 18, gates of h, shall not prevail.
18. 9; Mk. 9, 47, having two eyes to be cast into h.
23. 15, more the child of h.
33, how can ye escape the damnation of h.?

33, how can ye escape the damnation of h.? Lu. 16.23, in h. he lift up. Acts 2.31, soul not left in h.

Acts 2.31, soul not left in h.
12s. 3.6, tongue set on fire of h.
2 Pet. 2.4, cast angels down to h.
See Isa. 5.14; Rev. 1, 18; 6.8; 20, 13.
HELP. Gen. 2.18, 20, an h. meet for him.
Deut. 3.3, 20, the shield of thy h.
2 Chron. 26.15, he was marvellously h.
10b 6.13, is not my h. in me?
Ps. 22. 11, for there is none to h.

(3, 22, 11, 10° there is none to n.
33, 20, he is our h. and our shield.
42, 5, the h. of his countenance.
40, 1 a very present h. in trouble.
60, 11; 708, 12, vain is the h. of man.
88, 19, laid h. on one that is mightly.
121. 1, the hills from whence cometh my h.
124. 6, our h. is in the name of the Lord.

Iss. 10. 3, to whom will ye flee for h.?
41. 6, they h, every one his neighbour.
Hos. 13. 9, in me is thine h.
Mat. 15. 25, Lord, h me.
Mk. 9. 24, h. thou mine unbellef.
Acts 21. 25, men of Israel, h.
26. 22, having obtained h. of God.
Heb. 4. 16, grace to h. in time of need.
See Isa. 31. 3; Rom. 8. 26; 2 Cor. 1, 24. HELPER. Heb. 13. 6.

HEM. Mat. 9.20. touched the h. of his garment. 14.36, might only touch the h. of his garment. See Num. 15.38, 39; Mat. 23.5.

HEMLOCK. Hos. 10. 4, judgment springeth up Amos 6, 12, the fruit of righteousness into h.

HEN. Mat. 23. 37; Lu. 13. 34.

HENGEFORTH, 2 Cor. 5, 15; Gal, 6, 17; 2 Tim,

H.E. Job 20, 29, h, appointed by God. Ps. 1b 6; Jer. 3, 19, a goodly h. 61.5, the h, of those that fear. 121.3, children are an h, of the Lord. 1sa. 54.17, this is the h, of the servants. Mic. 7.14, feed flock of thine h. 1 Pet. 5.3, lords over God's h. See Joel 2, 17; 3, 2; Mal. 1, 3.

HID. 2 Kings 4.27, the Lord hath h. it from me. Job 3.21, more than for h. treasures. Ps. 32.5, mine iniquity have I not h. Ps. 22, 5, 'mine iniquity have I not h.
 98, 5, my sins are not 1h.
 119, 11, 'thy word have I h. in mine heart.
 Zeph. 2. 3, 't may be ye shall be h.
 Mat. 10, 26; 'Mk. 4, 22, 'there is nothing h.
 Lu. 19, 42, now they are h. from thine eyes.
 1 Cor. 2. 7, even the h. wisdom.
 2 Cor. 4.3, 'if our gospel be h.'
 Col. 3. 3, your life is h. with Christ,
 1 Pet. 3. 4, 'the h. man of the heart.
 Rev. 2. 17, to eat of the h. manna.
 See Gen. 3. 8; Mat. 5. 14; Mk. 7. 24.
 UDE. Gen. 18, 17, shall I h. from Abraham

Rev. 2. 14, 10 st. 10 tie. "... manna.

See Gen. 3. 5; Mat. 5. 14; Mk. 7. 24.

HDE. Gen. 18. 17, shall I h. from Abraham.

Job 14, 13, h. me in the grave.

34, 29, when he h. his face.

17. 8, h. me under the shadow of thy wings.

27. 5, h. in ne in pavilion.

31. 20, h. them in secret of thy presence.

89. 48, how long will thou h. thyself?

189. 12, darkness h. not from thee.

18a. 1. 15, I will h. mine eyes from you.

30, they h. not their sin.

22. 2, a man shall be as an h. place.

45, 15, thou are a God that h. thyself.

Ezek. 28. 3, no secret they can h. from thee.

Jas. 5. 20, h. a multitude of sins.

Rev. 6. 16, h. us from the face of him.

See Job 13. 24; Prov. 28, 28; Amoss 3.

See Job 13. 22; From the tace of film.

See Job 13. 22; From 22. 28; Amoss 4. 3.

HIGH. Job 11. 8, it is as h. as heaven.

22. 12; behold stars, how h. they are!

41. 34, he beholdeth all h. things.

Ps. 62. 9, men of h. degree are a lie.

68. 18, thou hast ascended on h.

103. 11, as the heaven is h. above the earth.

131. 1, in things too h. for me.

138. 6, though the Lord be h.

139. 6, it is h., I cannot attain unto it.

Eccl. 12. 5, afraid of that which is h.

1as. 32. 15, spirit poured on us from on h.

33. 16, he shall dwell on h.

35. 8, an h.-way shall be there.

62. 10, cast up the h.-way.

Jer. 49. 16, though thou make thy nest h.

Mat. 22. 9; Lu. 14. 23. 30 ginto the h.-ways.

1.1. 1. 75, dayspring from on h.

24. 49, power from on h.

Rom. 12. 16, mind not h. things.

13. 11, it is h. time.

Phil. 3. 14. for prize of the h. calling. See Isa. 57, 15; 2 Cor. 10. 5. HIGHER. Isa. 55. 9, heavens h. than the earth. Lu. 14. 10, friend, go up h. Heb. 7. 26, made h. than the heavens.

Heb. 7. 25, made h. than the heavens.

HILL. Gen. 49. 26, the everlasting h.

Deut. II. 11, a land of h. and valleys.

Ps. 2. 6, set my king on holy h.

15. 1, who shall dwell in thy holy h.?

24. 3, who shall ascend the h. of the Lord?

43. 3, bring me to thy holy h.

50. 10, cattle on a thousand h.

95. 4, strength of the h. is his.

121. 1, I will lift up mine eyes to the h.

Prov. 8. 25, before the h. was I brought torth.

Isa. 49. 12, weighed the h. in balance.

Jor. 3. 23, salvation hoped for from the h.

Hos. 10. 8; Lu. 23. 30, to the h., fail on us.

Mat. 5. 14, city set on an h.

Jer. 3. 23, salvation hoped for from the h. Hos. 10. 8; Lu. 23. 50, to the h., fail on us. Mat. 5. 14, city set on an h. See Eu. 4. 29; 9. 37; Acts 17. 22.

HINDER. Gen. 24. 56, h. me not. 10. 9. 12; 11. 10, who can h. him?

Lu. 11. 52, them that were entering ye h. Acts 8. 36, what doin h. me to be baptized? 1 Cor. 9. 12, lest we h. the gospel. Gal. 5. 7, who did h. you?

1 Thess. 2. 18, but Satan h. us. 1 Pet. 3. 7, that your prayers be not h. See Num. 22. 16; Just Satan h. us. 1 Pet. 3. 7, that your prayers be him his h. Mic. 3. 11, priests teach for h. Mat. 20. 7, no man hath h. us. 8, give them their h. Mk. 1. 20, in ship with h. servants. Lu. 10. 7, labourer worthy of his h. 15. 17, how many h. servants. Lus. 5. 4, h. of labourers which is kept back. See Ex. 12. 45; Lev. 25. 49; Deut. 15. 18.

HIRELING. Job 7.1, like the days of an h. 2, as h. looketh for reward.

2. as h. looketh for reward. 14.6, accomplish, as an h.. his day. Mal. 3.5, that oppress the h. See Isa. 16. 14; 21. 16; John 10. 12.

HITHERTO, Josh, 17, 14, the Lord hath blessed

HTHERTO, Jossi, 14, 12, the second me h. 1 Sam. 7, 12, h. hath the Lord helped us, Job 38, 11, h. shalt thou come. John 5, 17, my Father worketh h. 16, 24, h. have ye asked nothing in my name. 1 Cor. 3, 2, h. ye were not able to bear u. See Judy, 16, 13; 2 Sam. 15, 34; 1sa. 18, 2, HOARY. Job 41.32

See Jung. 10, 12 Sain. 10, 07; Isk. 16.2.

HOARY. Job 41, 32

HOLD. Gen. 21, 18; h. him in thine hand.

Ex. 20, 7; Deut. 5, 11, will not h. him guiltless.

Ex kings 7, 9, good tidings, and we h. our reace.

Esth. 4, 14, if thou altogether h. thy peace.

Job 36, 8, h. in cords of affliction.

Ps. 18, 35, thy right hand hath h. me up.

71, 6, by thee have 1 been h. me up.

71, 6, by thee have 1 been h. me up.

71, 6, by thee have 1 been h. his peace.

11, 28, a tool, when he h. his peace.

12, 28, a tool, when he h. his peace.

13, 41, 13, the Lord will h. thy hand.

62, 1, for 7 ion's sake will 1 not h. my peace.

Jer. 4, 19, 1 cannot h. my peace.

Amos 6, 10, h. thy tongue.

Mat. 6, 24; Lu. 16, 13, he will h. to the one.

Mat. 6, 24; Lu. 16, 13, he will h. to the one.

Mat. 125; Lu. 4, 35, h. thy peace, come out.

Hom. 1, 18, h. the truth in unrighteousness.

1 Cor, 14, 39, let the first h. his peace.

Phil, 2, 16, h. forth the word of life.

29, h. such in reputation.

Col. 2, 19, not h. the Head.

1 Thess. 5, 21, h. fast that which is good.

1 Tim, 1, 19, h. faith and good conscience.

3, 9, h. the mystery of faith.

2 Tim, 1, 13, h. fast form of sound words.

HOLE. Heb. 3. 14, h. beginning of confidence.
4. 14; 10, 23, h. fast our profession.
Rev. 2. 13, thou h. fast my name.
25, h. fast till 1 come.
3. 3, h. fast, and repent.
11, h. that fast which thou hast.
See Job 2. 3; Jer. 2. 13; 51, 30; Ezek. 10, 9. See 300 2.5; eer. 2.15; 01.50; E288. 10.9.
HOLE. Tsa. 11.8; child shall play on h. of the asp.
51.1, h. of pit whence ye are digged.
Jer. 13.4, hide in a h. of the rock.
E288. 8.7, a h. in the wall.
Hag. 1.6, a bag with h.
Mat. S. 12: Lu. 9. 85; foxes have h.
See Cant. 5.4; Mic. 7.17; Nah. 2.12.
HOLLEP. Lee 6.12. HOLIER, Isa, 65. 5. HOLIEST. Heb. 9.3; 10.19. HOLILY, 1 Thess. 2.10. HOLINESS. Ex. 15. 11, glorious in h. 25, 36; 33, 39; Zech. 14, 20, h. to the Lord. 1 Chron. 16, 29; 2 Chron. 20, 21; Ps. 29, 2; 90, 9; 110. 25.30; 38.30; 28.31; 14.30; h. 10 the form. 1 Chron. 16.29; 2 Chron. 20.21; Ps. 25.2; 9.0; 3, beauty of h. Ps. 30.4; 97.12; at remembrance of his h. 41.8; the throne of his h. 60.6; 108.7. Gold hath spoken in his h. 63.5; h. becometh thine house. 1sa. 35.8; the way of h. 63.15; habitation of thy h. 53.15; habitation of thy h. 25.23; h. the words of his h. Obad. 17; upon mount Zion there shall be h. Lut. 1.5; might serve him in h. Acts 3.12; as though by our h. Rom. 1.4; according to the spirit of h. 6.22; fruit unto h. 2Cor. 7.1, perfecting h. in fear of God. Enh. 4.24; created in righteousness and h. 1 Thess. 3.13; unblameable in h. 4.7; not called to unclearness, but h. 1 Thes. 2.15; continue in faith and h. 1 Tim. 2.15; continue in faith and h. 1 Tim. 2.15; continue in faith and h. 1.1; 2.3; in behaviour as becometh h. 14, h., without which no man. See Ps. 89. 35; Isa. 23. 18; Jer. 2. 3. HOLLOW. Gen. 32, 25; Judg. 15, 19; Isa, 40, 12, HOLPEN. Ps. 86, 17; Isa, 31, 3; Dan. 11, 34; Lu. 1. HOLY.

101.Y. Ex. 3.5; Josh. 5.15, is h. ground.
19.6; I Pet. 2.9, an h. nation.
20.8; 31.14, sabbath day, to keep it h.
Lev. 10.10, difference between h. and unholy.
20.7, be ye h.
Num. 10.5, Lord will show who is h.
2 Kings 4.9, this is an h. man of God.
Exra 9.2; is a, 6.13, the h. seed.
Ps. 20.5, hear from his h. heaven.
2.3, thou art h. that inhabitest.
88.2, preserve my soul, for I am h.
88.1, his h. arm hath gotten victory.
99.9, worship at his h. hill.
145. 17, the Lord is h. h. h. is the Lord.
18.6.3; Rev. 4.8, h., h. is the Lord.
18.6.3; Rev. 4.8, h., h. is the Lord.
18.10, make hare his h. arm.
4.10, thy h. citles are a wilderness.
11, our h. and beautiful house.
Exek. 22.26, put no difference between h. and profane.
181.10 over his hild of the H. Ghost.

181.10 over his hild of the H. Ghost. Ezek. 22. 26, put no difference between h. and profane.
Mat. 1, 18. 20, with child of the H. Ghost.
3. 11; Mk. 1. 8; Lu. 3. 16; John 1. 33; Acts I. 5, baptize with H. Ghost.
7. 6, give not that which is h.
12. 31; Mk. 3. 29, blasphemy against H. Ghost.
Mk. 13, 11, not ye that speak, but H. Ghost.
Lu. 1. 15, shall be filled with the H. Ghost.
25, that h. thing which shall be born of thee.
3. 22, H. Ghost descended in bodily shape.
4. 1, Jesus being full of the H. Ghost.
John 7. 39, the H. Ghost was not yet given.
14. 26, the Comforter; which is the H. Ghost.

John 17, 11, h. Father, keep those.
20, 22, receive ye the H. Ghost.
Acts 1, 8, after the H. Ghost is come.
2, 24, 4, 31, 31 filled with H. Ghost.
4, 27, 30, against thy h. Child Jesus.
5, 3, to lie to the H. Ghost.
6, 3, look out men full of the H. Ghost.
7, 51, ye do always resist the H. Ghost.
8, 15, prayed that they might receive H. Ghost.
9, 31, in comfort of the H. Ghost.
10, 44, H. Ghost fell on all which heard.
41, receiveH H. Ghost as well as we.
15, 8, giving them H. Ghost, as he did unto us.
25, seemed good to the H. Ghost.
10, 44, H. Ghost held to the H. Ghost.
11, 2, haye ye received the H. Ghost.
12, haye ye received the H. Ghost.
13, 17, commandment is h. just, and good.
14, 17, joy in the H. Ghost.
11, 16, if firstfruit be h., if root be h.
12, 1, a living sacrifiee, h., acceptable to God.
14, 17, joy in the H. Ghost.
11, 16, if for 16, 20; 2 Cor. 13, 12; 1 These. 5, 20; 1 Pert. 5, 14, with a h. kiss.
10, 20, 21, 3, words which the H. Ghost teacheth.
3, 17, the temple of God is h.
2, Cor. 13, 14, communion of the H. Ghost.
2, 12, 14, 15, 75, 1e h. and without blame.

7.14, now are they h.

7.14, now are they h.

8.15, 14, 15, 27, be h. and without blame.

9.21, groweth to an h. temple in the Lord.

8.12, groweth to an h. temple in the Lord.

8.12, elect of God, h. and beloved.

1 Thess, 5, 7, all the h. brethren.

1 Tim. 2, 8, lifting up h. hands.

2 Tim. 1, 9, called us with an h. calling.

Tit. 1, 8, bishop must be h.

8.5, the renewing of the H. Ghost.

Heb. 3, 1. h. brethren, partakers.

1 Pet. 1, 2, H. Ghost sent down from heaven.

15; 2 Pet. 3, 11, h. in all conversation.

2, 5, an h. priesthood.

3, 5, the h. women, who trusted.

2 Pet. 1, 18, with him in the h. mount.

2, 1, h. men moyed by H. Ghost. 2 Pet. 1. 18, with him in the h. mount.
21, h. men moved by H. Ghost.
Rev. 3. 7, saith he that is h.
6. 10. O Lord, h. and true.
20. 6, h. is he that hath part.
21. 10, the h. Jerusalem.
22. 11, he that is h., let him be h.
See 2 Tim. 3. 15; 1 Pet. 1. 16; 2 Pet. 3. 2; Jude 20.

25. 1. He that is h., let little 36 h.

26. 27 lim. 3. 15; 1 Pet. 1. 10; 2 Pet. 3. 2; Jude 20,

26. 20 lim. 3. 15; 1 Pet. 1. 10; 2 Pet. 3. 2; Jude 20,

26. 20 lim. 3. 4, let lim. 5, let lim. 4, let

HONEST. Lu. 8. 15, an h. and good heart. Acts 6. 3, men of h. report. Rom. 12. 17; 2 Cor. 8. 21, provide things h. 13. 18; tus walk h. as in the day. Phil. 4. 8, whatsoever things are h. 1. Pet. 2. 12, conversation h. among Gentiles. See I Thes. 4. 12; I Tim. 2. 2; Heb. 13. 18.

HONOUR (n.). Num. 22, 17, I will promote thee

(ONOUR (m.).

24.11, hath kept thee back from h.

24.11, hath kept thee back from h.

25 Sann. 6.22, of them shall I be had in h.

1 Kings 3.13, also given thee riches and h.

1 Chron. 29.28, died full of riches and h.

2 Chron. I.11, 12, thou hast not asked h.

20.18, neither shall it be for thy h.

Esth. 1.20, the wives shall give their husbands h.

Tab. 14.21, his sons come to h.

Esth. 1. 20, the wives shall give their husba Job 14. 21, his sons come to h. Ps. 7. 5, lay mine h. in the dust. 8. 5; Heb. 2. 7, crowned him with h. 20. 8, place where thine h. dwelleth. 49. 12, man being in h. abideth not. 49. 12, man being in h. abideth not. 40. 6, h. and majesty are before him. 140. 9, this h. have all his saints. Prov. 3. 16, in left hand riches and h. 4. 8, she shall bring thee to h. 5. 9, lest thou give their h. to others. 14. 28, in multitude of people is king s h. 20. 3, au h. to cease from strite.

29. 3, an h, to cease from strife.
25. 2, the h, of kings to search out.
25. 2, the h, of kings to search out.
25. 1, 8, h, is not seemly for a fool.
31. 25, strength and h, are her clothing.
Eccl. 6. 2, to whom God hath given h.
Mal. 1. 6. where is mine h,?

Ecc. 6.2, to whom God hath given h.
Mal. 1.6, where is mine h.?
Mat. 13.57; Mk. 6.4; John 4.44, not without h.
John 5.41, I receive not h. from men,
44, who receive h. one of another.
Rom. 2.7, in well doing seek for h.
10, h. to every man that worketh good.
12.10, in h. breferring one another.

10. h. to every man that worketh good.
12. 10, in h. preferring one another.
13. 7, h. to whom h.
2 Cor. 6. 8, by h. and dishonour.
Col. 2. 23, not in any h. to satisfying.
1 Thess. 4. 4, possess his vessel in h.
1 Tim. 5. 17, elders worthy of double h.
6. 1, count masters worthy of h.
16, to whom be h. and power everlasting.
2 Tim. 2. 20, 21, some to h., some to dishonour.
Heb. 3. 3, more h. than the house.
5. 4. no ran taketh this h. unto himself.

19:0.5.5, more n. man the noise.
5.4, no man taketh this h. unto himself.
1 Pet. 3.7, giving h. to the wife.
Rev. 4.11; 5.12, thou art worthy to receive h.
See Rev. 5.13; 7.12; 19.1; 21.24.

HONOUR (v.). Ex. 14. 4, I will be h. upon Pha-

raoh. 20, 12; Deut. 5, 16; Mat. 15, 4; 19, 19; Mk. 7, 10; 10, 19; Lu. 18, 20; Eph. 6, 2, h. thy father and

Lev. 19, 32, thou shalt h, the face of the old man. 1 Sam. 2, 30, them that h, me I will h.

HONOURABLE. Ps. 45. 9, among thy h. women, Iss. 3. 3, take away the h. man. 9.15, ancient and h. he is the head. 42. 21, magnify the law, and make it h, See Lu. 14. 8; 1 Cor. 4. 10; 12. 23; Heb. 13. 4.

HOPE (n.). Job 7.6. my days are spent with-

8. 13, the hypocrite's h. shall perish.
17. 15, where is now my h.?
19. 10, my h. hath he removed.
Ps. 16. 9; Acts 2, 26, my flesh also shall rest in h.

39.7, my h. is in thee. 119. 116. let me not be ashamed of my h.

Prov. 13, 12, h. deferred maketh the heart sick, 14, 32, bath h. in his death. 28, 12; 29, 20, more h. of a fool. Boel. 3, 4, to all the living there is h.

Jer. 17. 7, the man whose h the Lord is. 31. 17, there is h in thine end. Hos. 2.15, for a door of h. Zech. 9, 12, ye prisoners of h. Zech. 9, 12, ye prisoners of h. Acts 28. 20, for the h, of I sneel I am bound. Rom. 4.18, who against h, believed in h.

Rom. 4. 18, who against h. believed in h.
8. 24, we are saved by h.
12. 12, rejoicing in h.
12. 12, rejoicing in h.
15. 19, if in this life only we have h.
Eph. 1. 18, the h. of his calling.
2. 12, having no h., and without God.
Col. 1. 27, Christ in you, the h. of glory.
1 Thess. 4. 13, even as others who linve no h.
5. 8, for an helmet, the h. of salvation.
2 Thess. 2. 16, good h. through grace.
Tit. 3. 7, the h. of esternal life.
Heb. 6. 18, lay hold on h. set before us.
19, h. as an anchor of the soul.

19, h. as an anchor of the soul.

1 Pet. 1.3, begotten to a lively h. 3.15, a reason of the h, that is in you. See Lam. 3.18; Col. 1.5; 1 John 3.3.

See Film. 3.18; Col. 1.5; I John 3.3. HOPE (r.), Ps. 2.9, thou didst make me h. 31.24, all ye that h. in the Lord. 42.5, II; 43.5, h. thou in God. 71.14, I will h. continually. Lum. 3.2, f. good that a man both h. and wait. Rom. 8.25. if we h. for that we see not. 1 Pet. I. 13, h. to the end. See Jer. 3.23; Acts 24, 25; Heb. II, I. HORRIELE Pet II. 4.46, 2.10, 2.12, E.

HORRIBLE. Ps. 11. 6; 40, 2; Jer. 2, 12; Ezek. 32, 10,

oz. 19.
HOSPITALITY. Rom. 12. 13; 1 Tim. 3. 2; Tit. 1.
8; 1 Pet. 4. 9.
HOT. Ps. 39. 3; Prov. 6. 28; 1 Tim. 4. 2; Rev. 3. 15.
HOUR. Mat. 10. 19; Lu. 12. 12, shall be given you in that same h.

2 Killips 20.1; 183. 35. 1, Set Inline h. in order.

15. what have they seen in thine h.

Neh. 13. 11, why is the h. of God forsaken?

104 30. 20. 3. appointed for all living.

Ps. 20. 8, have loved the habitation of thy h.

65. 4, satisfied with goodness of thy h.

69. 9; John 2. 17, the zeal of thine h.

43. 1 the sparrow hath found an h.

22. 13. planted in the h. of the Lord.

92.13, planted in the h. of the Lord. 118.26, blessed you out of the h. of the Lord. Prov. 2.18, her k. inclinesh to death.
9.1, wisdom hash builded her h.
12.7, h. of the righteous shall stand.
19.14, h. and riches are inheritance.
Eccl. 7.2, h. of mourning, h. of feasting.
12.3, when keepers of the h. shall tremble.
18.3.14, spoil of poor in your h.
5.8, woe unto them that join h. to h.
64.11, our holy and beautiful h. is burned.
Hos. 9. 15, I. will drive them out of mine h.
Hag. 1.4, and this h. lie waste.
9, because of mine h. that is waste,
Mal. 8.19, that there may be meat in mine h.
Mat. 7.25; Lu. 6, 48, beat upon that h.

10.12, when we come into an h.
12.25; Mk. 3.26, h. divided cannot stand.
23.35, your h. is left desolate.
24.17; Mk. 13.15, to take anything out of h.
Lat. 10.1; so not from h. to h.

I.u. 14.23, that my h. may be filled. 18.14, went down to his h. justified. John 12.3, h. filled with odour. 14.2. in my Father's h, are many mansions. 5. 42. In the Father S h are hally marked to h. 5. 42. In every h, ceased not to preach, 10. 2: 16. 34; 15. 8, with all his h. 19. 2; 16. 34; 18. 8, with all his h.
19. 29, 1 taught you from h, to h.
1 Cor. 11, 12, have ye not h, to eat in?
2 Cor. 5, 1, h, not made with hands.
Col. 4, 15, church in his h.
1 Tim. 3, 4, 5, 12, ruleth well his own h.
5, s. especially for those of his own h.
2 Tim. 2, b, which eresp into h.
Tit., 11, subvert whole h.
See Man. 0, 1, 11, 1, 41; 10, 5, Acts 4, 34.
HOUSEHOLD. Gen. 18, 19, command his h. after

HOUSEHOLD. Gen. 18, 19, command his h. after him. 27, 3; 2 Sam. 2, 3, every man with his h. 2Sam. 6, 29, returned to bless his h. Prov. 31, 27, looketh well to ber h. Mat. 10, 15, a man's foes shall be of his own h. Gal. 5, 10, the h. of faith. Eph. 2, 19, 6 the h. of God. See Sen. 51, 57, 47, 12; 2 Sam. 17, 23. HTMBLE. Deut. 8, 2, to h. thee and prove thec. 2 Chron. 31, 27, h. himself greatly. Ps. 9, 12; 10, 12, forgetreth not cry of the h. 34, 2, the h. shall hear thereof. 35, 13, 1 h. my soul with fasting. 113, 6, h. himself to behold things in heaven. Prov. 16, 19, better be of h. spirit. Sa. 5, 16, of contriet and h. spirit. Mat. 18, 4; 23, 12; 1.u. 14, 11; 18, 14, h. himself. Jas. 4, 6; 1 Pet. 5, 5, God giveth grace to the h. 1Pet. 5, 6, by ourselves undermighty hand of God.

Pet, 5, 6, h, vourselves under mighty hand of God. See Isa. 2, 11; 5, 15; Lam. 3, 20.

HUMBLY. 2 Sam. 16.4; Mic. 6.8.

HUMILITY. Prov. 15. 33; 18. 12, before bonour is h. 22. 4, by h. are riches. See Acts 20. 19; Col. 2. 18, 23; 1 Pet. 5. 5.

HUNGER. Dent. 8.3, he suffered thee to h. Job 18. 12, his strength shall be h.-bitten. Ps. 34, 10, young lions do lack, and suffer h. Prov. 19, 15, an idle soul shall suffer h. Prov. 19.15, an idle soul shall suffer h.

1s. 49.10, shall not h nor thirst.

Jer. 38, 9, he is like to die for h.

Mat. 5, 6; 1u.6, 21, blessed are we that h.

Lu.6, 25, woe unto ye that are full! for ye shall h.

John 6, 35, he that coment to une shall never h.

Rom. 12, 20, if thine enemy h.

1 Cor. 4, 11, we both h, and thirst.

11, 34, if any man h, let him ent at home.

Rev. 7, 16, they shall h, no more.

See Mat. 4, 2; 12, 1; 25, 35; Lu. 15, 17,

LUNGRY. Lub 27, withholden bread from h.

HUNGRY. Job 22.7, withholden bread from h. 24. 10, they take away the sheaf from the h. Ps. 50, 12, if I were h., I would not tell thee. 107, 5, h. and thirsty, their soul fainted in them, he filleth the h. soul with goodness.
 7, which giveth food to the h.
 Prov. 15. 21, if thine enemy be h., give him bread

to eat.

27.7. to the h. every bitter thing is sweet.

28.7. to the h. every bitter thing is sweet.

58.7. is it not to deal thy bread to the h.?

58.7. is it not to deal thy bread to the h.?

Ezek. 18.7, given his bread to the h.

L. 1.53, he hath filled the h. with good things. Acts 10. 10, and he became very h.

1 Cor. 11. 21, one is h. and another drunken
Phil. 4, 12, instructed both to be full and to be h.

See Prov. 6. 30; Isa. 8. 21; 8. 20; Mk. 11. 12.

HUNT. 1 Sam. 25. 20, as when one doth h. a par-tridge. Jer. 16. 16, h. them from every mountain. Eack. 13. 18, h. souls of my people.

Mic. 7. 2, they h, every man his brother, See Gen. 19, 9; 27, 5; 1 Sam. 24, 11. HUNTING. Prov. 12, 27, HURL. Num. 35, 19; 1 Chron. 12, 2; Job 27, 21, HURL. Ps. 15, 4, that swearest to his own h. Eccl. S. 9, ruleth over another to his own h. Isa. 11. 9, shall not h. nor destroy.

Ia. 11. 9, shall not h, nor destroy.
Jer. 6. 14; S. 11, have healed h, slightly.
S. 21, for the h, of my people.
5. 6, provoke not, I will do no h.
Dan. 3. 25, they have no h.
6. 23, no manner of h, found upon him.
Mk. 16. 18, deadly thing, it shall not h.
Lu. 10. 19, nothing shall by any means h, you.
Acts IS. 19, no man set on thee to h, thee.
Rev. 5. 6, h, not the oil and the wine.
See Rev. 7. 2; 9. 4; 11. 5.
HURTFUL. Exra 4. 15; Ps. 144. 19; 1 Tim. 6. 9.
HUSTAND. Ex. 4, 25, a bloody h, art thou.
Proy. 12. 4, virtuous wife a crown to her h.

HUSBAND. Ex. 4.25, a bloody h. art thou. Prov. E. 4. virtuous wife a cown to her h. 31.11, 23, 25, her h. doth safely trust. La. 54.6, thy Maker is thy h. John 4.18, 50, call thy h. 1 cor. 7.18, the them ask their h. at home. Ep. h. 5. 22, submit yourselves to your h. 25; tool. 3, 18, h. hove your wise. 1 Tim. 3, 12, the h. of one wife. 11t. 2.4, teach young women to love their h. 5, obedient to their own h. 1 Pett. 3, 1, be in subjection to your h. 7, ye h., dwell with them. See Gen. 3, 6; Ruth. 1 11; Esth. 1, 17, 20, HYMN. Mat. 26, 30; Mk. 14, 26; Eph. 5, 19; Col. 3, 16.

HYPOCRISY. Mat, 23.28, within ye are full of h, Mk. 12.15, he, knowing their h.

Lu. 12.1, leaven of Pharisees, which is h.

Lu. 12. 1, leaven of Pharisees, which is h.
Las. 3. 17, wisdom is jure, and without h.
Sea Isa. 32. 6; I Tim. 4. 2.
HYPOCHITE. Job. 8. 13, the h. hope shall perish.
26. 5. the joy of the h. but for a moment.
36. 13, the h. in heart.
Isa. 9, 17, every one is an h.
Mat. 6. 2. 5. 16, as the h. do.
7. 5: Lu. 6. 42: 13. 15, thou h.
15. 7: 16. 3; 22. 15: MK. 7. 6; Lu. 12. 56, ye h.
28. 13; Lu. 11. 44, we cunto you, h.
24. 51, apondut his portion with the h. 24.51, appoint his portion with the h. See Job 13.16: 27.8; Prov. 11.9. HYPOCRITICAL. Ps. 35, 16; Isa, 10, 6,

IDLE. Ex. 5. 8, 17, they be i. Prov. 19, 15, an i. soul shall hunger. 31. 27, she eateth not bread of i. Mat. 12. 36, every i. word men speak. 29, 3, 6, others standing i. See Eoul. 10, 18; Ezek. 16, 49; 1 Tim. 5, 13.

IDOL. 1 Chron, 16, 26; Ps. 96, 5, all gods of the

people are i.

1sa, 69, 3, as if he blessed an i.

1sa, 69, 38, they are mad upon their i.

Hos. 4, 17, Ephraim is joined to i.

Acts 15, 20, abstain from pollutions of i.

Acts 15, 29, abstain from pollutions of i.
1 Cor. 8.4, we know an i is nothing.
7, with consolerace of the i.
1 Thesa 1.8, ye turned to God from i.
1 John 5, 21, keep yourselves from i.
1 John 5, 21, keep yourselves from i.
See Acts 17, 16; Gal. 5, 29; Col. 3, 5,
1GNORANCE. Acts 3, 17, through i, ye did it,
17, 34, the times of i. God winked at,
17, 12, 12, 13, 12, 27, 15, 15; Num. 15, 24,
1GNORANT. Ps. 73, 22, so foolish was 1, and i.
18a. 63, 16, though Abstabm be i. of us,
Acts 4, 13, perceived they were i, men.

IMAGINATION. Rom. 10. 3, being i. of God's righteousness. 1 Cor. 14. 38, if any man be i., let him be i. 2 Cor. 2. 11, not i. of his devices. Heb. 5. 2, can have compassion on the i. 2 Pet. 3.5, they willingly are i. See Num. 15. 28; Acts 17. 23; 1 Tim. 1. 13. IMAGINATION. Gen. 6.5; 8.21, i. of heart evil. Deut. 29. 19; Jer. 23. 17, walk in i. of heart. 1 Chron. 28.9, understandeth all the i. of thoughts. Rom. 1. 21, vain in their i. 2 Cor. 10.5, casting down i. See Deut. 31. 21; Prov. 6. 18; Lam. 3. 00. IMAGINE. Ps. 62.3, how long will ye i. mischief? Mah I. 9, what do ye i against the Lord?

11, there is one that i evil.

Zech. 7. 10; S. II, let none i. evil.

See Job 21. 27; Ps. 10. 2; 2l. 11; Acts 4. 25.

IMMORTAL. 1 Tim. I. 17. IMMORTALITY. Rom. 2. 7; 1 Cor. 15. 53; 1 Tim. 6. 16; 2 Tim. 1. 10. IMPART. Job 39, 17; Lu. 3, 11; Rom. 1, 11; 1 Thess. 2, 8. IMPEDIMENT. Mk. 7. 32. IMPENITENT. Rom. 2. 5. IMPLACABLE. Rom. 1. 31. IMPOSE. Ezra 7. 24; Heb. 9. 10. IMPOSSIBLE. Mat. 19. 26; Mk. 10. 27; Lu. 18. 27, with men it is i. Lu. 1.37; 18.27, with God nothing i. See Mat. 17.20; Lu. 17.1; Heb. 6.4, 18; 11. 6. IMPOTENT. John 5.3; Acts 4.9; 14.8, IMPOVERISH. Judg. 6, 6; Isa. 40, 20; Jer. 5, 17. IMPRISONMENT. Ezra 7.26; 2 Cor. 6.5; Heb. 11, 36, IMPUDENT. Prov. 7. 13; Ezek. 2.4; 3. 7. IMPUTE. Lev. 17. 4, blood shall be i. to that man.
 Ps. 32. 2; Rom. 4. 8, to whom the Lord i. not iniquity. inliquity.

Hab. 1, 11, i. his power to his god.

Rom. 5, 13, sin is not i, when there is no law.

See 1 Sam. 22, 15; 2 Sam. 19, 19; 2 Cor. 5, 19.

INCLINE. Josh. 24, 23, i, your hearts to the Lord.

1 Kings 8, 58, that he may i, hearts to keep law.

Ps. 40, 1; 115, 2, he i, unto me, and heard any cry. 119, 36, i. my heart to thy testimonies. Jer. 7, 24; 11, 8; 17, 23; 34, 14, nor i. ear. See Prov. 2, 18; Jer. 25, 4; 44, 5 INCLOSED. Ps. 17. 10; 22. 16; Lu. 5. 6. INCONTINENT. 1 Cor. 7. 5; 2 Tim. 3. 3. INCORRUPTIBLE. 1 Cor. 9. 25, an i. crown. 1 Pet. 1. 4, inheritance i. 28, born of i. seed. See Rom. 1. 23; 1 Cor. 15. 42, 50, 52, 53, 54.

INCREASE (n.). Lev. 25.50, take no usury or i. 25.4, the land shall yield her i. Deut. 14.22, 28, title all i. Ps. 67.6; Ezek. 34.27, earth shall yield her i. Proy. 18.20, with the i. of his lips. Eccl. 5. 10, not satisfied with i. Isa. 9.7, i. of his government. 1 Cor. 3. 6, 7, God gave the i. See Jer. 2.3; Eph. 4.16; Col. 2.19. INCREASE (v.). Job 8. 7, thy latter end shall

greatly i.

2. 4.7, that their corn and wine i.

2. 10, if riches i., set not your heart upon them.

115, 14, Lord shall i. you more and more.

115, 19, 1, 9, 9, a wise man will i. learning.

11. 24, there is that scattereth, and yet i.

Eccl. 1. 18, he that i. knowledge i. sorrow.

1sa. 9.3, multiplied the nation, and not i. the joy.

40, 29, he i. strength.

Ezek. 36, 37, i. them with men like a flock.

Dan. 12. 4, knowledge shall be i.

Hos. 12. 1, he daily i. lies.

Hab. 2. 6, that i. that which is not his.

Lu. 2.52, Jesus i. in wisdom. greatly i.

Acts 6. 7, word of God i. 15.5, churches i. daily. Rev. 3. 17, I am rich, and i. with goods. See Eccl. 2. 9; 5. 11; Mk. 4. 8; Col. 2. 19. INCREDIBLE. Acts 26.8. INCURABLE. 2 Chron. 21. 18; Jer. 15. 18; Mic. INDEED. 1 Kings 8. 27; 2 Chron. 6. 18, will God i. dwell on the earth? dwell on the earn?

1 Chron. 4.10, bless me i.

Mk. 11. 32, a projhet i.

Lu. 24, 34, the Lord is risen i.

John 1. 41, an Israelite i.

6.55, my flesh is meat i, and my blood is drink i.

8.56, te shall be free i.

1 Tim. 5. 3, that are widows i.

See Gen. 37. 8; 18. 6. 9; Bom. 8. 7.

NEMERATION. PR. 78. 49, wrath, i., and trouble. See Gen. 37. 8; Isa. 6. 9; Rom. 8, 7.
INDIGNATION. Ps. 78. 49. wrath, i., and trouble.
Isa. 26, 29, till the i, be overpast.
Nah. 1. 6. who can stand lactore his i.?
Mat 20, 24, moved with i.
20, 8, they lad i.
20, 7, 11, yea, what i.
Heb. 10, 27, fearful looking for of flery i.
Rev. 14. 19, the cup of his i.
See Zech. 1, 12; Acts 5, 17; Rom. 2, 8.
INDITING. Ps. 45, 11.

INDITING. Ps. 45.1. INDUSTRIOUS. 1 Kings 11.28. INEXCUSABLE, Rom. 2.1. INFANT. Job 3, 16; Isa, 65, 20; Lu. 18, 15. INFIDEL. 2Cor. 6.15; 1Tim. 5.8. INFIRMITY. Ps. 77. 10, this is mine i Prov. 18.14, spirit of man will sustain his i. Mat. 8, 17. himself took our i. Rom. 6, 19, the i, of your flesh. 8. 26, the Spirit helpeth our i. 15.1, bear the i. of the weak. 2 Cor. 12.5, 10. glory in mine i. 1 Tim. 5. 23, wine for thine often i. Heb. 4.15, touched with the feeling of our i. See Lu. 5. 15; 7. 21; John 5. 5; Heb. 5. 2. INFLAME. Isa, 5. 11; 57. 5. INFLICTED. 2 Cor. 2. 6.

INGRAFTED. Jas. 1, 21. INHABIT. Isa. 57. 15; 65. 21; Amos 9. 14. INHABITANT. Nun, 13, 32, land eateth up i. Judg, 5, 23, curse bitterly the i. 1sa. 6, 11, cities wasted without i. 33, 24, i. shall not say, I am sick. 40, 22, the i, thereof are as grasshoppers, Jer. 44, 22, land without an i. See Jer. 2, 15; 4, 7; Zech. 8, 21,

INFLUENCES. Job 28, 21.

See Jer. 2. 15; 4. 7; Zech. 8. 21.
INHERIT. Ex. 32; 13, they shall it for ever.
Ps. 25, 13, shall i, the earth.
37. 11, the meek shall i, the earth.
Prov. 14. 18, the simple i, folly.
Mat. 19; 29, shall i everlasting life.
25, 34, i, kingdom prepared.
Mk. 10. 17; Lu. 10, 25; 18, 18, i, eternal life,
1 Cor. 6: 9; 15, 59; Gal. 5, 21, not i, the kingdom.
Heb, 12, 17, when he would have i, the bleasing.
See Heb. 6, 12; 1 Pet. 3; 9; Rev. 21, 7.
WELFLY ACC. INHERITANCE, Ps. 16, 5, Lord is portion of

mine i mine i.
47.4 shall choose our i. for us.
Prov. 20. 21, an i. may be gotten hastily.
Eccl. 7. 11, wisdom good with an i.
Mk. 12. 7; Lu. 20. 14, the i. shall be ours.
Lu. 12. 13, that he divide the i. with nic.
Acts 20. 32; 20. 18, an i. among the sanctified.
Eph. 1. 14, carnest of our i.
Heb. 9. 15, promiss of eternal i.
See Eph. 5. 5; Col. 1. 12; Heb. 1. 4.

INIQUITY. Ex. 20, 5; 34, 7; Num. 14, 18; Deut. 5, 9, visiting the i. of the fathers. 34, 7; Num. 14, 18, forgiving i. and transgression.

INTENTS, Jer. 30, 24; Heb. 4, 12.

Joh 4.8, they that plow i, reap the same.

13.28, to possess the i. of my youth.

34.32, if I have done i., I will do no more.

52.5. mine i, have I not hid.

39.11, when thou dost correct man for i.

51.5. I was shapen in i.

60.18, if I regard i, in my heart.

69.27, add i, to their i. 79.8, remember not former i. 163. 3, who forgiveth all thine i. 103.3, who forgiveth all thine i.
10, not rewarded according to i.
107.17, fools, because of i., are afflicted.
110.3, they also do no i.
110.3, it householdest mark i.
110.3, it he specially mark i.
110.3, it has a special mark in the special mark in th 63.5. he was bruised for our i.
59.2. your i, separated between you and God.
Jer. 5.25, your i, turned away these things.
Ezek. 18.59, repeat, so i, shall not be your ruin.
Hath. 13, cause hot look on i.
Mat. 13, 15, cause hot look on i.
Mat. 13, parchased with reward of i.
8.23, in the bould of i.
Rom. 6.19, servants to i, unto i.
2 Thess. 2.7, the mystery of i.
2 Thin. 2. 19. depart from i.
Jas. 3. 6, a world of i.
See Ps. 3. 2; Jor. 31. 30; Ezek. 3. 18; 18. 26.
INJURIOUS. 1 Tim. 1. 13.
INK. Jer. 28. 18; 2 Cor. 3. 3: 2 John 12; 3 John 13. INK, Jer. 32, 18; 2 Cor. 3, 3; 2 John 12; 3 John 13, INN, Gen. 42, 27; Ex. 4, 24; Lu. 2, 7; 10, 34. INN. Gen. 42.21; Ex. 42.21; Iu. 2.4; Iu. 3.11
 INNOCENT. Job 4.7, who ever perished, being i.?
 9.23, laugh at trial of i.
 27.17, the i, shall divide the silver.
 Ps. 19. 13, i. from the great transgression.
 Prov. 28, 20, he that maketh haste to be rich shall not be i.
 See Gen. 29, 5; Ex. 23, 7; Mat. 27, 24.
 INNIMERIARIE. Lob 21, 23, Ps. 46, 12, 140, 12 INNUMERABLE. Job 21. 33; Ps. 40. 12; Heb. 12.

INOIDINATE. Ezek. 23. 11; Col. 3. 5.

INQUISITION. Deut. 19. 18; Esth. 2. 23; Ps. 9. 12.

INSCRIPTION. Acts 11. 23.

INSPIRATION. Job 32. 8; 2 Tim. 3. 16.

INSTANT. Rom. 12. 12; 2 Tim. 4. 2.

INSPIRATION. 120. 20; thy good spirit to i. them. Ps. 16. 7, my reins i. me in night season.

23. 8, 1 will i. thee and teach thee.

13s. 40. 14, who i. him?

Mat. 13. 52; every scribe i. unto the kingdom. Phil. 4. 12, in all things I am i. See Prov. 21. 11; Acts 18; 25; 2 Tim 2. 25.

INSTRUCTION. Ps. 50. 17, thou hatest i. Prov. 1. 7; 15. 5, fools despise i.

4. 13, take fast hold of i.

8. 33, hear i, and be wise.

12. 1. whoso loveth i, loveth knowledge.

16. 22; the i. of fools is folly.

24. 32, I looked upon it, and received i.

2 Tim. 3. 18, profitable for i.

See Jer. 17. 23; 33. 15; Zeph. 3. 7.

INSTRUMENT. Ps. 1.33, bath prepared i. of death.

Iss. 41. 15. a new sharp threshing i.

Ezek. 23. 32. of one that can play on an i.

Rom. 6. 13, members i. of unrighteousness.

See Nam. 3. 16; Ps. 86. 25; 15. 4.

INTEGRITY. Job 2. 3, he holdeth fast his i.

21. 1, walked in i.

Troy. 1. 3, the i. of the upright.

18. 1, 20, 7, that walket in his d.

See teeu. 25. 5; Ps. 1, 6; 41. 12; 18. 12. INNUMERABLE, Job 21, 33; Ps. 40, 12; Heb. 12,

INTERCESSION. Isa. 53. 12, make i. for transgressor.
Rom S. 23, the Spirit itself make it is the h. 25, ever inveil to make it is see Jer. 7. 16; 27. 18; 1 Tim. 2. 1.
INTERCESOR. 18a. 50, 16.
INTERMEDDLE. Prov. 14. 10; 18. 1. INTREAT. Ruth I. 18, i. me not to leave thee. 1 Sam. 2.25, if a man sin, who shall i. for him? Ps. 112.95, I i. th pf avour. Isa. 19, 22, he shall be i. of them. 1 Tim. 5. 1, but i. him as a father. Jas. 3, 17, wisdom is easy to be i. See Prov. 19, 23; Lu. 16, 22, INTRUDING. Col. 2.18.
INTRUDING. Ps. 196. 29: "Draw S. 12; Ecol. 7, 22 INVENTIONS. Ps. 106, 29; Prov. S. 12; Eccl. 7, 20, INVISIBLE. Col. 1, 15; 1 Tim. 1, 17; Heb. 11, 27. INWARD. Job SS, 30, wisdom in the i. parts. Ps. 51, 6, truth in the i. parts. 64, 6, i. thought of every one is deep. Jer. 31, 33, I will part my law in their i. parts. Rom. 7, 22, delight in law of God after the i. man. 2 Cor. 4. 16, the i. man is renewed. See Ps. 62. 4; Mat. 7. 15; Rom. 2. 29. ISSUES. Ps. 63, 20; Prov. 4. 23. 17CHING. 2 Tim. 4.3. JACINTH. Rev. 9. 17; 21. 26. JANGLING. 1 Tim. 1. 6. JANGLING. 1 Tim. 1.6.

JASPER. Ex. 22. 92. Ezek. 23. 13. and a j.

Rev. 4. 3, he that sat was to look upon like a j.

21. 11, even like a j., stone,

13. the building of the wall of it was of j.

14. The first foundation was j.

JAVELIN. Num. 25. 7, took a j. in his hand.

18. 13. 13. 10, and there was a j. in Saul's hand.

19. 19. even to the wall with a j. 18, 19, even to the win win x_j.

JEALOUS, Ex. 20, 5; 34, 14; Deut. 4, 24; 5.9; 6, 15;

Josh. 24, 19, 1 am a_j, God.

Kings 19, 10, 14, 1 have been j for the Lord.

Ezek. 39, 25, will be j, for my holy name.

2 Cor. 11, 2, 1 am j, cover you.

See Num. 5, 14; Joel 2, 18; Zech. 1, 14; 8, 2 See Num. 5. 14; Joel 2. 18; Accn. 1. 14; 8. 2. JEALOUSY. Deut. 32. 16; 1 Kings 14. 22, they provoked him to j.
Prov. 6. 34, j. is the rage of a man.
Cant. 8. 6, j. is cruel as the grave.
Ezek. 36. 5, in fire of j. have I spoken.
1 Cor. 10. 22, do we provoke the Lord to j.?
See Ps. 78. 58: 79. 5; 1sa. 42. 13. JESTING. Eph. 5. 4. JEWELS. Isa. 61. 10; Mal. 3. 17. JEWELS. Isa. 61. 10; Mal. 3. 17.

JOIN. Prov. 11. 21; 16.5. hand j. in hand.

Eccl. 9.4, to him j. to living there is hope.

Isa. 5. 8, that j. house to house.

Jer. 50. 5, let us j. ourselves to the Lord.

Hos. 4. 17, Ephraim is j. to idols.

Mat. 19. 6; Mk. 10. 9, what God hath j.

Acts 5. 13, durst no man j. himself.

1 Cor. 1. 10, perfectly j. in same mind.

6. 17, j. to the Lord.

Eph. 4. 18, whole body j. together.

See Acts 8. 20; 2. 26; 18. 7; Eph. 5. 31.

JOINT. Gen. 32. 25; Ps. 22. 14; Prov. 25. 19, out of j. of j. to which every j. supplieth. Eph. 4.16, which every j. supplieth. Heb. 4.12, dividing asunder of j. and marrow. See 1 Kings 22.34; Rom. 8.17; Col. 2.19. JOURNEY (n.), 1 Kings 18, 27, or he is in a j. Neh, 2. 6, for how long shall thy j, be? Mat, 10, 10; Mk, 6. 8; Lu, 9. 3, nor scrip for your j. John 4. 6, Jesus wearied with his j. JOURNEY (v.). Num. 10. 29, we are j. to the place. See Gen. 12. 9; 13. 11.

JOURNEYINGS. Num. 10. 28, thus were the j. 2 Cor. 11. 26, in j. often. Neh. 8. 10, j. of the Lord is your strength.

Job 20. 5, the j. of the hypocrite is but a moment. 29. 13, widow's heart sing for j. 33. 26, he will see his face with j. 41. 22, sorrow is turned into j. 33. 26, he will see his face with j.
41. 22, sorrow is turned into j.
Ps. 16. 11, fulness of j.
93. 5, cometh in the morning.
48. 2, the j, of the whole earth.
51. 12, restore the j, of thy salvation.
120. 5, they that sow in tears shall reap in j.
137. 6, preter Jerusalem above my chief j.
Prov. 14. 16, not intermeddle with his j.
21. 15, it is j, to the just to do judgment.
Eccl. 2. 10, 1 withheld not my heart from j.
9. 7, eat thy bread with j.
18a. 9. 3, not increased the j.
12. 5, with j, draw water.
21. 8, j, of the harp ceaseth.
22. 11, in the word water.
23. 13, will increase their j.
35. 10; 35. 11, and gverlasting j.
65. 14, my servants sing for j, of heart.
Jer. 15. 10, thy word was the j, of my heart.
31. 13, will turn their mourning hito j.
42. 25, the city of my j.
14m. 2. 15, the j, of the whole earth.
14d. 15. 20; I.m. 8. 13, with j, receiveth it.
44, for j, gooth and selleth. Mat. 13. 20; Liu. 8. 13, with j. receiveth it, 44; for j. goeth and selleth. 25. 21, 23, the j. of thy Lord. Liu. 15. 7, j. in heaven over one sinner. 10, there is j. in presence of angels. 24. 41, they believed not for j. John 3. 29, this my j. is fulfilled. 15. 11; 16. 24, that your j. may be full. Acts 8. 8, great j. in that city. 20. 24, finish my course with j. 2 Cor. 1. 24, helpers of your j. Phil. 2. 2, fulfil ye my j. Heb. 12. 2, for the j. that was set before him. Jas. 1. 2, count it all j. when ye fall. 1 Pet. 1. 8, with j. unspeakable. 4. 13, glad also with exceeding j. 2 John 12. that our j. may be full. Jude 24, faultless, with exceeding j. 5ee Rom. 14. 17; Gal. 5. 22; Phil. 1. 4. OYFUL. Ps. 35. 9, my soul shall be j. in the Lo JOYFUL. Ps. 35, 9, my soul shall be i, in the Lord. 63.5, praise thee with j. lips. 66.1; 81.1; 95.1; 98.6, make a j. noise. Eccl. 7.14, in day of prosperity be j. 1sa. 56.7, j. in my house of prayer. See 2 Cor. 7.4; Col. 1.11; Heb. 10. 34.

JUDGE (n.). Gen. 18.25; Ps. 94.2, the j. of all the

earth. earm.
Ps. 50. 6, God is j. himself.
68. 5, a j. of the widows.
Mic. 7. 3, the j. asketh a reward.
Lu. 12. 14, who made me a j. over you? 13. 5, the unjust j.

18. 6, the unjust j.

Acts 10. 42, the J. of quick and dead.

2 Tim. 4.8, the Lord, the righteous j.

Heb. 12. 23, to God the J. of all.

Jas. 5. 9, the j. standeth hefore the door.

See 2 Sam. 15. 4; Mat. 5. 25; Jas. 4. 11.

JUDGE (v.). Gen. 16. 5, Lord f. between me and thee.
Deut. 32.56; Ps. 7. 8. Lord j. the people.
Ps. 55, 11, he is a God that j. in the earth.
Isa. 1.1 j., the fatherless.
Mat. 7.1 j. in of, that ye be not j.
Lu. 7.43; hou hast rightly j.
John 7. 24, j. righteous judgment.
Rom. 14.4, who art thou that j.?
See John 18. 11; Rom. 2. 16; 3. 6; 2 Tim. 4. 1. thee.

JUDGMENT. Deut. 1.17, the j. is God's. Ps. 1.5, shall not stand in the j. 101. 1, I will sing of mercy and j. Prov. 29, 26, j. cometh from the Lord.

Eccl. 11.9; 12.14. God will bring into j. Isa. 28. 17, j. will I lay to the line. 53.8, taken from prison and from j. Jer. 5.1, if there be any that executeth j. John 5.22. Father committed all j. to the Son. 9.39, for j. I am come.
16.8. reprove the world of j.
Acts 21.25, reasoned of j. to come.
Rom. 14.10, we shall all stand before the j. seat.
Heb. 9.27. after this the j.
19et. 4.1; j. must beein at house of God.
See Mat. 12.41; Heb. 19.27; Jas. 2.13.
JUST. Job. 2, how should man be j. with God?
Prov. 3.33. God blesseth the habitation of the j.
4.18, rath of j. as shining light.
10.7, memory of j. is blessed.
1sa. 26.7, way of the j. is urrightness,
Hab. 2.4; Honn 1, 17; Gal. 3, 11; Heb. 10. 38,
the j. is hall live by faith.
Mat. 5.45, sendeth rain on j. and unjust.
Lu. 14.44, recompensed at resurrection of j.
15.7, ninety and nine j. persons.
Act 32.15, resurrection both of j. and unjust.
Rom. 3.26, that he might be j.
Phil. 4.8, whatsoever things are j.
Heb. 2.2 a. j. recompense of reward.
12.23, spirits of j. men made perfect.
1 Pet. 3.18, the j. for the unjust.
See Job 34.17; Acts 3.14; Col. 4.1.
JUSTICE. 2 Sam. 15. 4, I would do j.
Ps. 80.14, j. and judgment are the habitation.
Prov. 8.15, by me priness decree j.
1sa. 59.4, none calleth for j.
1se. 50.5, the habitation of j.
See Joble 33; 38.17; istangrand in the earth.
50.7, the habitation of j.
See Joble 33; 38.17; 18.3, 7; 56.1.
JUSTIFICATION. Rom. 4.25; 5.16, 18.
JUSTIFY. Job 11.2, sbould a man full of talk be j.? See Jobs. 2, 36, 17; Isa. 9, 7; 56.1.

JUSTIFF. ATION. Rom. 4.2; 5.16, 18.

JUSTIFF. Job 11.2, should a man full of talk be j.?

25.4, how then cau man be j, with God?

Ps. 51.4, be j, when thou speakes;

143.2, in thy sight shall no man living be j.

18a. 5, 23, which j, the wicked for reward.

Mat. 11, 19; Lu. 7, 35, wisdom is j, of her children,

12, 37; by thy words thou shalt be j.

Lu. 10, 29, willing to j, hinself.

18. 14, j, rather than the other.

Acts 13, 39, all that believe are j.

Rom. 3, 24; Tit. 3, 7, freely by his grace.

5, 1, being j, by faith.

9, being now j, by his blood.

Gal. 2, 16, man is not j, by works of the law.

1 Tim. 3, 16, j, in the Spirit.

See Isa. 50, 5; Rom. 4, 5; 8, 23,

JUSTLY. Mic. 6, 8; Lu. 23, 41; 1 Thess. 2, 10,

JUSTLY. Mic. 6, 8; Lu. 23, 41; 1 Thess. 2, 10.

KEFP. Gen. 18. 19, they shall k, the way of the Num. 6, 24, the Lord bless thee, and k. thee. 1 Sam. 2, 9, he will k. the feet of his saints. 25, 34, the Lord God hath k. me back from hurting thee

ing thee.

9. 17. 8. k. me as the apple of the eye.
34. 13. k. thy tongue from evil.
91. 11, angels charge to k. thee in all thy ways.
121. 3. he that k. thee will not slumber.
121. 1, except the Lord k. the city.
141. 3. k. the door of my lips.
Prov. 4. 6, love wisdom, she shall k. thee.
23. k. my saying in midst of thine heart.
23. k. thy heart with all diligence.
6. 20, my son, k. thy father's commandment.
Eccl. 3. 6. a time to k.
6. 1. k. thy foor when thou meest.

5.1. k. thy foot when thou goest. 12.13, fear God, and k. his commandments, 1sa. 25. 3, thou wilt k. him in perfect peace, 27. 3, 1 the Lord do k. it, I will k. it.

Jer. 3.5, 12, will he k. his anger? Hab. 2.20, let the earth k. silence. Mal. 3.14, what profit that we have k. Mat. 19, 17, if thou wilt enter life, k. the commandments. mandments.
Lu, 11, 28, blessed are they that k.
19, 43, enemies shall k. thee in on every side.
John 8, 51, 52, k. my sayings.
12, 25, he that hateth his life shall k. it.
14, 23, if a man love me, he will k. my words.
17, 11, holy Father, k. through thine own name.
15, that thou shouldest k. them from the evil. 17.11, holy kather, k. through thine own name. 15, that thou shouldest k. them from the evil. Acts 16. 4, delivered the decrees to k. 21.25, k. from things offered to idols, 1 Cor. 5. 8, let us k. the feast. 9,27, 1 k. under my body, Eph. 4. 3, k. the unity of the Spirit. Phil. 4, 7, the peace of God shall k. your hearts. 1 Tim. 5. 22, k. thyself pure. 6,20 k. that which is committed. Jas. 1. 27, k. himself unspotted. 1 John 5. 21, k. yourselves from idols, Jude 21, k. yourselves in the love of God. 24, him that is able to k. you from falling. Rev. 3. 10, I will k. thee from hour of temptation. 22, 9, which k. the savings of this book. See I Pet. 1. 5; 4. 19; Jude 6; Rev. 3. 8. KEPPER. Ps. 121. 5, the Lord is thy k. Ecol. 12. 3, when the k. of the house shall tremble. Cant. 1. 6, they made me k of the vineyards. Tit. 2. 5, chaste, k. at home. See Gen. 4. 2, 9; Mat. 28, 4; Acts 5. 23; 16, 27. KPY. Mat. 16, 18, the k. of kingdom of heaven. KEY. Mat. 16, 19, the k. of kingdom of heaven. Lu, 11, 52, ye have taken away k. of knowledge. Rev. 1, 18, the k. of hell and of death. See Isa, 22, 22; Rev. 3, 7; 9, 1. KIOK. Deut. 32, 15; 1 Sam. 2, 29; Acts 9, 5. KILL. Num. 16.13, to k. us in the wilderness. 2 Kings 5.7, am 1 a God to k.? 7.4, if they k. us, we shall but die. Eccl. 3.3. a time to k. Mat. 10.28; Lu. 12.4, fear not them that k. the hody.

Mk. 3. 4, is it lawful to save life, or to k.?

John 5. 18, the Jews sought the more to k. him.

John 5, 18, the Jews sought the more to k. nm 7, 19, why go ye about to k. me? 8, 22, will he k. himself? 8, 22, will he k. himself? Rom, 8, 36, for thy sake we are k. all the day, 2 Cor. 3, 6, the letter k. 6, 9, chastened, and not k. Jas. 4, 2, ye k., and desire to have, 5, 6, ye condemned and k. the just. See Mat. 23, 37; Mk. 12, 5; Lu. 22, 2.

KIND. 2 Chron. 10. 7. if thou be L. to this people. Mat. 17. 21; Mk. 9. 29, this L. goeth not out. Lu. 6. 33, L. to unthankful and evil. I Cor. 13. 4, charity suffereth long, and is L. See Mat. 13. 47; Eph. 4. 32; Jus. 3. 7. KERLER, D. T.; CPH. T. C.; JUS. O.; I. KINDLE. P.S. 2. 12. his wrath is k but a little. Prov. 28. 21, a contentious man to k. strife. Isa. 50, 11, walk in sparks that ye have k. Hos. 11.8, my repentings are k. together. Lu. 12. 49, what will I, if it be already k.? Las. 3.5. bow great a matter a little See h.

Jas. 3. 5, how great a matter a little fire k. See Job 19. 11; 32. 2; Ezek. 20. 48.

KINDLY. Gen. 24. 49; 50. 21; Ruth 1. 8; Rom. 12.

10.

KINDNESS. Ruth 3. I0, thou hast showed more k.

2 Sum. 2. 6, I will requite you this k.

9. 1.7, show him k. for Jouethan's sake.

PS. 17. 7; 92.2, thy marvellous loving-k.

36. 7, how excellent is thy loving-k.]

63. 3, thy loving-k. is better than life.

117. 2; 119. 76, his meroiful k.

141. 5, righteous smite me, it shall be a k.

Prov. 31. 26, in her tongue is the law of k.

Isa. 54.3, with everlasting k.

Jer. 2. 2, I remember the k. of thy youth.

31. 3, with loving-k. have I drawn thee.

Col. 3. 12, put on k., meekness. 2 Pet. 1. 7, to godliness, brotherly k. See Josh. 2. 12; Neb. 9. 17; Joel 2. 13; Jonah 4. 2. KINDRED. Acts 3. 25; Rev. 1.7; 5.9; 7.9. KING. Num. 23. 21, the shout of a k. is among

them.
Judg. 9. 8, the trees went forth to anoint a k.
Jr. 6, no k. in Isruel.
15. 8m. 8. 5. now make us a k.
19. we will have a k.
10. 24; 2 Sam. 16. 16. God saye the k.
10. 24; 2 Sam. 16. 16. God saye the k.
10. 14, bring him to the k. of terrors.
34. 18, is it fit to say to a k. ?
Ps. 5. 2; \$4. 3, my K. and my God.
10. 16, the Lord is K. for ever.
24. 9, let the k. heart us when we call.
14. 12, God is my K. of old.
102. 15, the k. of the earth shall fear.
Prov. 8. 15, by me k. reign.
22. 29, the diligent shall stand before k.
31. 3, that which destroyeth k.
4, it is not for k. to drink wine.
Ecol. 2. 12, what can the man do that cometh after the k.?
10. 16, wee to thee when thy k. is a child!

10.16, wee to thee when thy k. is a child! 10. 16, wee to thee when thy k. is a child:
20, curse not the k.
1sa. 32.1, a k. shall reign in righteousness.
33. 17, thine eyes shall see the k. in his beauty,
49. 23, k. shall be thy nursing fathers.
1pr. 10. 10, the Lord is an everlasting k.
Mat. 22. 11, when the k. came in to see the guests.
Lu. 19. 38, blessed be the K. that cometh.

Lu. 19, 38, blessed be the K, that cometh.

32, 2, saying that he himself is Christ a k.
John 6, 15, by force, to make him a k.
19, 14, behold your K.!

16, we have no k. but Cæsar.

1 Tim. 1, 17, now unto the K. eternal.
6, 15, the K, of k. and Lord of lords.
Rev. 1, 6; 5, 10, made us k. and priests unto God.
15, 3, thou K of saints.

See Lu. 10, 24; 1 Tim. 2, 2; 1 Pet. 2, 17.

LUNCDOM. Ex. 19, 6, a b. of priests.

See Lu. 10. 24; 1 Tim. 2. 2; 1 Pet, 2. 17.

KINGDOM. Ex. 18. 6, a. k. of priests.
1 Chron. 29. 11; Mat. 6. 13, thine is the k.
Ps. 22. 28; the k. is the Lord's.
103. 19, its k. ruleth over all.
145. 12, the glorious majesty of his k.
18a. 14. 16, is this the mun that did shake k.?
Dan. 4. 3, his k. is an everlasting k.
Mat. 4. 23; 9. 63; 24. 14, gospel of the k.
8. 12, children of the k. cast out.
12. 25; Mk. 3. 24; Lu. 11. 17, k. divided against itself.
13. 38, good seed are children of the k.

13. 38, good seed are children of the k. 25. 34, inherit the k. Lu. 12. 32, Father's good pleasure to give you the k. Lu. 12. 32, Pather's good pleasure to give you the k. 22. 29, 1 appoint unto you a k. John 18. 36, my k. is not of this world. Acts 1.6, will thou restore the k. to Israel? 1 Cor. 15. 24, when he shall have delivered up the k.

1 Cor. 15. 23, when he should have the k. Col. 1. 13, into the k. of his dear Son. 2 Tim. 4. 18, to his heavenly k. Jas. 2. 5, heirs of the k. he hath promised. 2 Pet. 1. 11, entrance into everlasting k. See Rev. 1. 9; 11. 15; 16. 10; 17. 17. KISS. Ps. 85, 10; Prov. 27. 6; Lu. 7. 38; Rom. 16, 16.

KINEW. Gen. 28. 16, the Lord is in this place, and I.k. it not.

Jer. 1. 5, before I formed thee I k. thee.

Mat. 7.29, I never k. you, depart.

John 4. 10, if thou k. the gift of God.

2 Cor. 5. 21, who k. no sin.

See Gen. 3. 7; Deut. 34. 10; John 1. 10; Rom. 1. 21.

KNOW. 1 Sam. 3. 7, Samuel did not yet k. the Lord. Lord.

1 Chron, 28, 9, k. thou the God of thy father.

10b 5, 27, k. thou it for thy good.

8, 9, we are but of yesterday, and k. nothing,

13, 23, make me to k. my transgression.

19, 25, I k. that my redeemer liveth.

PERFE

Job 22, 13; Ps. 73, 11, how doth God k.? Ps. 30, 4, make me to k. mine end. 46, 10, be still, and k. that 1 am God, 56, 9, this 1 k., for God is for me, 103, 14, he k. our frame. 139, 23, k. my heart. Eccl. 9, 5, the living k. they shall die, 11, 9, k. that for all these things. Isa, 1, 3, the ox k. his owner. Jen. 17, 9, the heart is deeciful, who can k. it? 31, 34; Heb. 8, 11, k. the Lord, for all shall k. me. Ezek. 2, 5, 33, 33, k. there hath been a prophet, Hos. 2, 20, thou shalt k. the Lord. 7, 9, yet he k. it not. Ezek, 2. 5; 33. 33, k. there hath been a prophet, Hos. 2. 20, thou shalk k. the Lord.
7. 9, yet he k. it not.
Mat. 6. 3, he not thy left hand k.
13. 11; Mk. 4. 11; Lu. 8. 10, given to you to k.
25. 12, l. k., you not.
Mk. 1. 24; Lu. 4. 34, l. k. thee, who thou art.
Lu. 19. 42; if thou hadst k.
22. 57, 60, l. k. him not.
John 7. 17, he shall k. of the doctrine.
10. 14, l. k. my sheen, and am k. of mine.
13. 7, k. not now, but shalt k. hereafter.
11, if ye k. these things.
33, by this shall all men k. ye are my disciples.
Acts 1. 7, it is not for you to k.
Rom. 8. 28, we k. that all things work.
10or. 2. 14, netther can be k. them.
13. 9, 12, we k. in part.
2 Tim. 1, 12, l. k. whom I have believed.
3, 15, thou hast k. the surptures.
1 John 2. 4, he that saith, l. k. him.
3. 2, we k. that when he shall appear.
Rev. 2. 2, 9, 13, 19; 3, 1, 8, 1 k. thy works.
See Mat. 6. 8; 2 Tim. 2, 19; 2 Pet. 2, 9; Rev. 2, 17.
KNOWLEDGE. 2 Chron, 1. 10, 11, 12, give me k. KNOWLEDGE. 2 Chron, 1: 10, 11, 12, give me k. Job 21, 14, we desire not k. of thy ways. Ps. 94, 10, he that teacheth man k. Job 21. 14, we desire not k of thy ways.

Ps. 94. 10, he that teacheth man k.

130. 6, such k, is too wonderful.

144. 3, that thou takest k, of him.

Prov. 10, 14, wise men lay up k.

14. 6, k is easy to him that understandeth.

17. 27, he that hath k, spareth words.

24. 5, a man of k increaseth strongth.

30, 3, nor have the k of the holy.

Eccl. 1.18, increaseth k increaseth sorrow.

9, 10, nor k in the grave.

1sa. 11. 2, the spirit of k.

40. 14, who taught him k.?

53. 11, by lis k justify many.

Dan. 1.17, God gave them k.

12. 4, k shall be increased.

Hos. 4. 6, destroyed for lack of k.

12. 10, a centre of rick of k.

12. 12, taken away key of k.

Acts 4. 13, took k. of them.

24. 22, more perfect k, of that way.

Rom. 10, 2, zeal of God, but not according to k.

10. 15. 14, by uffeth up.

13. 34, some have not the k. of God.

Eph. 3. 19, love of Christ, which passeth k.

Fhil. 3. 8, but loss for the k. of Christ.

Col. 2. 3, treasures of wisdom and k.

17 Im. 2. 4; 2 Tim. 3. 7, the k. of the truth.

Heb. 10, 20, sin after we have received k.

See Gen. 2. 9; I Sam. 2. 3; Prov. 19. 2; Hos. 4. 1. LABOUR (n.). Ps. 90. 10, yet is their strength L and

John 4.38, are entered into their l. 1 Cor. 15.58, your l. is not in vain. 1 Thess. 1.3; Heb. 6.10, your l of love Rev. 2.2, I know thy l and patience. 14. 13, rest from their *l*. See Gen. 31. 42; Isa. 58. 3; 2 Cor. 6. 5; 11. 23. LABOUR (v.). Ex. 20.9; Deut. 5, 13, six days shalt LABOUR (e), Ex. 20. 9; Deut. 5. 13, six days shalt thou. 1.

Neh. 4. 21, so we l. in the work.
Ps. 127, 1, they l. in vain.
144, 14, our oxen may be strong to l.
Prov. 16. 26, he that l. l. for himself.
23. 4, l. not to be rich.
Eccl. 4. 8, for whom do I. l.
5. 12, the sleep of a l. man is sweet.
Mat. 11. 28, all ye that l.
John 6. 27, l. not for the meat which perisheth,
1. Cor. 3. 9, we are l. together with God.
Eph. 4. 28, but rather l., working with his hands.
17 hess. 5. 12, which l. among you.
17 im. 5. 17, they who l. in word and doctrine.
See Mat. 9. 37; 20. 1; Lu. 10. 2.
LACK. Mat. 19. 20; Lu. 22. 35; Acts. 4. 34.
LADEN. Isa. 1. 4; Mat. 11. 28; 2 Tim. 3. 6.
LAMB. Isa. 5. 17, the l. feed after their manner.
11. 6, the wolf shall dwell with the l.
53. 7; Jer. 11. 18, as l. 10 the slaughter.
John 1. 29. 36, behold the L. of God.
1. Pet. 1. 19, as of a l. without blemish.
Rev. 5. 6; 18. 18, stood a L. stain.
12. 11, by the blood of the L.
See Isa. 40. 11; Lu. 10. 3; John 11. 15. thou l. Sce Isa. 40. 11; Lu. 10. 3; John 21. 15. LAME. Job 29. 15; Prov. 26. 7; Isa. 35. 6; Heb. 12.13. LAMENT. Mat. 11. 17; John 10. 20; Acts 8. 2. LAMP. Ps. 119, 105; Prov. 13. 9; Isa, 62. 1; Mat. 25. 1. LAP. Judg. 7.6; Prov. 16.33. LAST. Num. 23. 10, let my l. end be like his. Prov. 23. 32, at the l. it biteth like a scrient. Mat. 12. 45; Lu. 11. 26, l. state of that man. 19. 30; 20. 16; Mk. 10. 31; Lu. 13. 30, first shall he L John 6. 39; 11. 24; 12. 48, the 7. day. See Lam. 1. 9; 2 Tim. 3. 1; 1 Pet. 1. 5; 1 John 2. 18. ATTER. Job 19. 25; Prov. 19. 20; Hag. 2. 9. LAUGH. Prov. 1. 26; Eccl. 3. 4; Lu. 6. 21; Jas. 4. 9. 4. 9.
LAW. Josh, 8. 34, all the words of the 7.
Ps. 37, 31, the l of his God is in his heart,
40. 8. tby l is within my heart,
119, 70, 77, 92, 174, 1 delight in thy l,
97, 113, 163, 165, how I love thy l,
Prov. 13. 14, the l, of the wise is a fountain of life,
1sa. 8, 20, to the l, and to the testimony,
Mal, 2, 6, the l, of truth was in his mouth,
Mat, 5, 17, not come to destroy the l,
23, 23, the weightier matters of the l. Mat. b. 11, not come to destroy the l. 23. 23, the weightier matters of the l. John 7.51, doth our l. judge any man. 19.7, we have a l., and by our l. Rom. 2.14, are a l. unto themselves, 3.20, by the deeds of the l. 7.12, the l. is spiritual. 16. 11 lim. 18, the l. is good. 14, the l. is spiritual.
16; 1 Tim. 1.8; the l. is good.
8.3, what the l. could not do.
6.3, 3.24, the l. was our schoolmaster.
5.14, all the l. is fulfilled in one word.
23, against such there is no l.
6.2, so fulfil the l. of Christ. Tin. 1. 9. the l. is not made for a righteous man. Heb. 7. 16, the l. of a carnal commandment. Jus. 1.25; 2. 12, perfect l. of liberty. 2. 8, the royal. See Ps. 1.2; 18.7; Mat. 7.12; Rom. 10. 4. LAWFUL. Mat. 12.2; John 5.10; 1 Cor. 6.12. LAWLESS, 1 Tim. 1.0.

ABOUN (m.). Fisco. 33, 5000.

sorrow.

104.23, goeth to his L till evening.

Prov. 13. Ii, he that gathereth by L shall increase.

14. 23, in all L there is profit.

Eccl. 1. 8, all things are full of L.

2. 22, what hath man of all his L?

6. 7, all the L of man is for his mouth.

LEAD. Deut. 4, 27; 28, 37, whither the Lord shall l. you. Ps. 23. 2, he l. me beside still waters. 27. 11, l. me in a plain path. 31. 3, l. me, and guide me. 61. 2, l. me to the rock that is higher than L. 139. 10, there shall thy hand l. me.

24, L me in the way everlasting.

heaver

LEES. Isa. 25.6; Jer. 48.11; Zeph. 1.12. LEND. Deut. 15. 6, thou shalt I. to many nations. Ps. 37. 26; 112. 5, ever merciful, and I. Prov. 19. 17, he that bath pity on poor I. to the

Lord, 22. 7, the borrower is servant to the *L*. Lu. 6. 34, if ye *l*. to them of whom. See 1 Sam. 1. 28; Isa. 24. 2; Lu. 11. 5.

LESS. Ex. 30. 15; Job 11. 6; Isa. 40. 17. LIARS. Ps. 116, 11; John 8, 44; Tit. 1, 12; Rev. 2, 2; 21, 8.

LIBERAL. Prov. 11. 25; Isa. 32. 5,8; Jas. 1. 5.

INDERITY. Ps. 119. 45, I will walk at I.

Isa. 61. 1; Jer. 34. 8; Lu. 4. 18, to proclaim I.

Rom. 8. 21, the glorious I. of the children of God.

1 Cor. 8. 9, take heed lest this I. of yours.

2 Cor. 3. 17, where the Spirit Is, there is I.

Gal. 5. 1, stand fast in the I.

Jas. 1. 25: 2. 12, the law of I.

See Lev. 25. 10; Gal. 5. 13; 1 Pet. 2. 16.

Jee Lev. 23. N.; Val. 5. 1. 17. 7. 22, the breath of L. 9; 3. 24; Rev. 2. 7, the tree of L. Deut. 30. 15; Jer. 21. 8, I have set before thee L. Josh. 2. 14, our L. for yours, I Sam. 25. 29, bound in the bundle of L. Ps. 18. II. show me the path of L. 17. 14; Eccl. 9. 9, their portion in this L.

Ps. 28. 9, gather not my I. with bloody men.
27. 1, the strength of my I.
30. 5, in his favour is I.
31. 12, what man is he that desireth I.?
31. 12, what man is he that desireth I.?
31. 13, the foundary of I.
31. 14, with long I. will I satisfy him.
133. 5, even I. for evermore.
Prov. 3. 22, so shall they be I to thy soul.
8. 33, whose findeth me findeth I.
15. 24, the way of I is above to the wise.
Mat. 6. 25; I.u. 12. 22, take no thought for your I.
18. 8; 19. 17; Mk. 9. 43, to enier into I.
18. 8; 19. 17; Mk. 9. 43, to enier into I.
19. the I. is more than meat.
John I. 4, in him was I.
6. 24; I John 3. 14, passed from death to I.
25, as the Father hath I. in himself.
40; 10. 10, will not come that ye might have I.
10. 15, 17; 13. 37, 1 hy down my I.
11. 25; I.4. 6, the resurrection and the I.
10. 15, 17; 10, the I. that I now live.
20. 2. 16, the savour of I. unto I.
31. 20. 12, the I. that I now live.
Eph. 4. 18, alternated from the I. of God.
33, 30, vur I. is hid.
1 Tim. 4. 8; 2 Tim. I. 1, the promise of the I.
2 Tim. I. 16, brought I. to light by gospel.
Jas. 4. 14, what is your I.?
1 John I. 2, the I. was manifested.

2 11m. 1. 10, brought t. to light by Jns. 4.14, what is your l.? 1 John 1. 2, the l. was manifested. 2.16, the pride of l. 5. 11, this l. is in his Son. Rev. 22. 1, 17, river of water of l. See Mat. 10. 39; 20. 28; Acts 5. 20.

LIGHT. Ex. 10. 23, Israel had l. in their dwellings

Job 18.5, the l. of the wicked. Job 18. 5, the L of the wicked.
31. 21, nen see not bright L in clouds.
Ps. 4. 6; 40, 8, the L of thy countenance.
21. 1, the L ord is my L
30. 9, in thy L shall we see L
97. 11, L is sown for the righteous,
119. 105, a L to my path.
190. 105, a L to m

Mat. 5. 14; John S. 12; 9. 5, the l. of the world l6, let your l. so shine.
6. 22, the l. of the body is the eve.
Lu. 12. 35, your loins girded, and l. burning.
16. 8, wiser than children of l.
John 1. 9, that was the true L.
3. 19, l. is come into the world.
20, bateth the l.
5. 35, burning and shining l.
12. 35, yet a little while is the l. with you.
38, while ye have l., believe in the l.
Acts 26. 18, turn from darkness to l.
1 Cor. 4. 5, bring to l. hidden things.
2 Cor. 4. 4, l. of the gospel.
6, commanded l. to shine out of darkness.

Z COT. 4. 4, 1, 0f the gospel.

6, commanded 1, to shine out of darkness.

11.14, an angel of l.

Eph. 5. 8, now are ye l., walk as children of l.

14, Christ shall give thee l.

1 Tim. 6. 16, in l. which no man can approach.

2 Pet. 1.19, a l. shining in a dark place.

1 John 1.5. God is l.

1 welk in the l. as the is in the l.

7, walk in the L. as he is in the L. Rev. 22.5, they need no candle, neither L. of the

SITT See 2 Tim. 1.10; Rev. 7.16; 18.23; 21.23.

LIGHTNING. Ex. 19. 16; Mat. 24, 27; Lu. 10. 18. LIKENESS. Ps. 17, 15, when I awake, with thy L. Isa. 40, 18, what L will ye compare?
Acts 14, 11, gods are come down in L of men.
Rom. 6, 5, L of his death, L of his resurrection.

LIMIT. Rom. S. 3, in the l. of sinful flesh. Phil. 2, 7, was made in the l. of men. See Gen. 1, 26; 5.1; Ex. 20.4; Deut. 4.16. LIMIT. Ps. 78.41; Ezek. 43.12; Heb. 4.7. LINE. Ps. 16, 6; Isa. 28, 10, 17; 34, 11; 2 Cor. 10, 16. LINGER. Gen. 19. 16; 43. 10; 2 Pet. 2. 3. IP. 18am. I. 13, only her I. moved.
Job 27. 4, my I. shall not speak wickedness.
33.3, my I. shall utter knowledge.
Ps. 12.2, 3, flattering I.
4, our I. are our own. 4, our l. are our own.
17. 1, goeth not out of feigned l.
31. 18; 120, 2; Prov. 10. 18; 12. 22; 17. 7, lying l.
Prov. 15. 7, the l. of the wise disperse knowledge,
Eccl. 10. 12, 4the l. of a fool will swallow himself.
Cant. 7, 9, causing l. of those asleep to speak.
18a. 6, 5, a man of unclean l.
Mat. 15. 8, bonoureth me with their l.
See Ps. 51. 15; 141. 3; Dan. 10. 16; Hab. 3. 16. See Ps. 51. 15; 141. 3; Dan. 10. 16; Hab. 3. 16.
LITTLE. Ezra 9. 8 for at. 5 pace, at. 1 reviving.
Job 26. 14, how t. a portion is heard?
Ps. 8. 5; Heb. 2. 7, at. lower than angels.
37. 16, at. that a righteous man hath.
Prov. 6. 10; 24. 33, at. sleep.
15. 16; 16. 8, better is a t. with fear of Lord.
30, 24, four things t. on earth.
18a. 28. 10, here at. and there a t.
40. 15; Ezek. 16. 47, as a very t. thing.
Hag. 1. 6, bring in t.
Mat. 6. 30; 8. 20; 14. 31; 16. 8; Lu. 12. 23, t. faith.
10. 42; 18. 6; Mk. 9. 42; Lu. 17. 2, t. ones.
1u. 7. 47, to whom t. is forgiven.
10. 3, t. of stature.
1 Cort. 5. 6; Gal. 5. 9, a t. leaven.
1 Tim. 4. 8, bodly exercise profiteth t.
5. 23, use a t. wine. 5, 23, use a l. wine. See John 7. 33; 14. 19; 16. 16; Rev. 3. 8; 6. 11. LIVE. Gen. 17. 18, O that Ishmael might L before thee! thee!
45. 3, doth my father yet 7.?
Lev. 18. 5; Neh. 9. 29; Ezek. 20. 11, if a man do, he shall 7.
Dett. 8. 3; Mat. 4. 4; Lu. 4. 4, not 7. by bread alone. Job 7. 16, I would not 7. alway. 14. 14, shall he 1. again?
Ps. 118. 17, I shall not die, but 7.
Isa. 28. 16, make me to 1.
65. 3. hear, and your soul shall 7. Fs. 118.11, 1 shall not detected by the Last 38.16, make me to l. 55.3, hear, and your soul shall l. Freek. 3.21; 18.9; 33.13, he shall surely l. 16.6, when thou was in thy blood, l. Hos. 6.2 we shall l. in his sight. Hab. 2.4, the just shall l. by faith. Hab. 2.4, the just shall l. by faith. Hab. 2.4, the just shall l. by faith. John 11. 25, though he were dead, yet shall he l. 14.10, because l. l., ye shall l. also. Acts 17. 28, in him we l. and move. Rom. 8.12, l. after the fiesh. 14.8, whether we l., we l. unto the Lord. 1 Cor. 9.14, should l. of the gospel. 2 Cor. 6.9, as dying, and behold we l. Gal. 2.19, that 1 might l. unto God. 5.25, if we l. in the Spirit. Phil. 1.21, for me to l. is Christ. 2 Tim. 3. 12, all that will l. godly. Jas. 4.15, if the Lord will, we shall l. Rev. 1. 18, I am he that l., and was dead. 3. 1, a name that thou l. 3.1, a name that thou *l*. See Rom. 6.10; 1 Tim. 5.6; Rev. 20.4. LIVELY. Ex. 1. 19; Acts 7. 38; 1 Pet. 1. 3; 2. 5. LIVING. Gen. 2.7, a l. soul. Job 28. 13; Ps. 27. 13; 52. 5; 116. 9, the land of the I. the l.
33. 30; Ps. 56, 13, light of l.
Ps. 69. 23, the book of the l.
Ps. 61. 72, the l. will lay it to heart.
9. 5, the l. know they shall die.
Cant. 4. 15; Jer. 2. 13; 17, 13; Zech. 14, 8; John
4. 10, l. water.
Isa. 38, 19, the l. shall praise thee.

Lam. 3. 39, wherefore doth a l. man complain? Mk. 12, 41, even all her l. MK. 12. 43, even an net c. Lu. 8. 43, spent all her l. John 6. 51, I am the l. bread. Heb. 10. 20, a new and l. way. See Mat. 22. 32; Mk. 12. 27; 1 Cor. 15. 43. LOADETH. Ps. 68, 19. LOAN. 1 Sam. 2, 20. LOATHE. Num. 21.5; Job 7.16; Ezek. 6.9; 20.43; 36, 31, LODGE. Ruth 1.16; Isa. 1.21; 1 Tim. 5.10. LOFTY. Ps. 131.1; Isa. 2.11; 57.15. LONG. Job 3. 21, which I is it is it is.
LONG. Job 3. 21, which I for death.
6. 8, that God would grant the thing I I. for!
Ps. 63. 1, my flesh I. for thee in a dry land.
84. 2, my soul I for courts of the Lord.
119. I'4, I have I. for thy salvation.
See Deut. 12. 20; 28. 32; 2 Sam. 23. 15; Phil. 1. 8. See Deut. 12.20; 28.32; 2 Sam. 23.15; Phil. 1. 8. LOOK. Gen. 18, 17, L not behind thee. Num. 21.8, when he l. on the serpent. Job 33.27, he l. on men. Ps. 5.3, and will l. up, 34.5, they l. to him, and were lightened. 84.9, l. upon the face of thine anointed. Isa. 5.7; 59.11, he l. for judgment. 17. 1, at that day shall a man l. to his Maker. 45.22, l. unto me, and be saved. 63.5; I., and there was none to help. 60.2; to this man will I l. Jer. 8.15; 14.19, we l. for peace. 39.12, l. well to him. 40.4; come with me, and I will l. well to thee. Hag. 1.9, ye l. for much. 40.4, come with me, and I will I, well to thee. Hag. 1.9, ve I for much. Mat. 11.3; Lu I. 1.9, do we I for another? 24.50, in a day he I not for. Lu 9.62, no man I, back is fit for the kingdom. 10.32, a Levite came and I. on him. 22.61, the Lord turned, and I on Peter. John 13. 22, disciples I one on another. Acts 3.4, 12, said, I on us. 6.3, I ye out seven men. 2 Cor. 4.18, we I, not at things seen. 10.7, I upon things after outward appearance. Phil. 2.4, I not every man on his own things. 10.7, L upon things after outward appearance. Phil. 2.4, f. not every man on his own things. Tit. 2.13, L for that blessed hope. Heb. 11.10, he L for a city, 12.2, L unto Jesus. 1 Pet. 1.12, angels desire to L into. 2 John 8, L to yourselves. See Prov. 14, 15; Mai. 5.28; 2 Pet. 3.12. LOOSE. Job 38. 31, canst thou 2. the bands of Orion?
Ps. 102. 20, l. those appointed to death.
116. 16, thou hast l. my bonds.
Eccl. 12. 6, or ever the silver cord be l.
Mat. 16. 19; 18. 18, l. on earth, be l. in heaven.
John 11. 44, l. him, and let him go.
Acts 2. 24, having l. the pains of death.
1 Cor. 7. 27, art thou l. from a wife?
See Deut. 25. 9; 1sa. 45. 1; 51. 14; Lu. 13. 12. LORD. Ex. 34.6, the L., the L. God, mereiful. Deut. 4.35; 1 Kings 18.39, the L. is God. 6.4, the L. our God is one L. Ruth 2.4; 2 Chron. 20.11; 2 Thess. 3.16, the L. be with you. be with you.

1 Sam. 3, 18; John 21. 7, it is the L.

Neh. 9, 6; 1sa. 37. 20, thou art L. alone.

Ps. 33. 12, whose God is the L.

100. 3, know that the L. he is God.

118. 23, this is the L. doing.

Zech, 14. 9, one L., and his name one. Zeen. 14. 9, one L., and his name one.
Mat. 7. 21, not every one that saith L., L.
26. 22. L., is it I?
Mk. 2. 28; Lu. 6.5 the L. of the sabbath.
Lu. 6. 46, why call ye me L., L.?
John 9. 36, who is he, L.?
20. 25, we have seen the L.
Acts 2. 36, both L. and Christ.
9. 5; 28. 15, who art thou, L.?

Eph. 4. 5, one L. See Rom. 10. 12; 1 Cor. 2. 8; 15. 47; Rev. 11. 15. LORDSHIP. Mk. 10. 42; Lu. 22. 25.

LOSE. Mat. 10. 39; 16. 25; Mk. 8. 35; Lu. 9. 24, shall *l*. it. 16. 26; Mk. 8. 35; Lu. 9. 24, John 6. 39, Father's will 1 should *l*. nothing. See Judg. 18. 25; Eccl. 3. 6; Lu. 15. 4, 8. LOSS. 1 Cor. 3. 15; Phil. 3. 7, 8.

1.088. 1 Cor. 3. 15; Phil. 3. 7, 8 LOST. Ps. 119. 176; Jer. 50. 6, like *l*. sheep. Ezek. 37. 11, our hope is *l*. Mut. 10. 6; 15. 24, go to *l*. sheep of Israel. 18. 11; Ju. 19. 10, to save that which was *l*. John 6. 12, that nothing be *l*. 17. 12, none of them is *l*. 18. 9, have *l*. Inoue. See Lev. 6. 3; Deut. 22. 3; 2 Cor. 4. 3.

See Lev. 6.3; Deut. 22.3; 2 Cor. 4.3.
LOT. Ps. 16.5, thou maintainest my l.
123.3, not rest on the l. of the righteous.
Prov. 1.14, cast in thy l. among us.
16.33, l. is cast into the lap.
18. 18, l. causeth contention to cease.
Dan. 12. 13, stand in thy l.
Acts 8. 21, neither part nor lin this matter.
See Num. 26. 55; Mat. 27. 33; Acts 1. 26.
LOUD. Erra 3. 13; Prov. 7. 11; 27. 14; Lu. 23. 23.
LOUD. Erra 3. 13; Prov. 7. 11; 27. 14; Lu. 23. 23.

LOVE (n.). 2 Sam. 1. 26, wonderful, passing the L.

of women. Prov. 10, 12, l. covereth all sins. Prov. 10, 12, *l.* covereth all sins.
15. 17, better a dinner of herts where *l.* is.
Caut. 2. 4, his banner over me was *l.*8, 6, *l.* is strong as death.
19er. 31, 3, loved thee with everlasting *l.*Hos. 11, 4, the bands of *l.*Mat. 22, 12, *l.* of many shall wax cold.
John 5, 42, ye have not the *l.* of God in you.
13, 35, if ye have *l.* one to another.
15, 13, creater *l.* hath no man then this

13.35, if ye have l. oue to another.

15.13, greater l. hath no man than this.

Rom. 13.10, l. worketh no ill.

2 Cor. 5.14, the l. of Christ constraineth us.

13.11, the God of l. shall be with you.

Eph. 3.19, the l. of Christ, which passeth.

I Tim. 6.10, l. of money is the root of all evil.

Heb. 13.1, let brotherly l. continue.

1 John 4.7, l. is of God.

8, 16, God is l.

10, herein is l. not that we loved God.

10, herein is *l*., not that we loved God. 18, no fear in *l*. Rev. 2.4, thou hast left thy first *l*. See Gen. 29. 20; Gal. 5. 22; 1 Thess. 1. 3.

See Gen. 29. 20; Gal. 5. 22; 1 11088. 1. 5.

LOVE (v.). Lev. 19. 18; Mat. 19. 19; 22. 39; Mk. 12.
31, thou shalt l. thy neighbour.

Deut. 6. 5; 10. 12; 11. 1; 19. 9; 30. 6; Mat. 22. 37;
Mk. 12. 30; Lu. 10. 27; l. the Lord thy God.

Ns. 18. 1, I will l. thee, O Lord, my strength.
28. 8, I have l. the habitation of thy house.
34. 12, what man is he that l. many days?
69. 36, they that l. his name.
57, 10. ve that l. the Lord.

34.12, what man is ne that L many days?

(9.36, they that L his name.

(9.11, ye that L the Lord.

(100.17, as he L cursing.

(122.6, they shall rosper that L thee.

Prov. 8.17, 1 L then that L me.

17.17, a friend L at all times.

Eccl. 3.8, a time to L.

Jer. 5.31, my people L to have it so.

31.3, 1 have L thee with an everlasting L.

Hos. 14.4, I will L them freely.

Amos 5.15, hate the evil, and L the good.

Mit. 6.8, but to L mercy, and walk humbly.

Mat. 5.44; Lu. 6.27, I say, L your enemies.

46, if ye L them which L you.

Lu. 7.42, which will L him most?

John 11.3, he whom thou L is sick.

15.12, 17, that ye L one another.

11. 15, 16, 17, 1 thou me?

Rom. 13.8, owe no man any thing, but to L.

[19b. 6.24, grace be with all them that L our Lord.

1 Pet. 1.8, whom having not seen, ye L.

2.17, L the brotherhood.

1 John 4. 19, we L him, because he first L us. Rev. 3. 19, as many as I I. I rebuke. See Gen. 22. 2; John 14. 31; 1 John 4. 20, 21. IOVELY, 2 Sam. 1, 23; Cant. 5, 16; Ezek. 33, 32; Phil. 4, 8.

LOVER. 1 Kings 5. 1; Ps. 88. 18; 2 Tim. 3. 4; Tit.

1. 8. LOW. Ps. 136. 23; Rom. 12. 16; Jas. 1. 9, 10. LOWER. Ps. 8. 6; 63. 9; Eph. 4. 9; Heb. 2. 7. LOWEST. Deut. 32. 22; Ps. 86, 13; Lu. 14. 9. LOWLINESS. Eph. 4. 2; Phil. 2. 3.

LOWLINESS. Eph. 4.2; Phil. 2.3.
LOWLY. Prov. II. 2, with the l. is wisdom.
Mat. II. 29, 1 and meek and l.
See Ps. 138. 6; Prov. 3. 34; 16. 19; Zech. 9. 9.
LUST. Deut. 12. 15, 20, 21; 14. 26, whatsoever thy
soul l. atter.
Ps. 81. 12, gave them up to their own l.
Rom. 7. 1, 1 had not known l.
Gal. 5. 24, Christ's have crucified flesh with l.
Tim. 6. 9, rich fall into hurtful l.
Tit. 2. 12, denying worldly l.
Jas. 1.14, when he is drawn of his own l.
1 Pet. 2. 11, abstain from fleshly l.
1 John 2. 16, the l. of the flesh.
11, the world passeth away, and the l. thereof.

1.30 m. 2. 10, the t. 01 the mesh.
17, the world passeth away, and the *l*. thereof.
Jude 16, 18, walking after *l*.
See Mat. 5. 28; 1 Cor. 10. 6; Rev. 18. 14.

See Mat. 0.28; LON. 19. 0; REV. 18. 14.
LYING. Ps. 31. 18, let the I lips be put to silence.
119. 163, I abhor I., but thy law I love.
Prov. 6. 17, the Lord hatch a I tongue.
12. 19, a I tongue is but for a moment.
Jer. 7. 4, trust not in I. words.
Eph. 4. 25, putting away I.
See 1 Kings 22. 22; 2 Chron. 18. 21; Dan. 2. 9.

IAD. John 10. 20; Acts 26. 11, 24; 1 Cor. 14. 23. IADE. Ex. 2. 14, who m. thee a prince over us? Ps. 118, 24; this is the day the Lord hath m. Prov. 16. 4, the Lord m. all things for himself. Eccl. 3. 11, he hath m. every thing beautiful. 7. 29, God hath m. man upright. 18a. 66. 2, all these things hath mine hand m. John 1. 3, all things were m. by him. 5. 6, with thou be m. whole? 2 Cor. 5. 21, he hath m. him to be sin for us. Eph 2. 13, m. night by the blood of Christ. Eph 2. 13, m. night by the blood of Christ. Col. 1. 20, having m. peace. Heb. 2. 17, to be m. like his brethren. See Fs. 95. 5; 149. 2; John 19. 7; Acts 17. 24. LAGNIFY. Josh. 3. 7, this day will I begin to m. MAD. John 10. 20; Acts 26. 11, 24; 1 Cor. 14. 23. MADE.

MAGNIFY. Josh. 3. 7, this day will I begin to m. thee.

Job 7. 17, what is man, that thou shouldest m. him?

him?
Ps. 94, 3; 40.16; Lu. 1.46, m. the Lord.
35. 26; 38. 16, that m. themselves.
138. 2, thou hast m. thy word above all.
18a. 42, 21, m. the law.
Acts 19. 17, the name of Jesus was m.
Rom. 11. 13, 1m. mine office.
See Dan. 8. 25; 11. 36; Acts 5. 13; Phil. 1. 20.
MAIDSERVANTS. Ex. 20. 10, nor thy m.
21. 7, if a man sell his daughter to be a m.
Deut. 15. 17, unto thy m. thou shalt do likewise.
MAIL. 18em 17. 5.

MAIL. 1 Sam. 17. 5. MAINTAIN. 1 Kings 8. 45; 49. 59; 2 Chron. 35. 39, m. their cause.

Ps. 16. 5, thou m. my lot. Tit. 3. 8, 14, careful to m. good works. See Job 13. 15; Ps. 9. 4; 140. 12.

MAINTENANCE, Ezra 4.14; Prov. 27. 27. MAKER. Job 4. 17, shall a man be more rure than his m.?

35. 10, none saith, where is God my m.? 35. 10, none saith, where is God my m.? 36. 3, ascribe righteousness to my m. Ps. 95. 6, kneel before the Lord our m.

Prov. 14.31; 17.5, reproacheth his m. 22.2, the Lord is m. of them all. Isa. 45.9, that striveth with his m. 51. 13, forgettest the Lord thy m. 54. 5. thy m. is thine husband. 54. 5; thy m. is thine husband. Heb. 11. 10, whose builder and m. is God. See Isu. 1. 31; 17, 7; 22. 11; Hab. 2. 18. MALICIOUSNESS. Rom. 1. 29; 1 Pet. 2. 16. MAN. Gen. 3. 22, the m. is become as one of us. 8, 21, for m. sake.

Num. 23. 19, God is not a m. Neh. 6. 11, should such a m. as I flee? Job 5. 7, m. is born to trouble. 10.4, seest thou as m. seeth?
11.12, vain m. would be wise.
14.1, m. that is born of a woman.
15.7, art thou the first m. that was born?

25. 6, m. that is a worm. 33. 12, God is greater than m. Ps. 10. 18, the m. of earth. 49. 12, m. being in honour abideth not. 89. 48, what m. is he that liveth? 89. 43, what m. is he that liveth?
90. 3, thou turnest m. to destruction.
104. 23, m. goeth forth to his labour.
118. 6, I will not fear, what can m. do?
Prov. 12. 2, a good m. obtaineth favour.
Eccl. 6, 12, who knoweth what is good for m.
Isa. 2. 22, cease ye from m.
Jen. 10. 23, it is not in m. to direct his stors.
Lam. 3. 1, I am the m. that hath seen affliction
Hos. 11. 9, I am God, and not m.
Mat. 6. 24; Lu. 16. 13, no m. can serve.
8. 4; Mk. 8. 26, 30; Lu. 5. 14; 9. 21, tell no m.
17. 8, they saw no m.
John 1. 18; I John 4. 12, no m. hath seen God.
19. 5, behold the m.!
1 Cor. 2. 11, what m. knoweth things of a m.?

1 Cor. 2. 11, what m. knoweth things of a m.? 11. 8, m. is not of the woman. Cor. 4. 16, though our outward m. perish. Phil. 2. 8, in fashion as a m. 1 Tim. 2.5, the m. Christ Jesus.
See John 7.46; 1 Cor. 15.47; Eph. 4.24.
MANDRAKES. Gen. 30.14, found m. in the field.

Cant. 7. 13, the m. give a smell. MANEH. Ezek. 45.12. MANGER. Lu. 2.7.

MANIFEST, Mk. 4. 22, nothing hid that shall not be m. John 2.11, and m. forth his glory.
14.22, how is it thou wilt m. thyself?
1 Cor. 4.5, who will make m. the counsels of the

1 Cor. 4. 5, who was masses the stress of knowledge. Gal. 5. 19, the works of the fiesh are m. 2 Thess. 1. 5, a m. token of righteous judgment. 1 Tim. 3. 16, God was m. in the fiesh. 5. 25, good works of some are m. beforehand. Heb. 4. 13, no creature that is not m. 1 John 1. 2, the life was m. 2. 5. he was m. to take away our sins.

3.5, he was m. to take away our sins. 4.9, in this was m. the love of God. See Rom. 8.19; John 17.6; 1 John 3.10. MANIFOLD. Ps. 104. 24, how m. are thy works! Eph. 3. 10, the m. wisdom of God. 1 Pet. 1.6, through m. temptations 4. 10, stewards of the m. grace of God. See Neh. 9. 19, 27; Amos 5. 12; Lu. 18. 30.

MANNER. 2 Sam. 7. 19, is this the m. of man? Ps. 144.13, all m. of store. Isa. 5. 17, lambs shall feed after their m. Mat. 8. 27; Mk. 4. 41; Lu. 8. 25, what m. of man is this

18 tins:
12. 31, all m, of sin shall be forgiven.
Acts 26. 4, my m. of life from my youth.
10cn; 15. 33, evil communications corrupt good m.
Heb. 10. 25, as the m. of some is.
Jas. 1.24, forgetteth what m. of man.
1 Pet. 1.15, holy in all m. of conversation.
2 Pet. 3. 11, what m. of persons ought ye to be?
See Mat. 4. 23; 5. 11; Lu. 9.55; Rev. 22. 2.

MANTLE. 2 Kings 2, 8; Job 1, 20; Ps. 109, 29, MAR. Lev. 19. 27, nor m, the corners of thy beard. 18am. 6. 5, images of your mice that m, the land. Job 30. 13, they m, my path. Isa. 52. 14, visage m, more than any man. Mk. 2. 22, wine snilled, and bottles m. See Ruth 4. 6; 2 Kings 3. 19; Jer. 13. 7; 18. 4. MARBLE. 1 Chron. 29. 2, and m. stones in abundance

Cant. 5, 15, his legs are as pillars of m. MARK. Gen. 4.15, the Lord set a m. on Cain. Job 22.15, hast thou m. the old way? Ps. 37. 37, m. the perfect man.

Fs. 51. 54, m. the perfect man.
48, 13, m. well her bulwarks.
130. 3, if thou shouldest m. injuities.
130. 25, thine injuitity is m. before me.
23. 18, who hath m. his word?
Phil. 3. 14, 1 press toward the m. for the prize.

17, m. them which walk so. See Lu. 14. 7; Rom. 16. 17; Rev. 13. 16; 20. 4. MARROW. Job 21. 24; Ps. 63. 5; Prov. 3. 8; Heb.

4.12 MARVEL. Mat. 8. 10; Mk. 6. 6; Lu. 7. 9, Jesus m. Mk. 5. 20, all men d.d m. John 3. 7; 5. 28; 1 John 3. 13, m. not. See Eccl. 5. 8; John 7. 21; Gal. 1. 6.

MARVELLOUS. Job 5. 9, m. things without num-

ber. 7. m. lovingkindness. 118. 23; Mat. 21. 42; Mk. 12. 11, m. in our eyes. John 9. 30, herein is a m. thing. 1 Pet. 2, 9, into his m. light. See Ps. 105. 5; 139. 14; Dan. 11. 36; Mic. 7. 15.

MASTER. 2 Kings 6. 32, sound of his m. feet behind him. Mal. 1. 6, if I be a m., where is my fear? 2.12, the Lord will cut off them, and the scholar.

Mat. 6. 24; Lu. 16. 13, no man can serve two m. 10. 24; Lu. 6. 40, disciple not above his m. 10. 24; Lut. 6. 40, disciple not above his m. 25, enough for the disciple that he be as his m. 17. 24, doth not your m. pay tribute? 23. 8, 10, one is your M., even Christ. 26. 25, M., is it 1? Mk, 5. 15; Lut. 8, 49, why troublest thou the M.? 9. 5; Lut. 9, 33, M., it is good for us to be here. 10. 17; Lut. 10. 25, good M., what shall I do? Lut. 13, 25, when once the m. of the house is risen.

risen

risen.
John 3. 10, art thou a m. of Israel?
11. 28, the M, is come, and calleth,
13. 13, ye call me M, and ye say well.
Rom. 14. 4, to his own m. he standeth or falleth.
1 Cor. 3. 10, as a wise m-builder.
Eph. 6, 5, Col. 3. 22; Tit. 2. 9; 1 Pet. 2, 18, be obedient to m. 9: Col. 4.1, m., do the same things to them.
1 Tim. 6. 1, count their m. worthy of honour.

2, that have believing m. Jas. 3. 1, be not many m. See Gen. 24. 12; 39. 8; Prov. 25. 13; Eccl. 12. 11.

MASTERY. Ex. 32. 18; 1 Cor. 9. 25; 2 Tim. 2. 5. MATTER. Ezra 10. 4, arise, for this m. belongeth to thee

to thee.

Joh 19. 28, the root of the m. is found in me.

32. 18, I am full of m.

Ps. 45. I, my heart is inditing a good m.

Prov. 16. 20, handleth a m. wisely.

18. 13, answereth a m. before he heareth it.

Eccl. 10. 20, that which hath wings shall tell the m.

Eccl. 19, 20, that which hath wings shall tell the:
12, 13, conclusion of the whole m.
Mat. 23, 23, the weightier m.
Acts 18, 14, if it were a m. of wrong.
1 Cor. 6. 2, to judge the smallest m.
2 Cor. 9, 5, as a m. of bottnty.
13s. 3.5, how great a m. a little fire kindleth!
See Geu. 30, 15; Dan. 3, 16; Acts 8, 21; 17, 32.

MEAN. Ex. 12, 26; Josh. 4. 6, what m. ye by this service?

Deut. 6. 20, what m. the testimonies?
Prov. 22. 29, not stand before m. men.
Isa. 2. 9; 5. 15; 31. 3; the m. man.
Isa. 2. 9; 5. 15; 31. 3; the m. these things m.?
Mk. 9. 10, what the rising from the dead should m.
Acts 21. 39, citizen of no m. city.
See Acts 10. 17; 17. 20; 21. 13.

MEANS. Ex. 34. 7; Num. 14. 18, by no m. clear

IEANS. Ex. 34. 7; Num. 14. 18, by no m. cler gailty.

19. 49. 7; none can by any m. redeem.

19. 41. 19. this hath been by your m.

19. 41. 19. this hath been by your m.

10. 19. nothing shall by any m. hurt you.

10. 10. 19. thy what m. he now seeth.

1 Cor. 8. 9, lest by any m. this liberty.

10. 22, that I might by all m. save some.

11. 11. 11. by any m. attain.

12. Thess. 31. 6, give you peace always by all m.

12. 11. 25 def. 10. 10. 21; Gal. 2. 2.

12. 12. 12. 12. 12. 12. 14. Prov. 20. 10. th

MEASURE (n.). Deut. 25. 14; Prov. 20. 10, thou

EASURE (n.). Deut. 25. 14; Prov. 20. 10, thou shalt not have divers m. Job 11. 9, the m. is longer than the earth. 28. 25, he weigheth the waters by m. Ps. 39, 4, the m. of my days. 180. 40, 12, the dust of the earth in a m. 180. 40, 12, the dust of the earth in a m. 180. 40, 11; 46. 28, I will correct thee in m. Ezok. 41, 1, thou shalt drink water by m. Mat 7, 2; Mk. 4. 24; Lu. 6, 38, with what m. ye mete.

Mat. 7.2; Mk. 4.24; Lu. 6. 38, with what m. ye mete.

Mat. 7.2; Mk. 4.24; Lu. 6. 38, with what m. ye mete.

Lu. 5.3; Mill up m. of your fathers.

Lu. 5.38, good m. pressed down.

John 3.34 giveth not the Spirit by m.

Rom. 12, to every man the m. of faith.

2. Cor. 7, evalted above m.

Eph. 4.7, the m. of the gift of Christ.

13, to the m. of the stature.

16, in the m. of the stature.

16, in the m. of every part.

Rev. 6, 6, a. m. of wheat for a penny.

21. 17, according to the m. of a man.

See Ps. 80.5; Isa. 5.14; Mic. 6. 10. the waters?

65. 7, I will m. former work into bosom.

Jer. 31. 37, if heaven can be m.

32. 22; Hos. 1. 10, as the sand cannot be m.

2 Cor. 10.12; m. themselves by themselves.

See Ezek. 40. 3; 42. 16; Zech. 2.1.

MEAT. Gen. 27. 4, make me savoury m.

2 Cor. 10, 12, m., us me sand cannot be m.
2 Cor. 10, 12, m., themselves by themselves.
See Ezek. 40, 3; 42, 15; Zech. 2, 1.

MEAT. Gen. 27, 4, make me savoury m.
1 Kings 19, 8, went in strength of that m.
Ps. 59, 15, wander up and down for m.
78, 25, he sent them m. to the full.
145, 15, m. in due season.
Prov. 23, 3, dainties, for they are deceitful m.
30, 22, a fool when filled with m.
31, 15, she giveth m. to her household.
184, 15, 25, dust shall be the serpent's m.
Ezek. 4, 10, thy m. shall be by weight.
47, 12, fruit for m.
Dan. 1, 8, not defile himself with king's m.
Hab. 1, 16, because their m. is pleuteous.
3, 17, fields yield no m.
Mat. 6, 25; Lu. 12, 23, life more than m.?
10, 10, workman worthy of his m.
15, 37; Mk. 8, 8, of broken m.
25, 35, ye gave me m.
Lu. 3, 11, he that hath m. let him do likewise.
24, 41; John 21, 5, have ye any m.?
John 4, 32, I have m. to eat.
34, nry m. is to do the will of him that sent me.
6, 27, labour not for the m. that perisheth.
Acts 2, 46, did eat m. with gladness.
15, 29, abstain from m. offered to idols.
Rom. 14, 15, destroy not him with thy m.
17, kingdom of God is not m. and drink.
20, for m, destroy not the work of God.
1 Cor. 6, 13, m. for the belly.
8, 13, if m. make my brother to offend,
10, 3, the same spiritual m.

1Tim. 4. 3, to abstain from m. Heb. 5. 12, 14, not of strong m. 12, 16, who for one morsel of m. See Gen. 1. 20; 9. 3; Mat. 3. 4; Col. 2. 16. MEDDLE. 2 Kings 14. 10; 2 Chron. 25. 19, why m. to thy hurt?

Prov. 20. 3, every fool will be m.
19, m. not with him that flattereth.

19, m. not with him that flattereth.
20, 17, that m. with strife.
See 2 Chron. 35. 21; Prov. II. 14; 24. 21.
MEDITATE. Gen. 24. 63, Isaac went out to m.
Josh. 1. 8; thou shalt m. therein.
Ps. 1. 2; in his law doth he m.
63. 6; 119. 148, m. in the night watches.
77. 12; 143. 5, I will m. of thy works.
Isa. 33, 18, thine heart shall m. terror.
Lu. 21. 14, not to m. before.
1 Tim. 4. 15, m. upon these things.
See Ps. 19. 14; 104. 34; 119. 97, 99.
WEFK. Num. 12. 3, Moses was very m.

See Ps. 19. 14; 104. 54; 110. 07, 99.

MEEK. Num. 12. 3, Moses was very m.
Ps. 22. 26, the m. shall eat and be satisfied.
25. 9, the m. will be guide.
37. 11; Mat. 5. 5, the m. shall inherit the earth.
149. 4, will beautify the m.
Isa. 29. 19, the m. shall increase their joy.

Ia. 26. 19. the m, shall increase their joy. 61.1, good tidings to the m.
Mat. 11. 29, for 1 am m.
1 Pet. 3.4 a m, and quiet spirit.
See Ps. 70. 9; 147. 6; 1sa. 11. 4; Mat. 21. 5.
MEEKNESS. 2 Cor. 10. 1, by the m. of Christ.
Gal. 6.1, restore in the spirit of m.
1 Tim. 6. 11, follow after m.
2 Tim. 2. 25, in m. instructing.
Tit. 3. 2, showing m, to all men.
1 Pet. 3. 15, give reason of hope in you with m.
See Zeph. 2.3; Gal. 5.23; Eph. 4.2.
WEET Prov. 11. 24, withholdeth more than is m.

See Zeph. 2.3; Eqn. 5.25; Eph. 4.2.
MEET. Prov. 11. 24, withholdeth more than is m. Mat. 15. 26, not m. to take children's bread.
25. 1.6, to m. the bridegroom.
1 Cor. 15. 9, not m. to be called an apostle.
1 Thess. 4. 17, to m. the Lord in the air.
See Prov. 22. 2; Amos 4. 12; Mat. 8. 34.
MELODY. Isa. 23. 16; 51. 3; Amos 5. 23; Eph. 5.

19.

MELT. Ps. 46. 6, the earth m.
91. 5, the hills m,
107. 26, their soil m.
147. 18, he sendeth his word, and m. them.
1sa. 13. 7, every mut's heart shall m.
46. 2, as when the m. fire burneth.
See Ex. 15. 15; Josh. 14. 8; Jer. 9. 7.

MEMBER. Ps. 139, 16, all my m. were written.
Rom. 6, 13, 19, neither yield your m.
19. 4, as we have many m.

12. 4, as we have many m.

1 Cor. 6. 15, bodies m. of Christ.

Jas. 3. 5, the tongue is a little m.

4. 1, lusts which war in your m.

See Job 17. 7; Mat. 5. 29; Eph. 4. 25; 5. 30.

MEMORY. Ps. 109. 15; 145. 7; Prov. 10. 7; Eccl.

MEN. 2 Chron. 6. 18, will God dwell with m.?
1 Sam. 4. 9; 1 Cor. 16. 13, quit yourselves like m.
Ps. 9. 20, know themselves to be but m.
E2. 7, but ye shall die like m.
Eccl. 12. 3, strong m. shall bow themselves.
1st. 31. 3, the Egyptians are m., and not God.
46. 8, show yourselves m.
Gal. 1. 10, do 1 now persuade m.?
1 Thess. 2. 4, not as pleasing m., but God.
See Ps. 116. 11; 1 Tim. 2. 4; 1 Pet. 2. 17.
MEND. 2 Chron. 24. 12. 24. 16. Mat. 4. 21. MEND.

2 Chron. 24, 12; 34, 10; Mat. 4, 21; Mk. MEND.

MENTION. Gen. 40.14 make m. of me to Pharsoh. Ps. 71.16, I will make m. of thy righteousness. Iss. 12. 4 make m. that his name is exalted. 63.7, I will m. the lovingkindnesses of the Lord. Rom. 1.9; Eph. 1.16; 1 Thess. 1.2, m. of you in

my prayers. See Isa. 62.6; Ezek. 18. 22; 33. 16.

MERCHANDISE. MERCHANDISE. Prov. 3, 14, m. of it better than m. of silver. Isa. 23, 18, m. shall be holiness to the Lord. Mat. 22, 5, one to his farm, another to his m. John 2, 16, my father's house an house of m. 2, Pet. 2, 3, make m. of you. See Deut. 21, 14; 24, 7; Ezek. 26, 12; Rev. 18, 11. MERCHANN. Gen. 23, 16, current money with the m. the m.
Isa, 23.8, whose m, are princes.
47. 15, even thy m, shall wander.
Rev. 18. 3, 11, the m, of the earth. Rev. 18. 3, 11, the m. of the earth.
23, thy m. were great men of the earth.
26e Prov. 31. 24; 18a. 23. 11; Mat. 18. 45.
MERCIFUL. Ps. 37. 26, ever m., and lendeth.
67. 1, God be m. to us, and bless us.
Prov. 11. 17, the m. doeth good to his own soul.
18a. 57. 1, m. men are taken away.
Jer. 3. 12, return, for I am m.
Mat. 5. 7, blessed are the m.
Lu. 6. 36, be ye m., as your Father is m.
18. 13, God be m. to me a sinner.
Heb. 2. 17. a m. High Priest.
See Ex. 34. 6; 2 San. 22. 26; 1 Kings 20. 31.
MERCY. Gen. 23. 10, not worthy the least of the m.
Ex. 23. 16, will show m. on whom I will show m.
34. 7; Dan. 9. 4, keeping m. for thousunds.
Num. 14. 16; Ps. 103. 11; 145. 8, longsuffering and of great m. 34.7; Dan. 9.4, keeping m. for thousands.
Num 14.18; Ps. 103. 11; 145.8, longsuffering and
of great m.
1. thron. 16.34, 41; 2 Chron. 5. 13; 7. 3, 6; Ezm.
3. 11; Ps. 106. 1; 107. 1; 118. 1; 136. 1; Jer. 33.
11, his m. endureth for ever.
Ps. 23. 0, surely goodness and m. shall follow.
25. 7, according to thy m. remember me.
33. 22, let thy m. be upon us.
52. 8. I trust in the m. of God.
59. 10, the God of my m.
66. 20, not turned his m. from me.
77. 8, is his m. clean gone for ever?
85. 10, m. and truth are met together.
89. 2, m. shall be built up for ever.
90.14, satisfy us early with thy m.
101. 1, I will sing of m.
106. 4, thy m. is great above the heavens.
119. 64, the earth is full of thy m.
130. 7, with the Lord there is m.
Prov. 3. 3, let not m. and truth forsake thee.
14. 27, 31, he that hath m. on the poor.
16. 61, 20. 28, m. and truth.
183. 54, "with great m. will I gather thee.
14m. 3. 22, it is of the Lord's m.
184. Hoe care the lord's m.
185. 40, 13, I desired m. and not sacrifice.
161. 21, sow in righteousness, reap in m.
185. 84, the the the fatherless find m.
186. 8, but to do justly, and love m.
187. 18, he delighteth in m.

14.3. In thee the fatherless find m.
Mic. 6.8, but to do justify, and love m.
7.18. he delighteth in m.
Hab. 3.2, in wrath remember m.
Mat. 5.7, the meroiful shall obtain m.
9.27; 15.22; 20.30; Mk. 10.47.48; 18.38, 39,
thou son of David have m. on me. Lu. 10, 37, he that showed m. on me.

Rom. 9. 15, 18, m. on whom I will have m.
16, of God that showeth m.
12. 1, bessech you be the

16, of God that showeth m.

12.1, bessech you by the m. of God.
8, he that showeth m., with cheerfulness.
2 Cor. 1.3, the Father of m.
Eph. 2.4, God, who is rich in m.
1 Tim. 1.13, 16, I obtained m., because.
2 Tim. 1.13, that he may find m. in that day.
Heb. 4.16, obtain m., and find grace.
Jas. 2.13, without m., that showed no m.
1 Pet. 1.3, according to his abundant m.
See Prov. 12.10; Dan 4.27; 1 Tim. 1.2.
MERRY. Gon. 43, 34, were m. with him.
Judg. 16.25, their hearts were m.
Prov. 15, 13, m. heart maketh cheerful countenance.

tenance.
15, m. heart hath a continual feast.

Prov. 17. 22, m. heart doeth good like a medicine. Eccl. 8. 15, nothing better than to eat and be m. 9. 7, drink thy wine with a m, heart.

5., units thy while while m. Heart. 10. 19, while maketh m. Jas. 5. 13, is any m.? See Lu. 12. 19; 15. 23; Rev. 11. 10. MESSENGER. Job 33, 23; Prov. 25. 13; Isa. 42. 19.

MESENGER. Job 33, 23; Prov. 25, 13; 1sa. 42, 1f METE. Isa. 40, 12; Mat. 7, 2; Mk. 4, 24; Lu. 6, 38, MIDDLE. Ezek. 1.16; Eph. 2.14, MIDST. Ps. 102, 24, in the m. of my days, Prov. 23, 34, lieth down in m. of the sea. Dan. 9, 27, in the m. of the week. Mat. 18, 2; Mk. 9, 36, a little child in the m. 20, there am I in the m. Ju. 24, 36; John 20, 19, Jesus himself in the m. Phil, 2, 15, in the m. of a crooked nation. Rev. 2, 7, in the m. of the Paradise of God. 4, 6; 5, 6; 7, 17, in the m. of the throne. See Gen. 2, 9; Isa. 12, 6; Hos. Il. 9. MIGHT. Dent. 6, 5, 10e God with all thy m.

See Gen. 2.9; Isa. 12.6; Hos. 11.9.

MIGHT. Deut. 6.5, love God with all thy m.
8.17, the m. of mine hand hath gotten.
2.8 m. 6.14, David danced with all his m.
Eccl. 9.10, do it with thy m.
Isa. 40.29, to them that have no m.
Jer. 9.23, mighty man glory in his m.
51.30, their m, hath failed.
Zech. 4.6, not by m., nor by power.
Eph. 3. 16; Col. 1. 11, strengthened with m.
See Eph. 6. 10; 2 Pet. 2. 11; Rev. 7.12.
MIGHTILY. Jonah 3.8; Acts 18.28; 19.20; Col.
1.29.

1. 29.

MIGHTY. Gen. 10. 9, he was a m. hunter.
Judg. 5. 23, to the help of the Lord against the m.
2 Sam. 1. 19, 25, how are the m. fallen!
23. 8, these be the names of the m. men whom
David tad.
1 Chron. 11. 10, the chief of the m. men.
Job 9. 4, wise in heart and m. in strength.
Ps. 24, 8, strong and m., m. in battle.
89, 13, thou hast a m. arm.
19, help upon one that is m. 19, help upon one that is m. 93.4, the m. waves of the sea. Isu. 1. 24; 30. 29; 49. 26; 60. 15, the m. One of

1st. 1. 24; 30, 29; 49. 26; 60. 16, the m. One of Istrael.
5. 13, m. to drink wine.
63. 1, m. to save.
1st. 21, 19, m. in work.
Amos 2. 14, neither shall m. deliver himself.
Mat. 11, 20; 13. 54; 14, 2; Mk. 6. 2, m. works.
Lu. 9, 43, the m. power of God.
24. 19, prophet m. in deed and word.
Acts 18. 24, m. in the scriptures.
1 Cor. 1. 29, not many m.
2 Cor. 10. 4, weapons m. through God.
Eph. 1. 19, the working of his m. power.
See Num. 14. 12; Ecol. 6. 10; Mat. 3. 11.
MILK. Gen. 49. 12, teeth white with m.
Prov. 30. 33, churning of m.
1sa. 55. 1, buy wine and m.
Lam. 4. 7, Nazarites were whiter than m.
Ezek. 25. 4, shall eat thy fruit and drink thy m.
Heb. 5. 12, 13, such as have need of m.
1Pet. 22, the sincere m. of the word.
See Judg. 4. 19; 5. 25; Job 21. 24; Joel 3. 18.
MIND (m.). Neh. 46, the people had a m. to work.
Job 23. 13, he is in one m., who can turn him?
24. 33, 38, should it be according to thy m.?
Prov. 29. 11, a fool uttereth all his m.
Isa. 20. 3, whose m. is stayed on thee.
Mt. 5. 15; Lu. 8. 35, sitting, in his right m.
Lu. 12, 29, neither be of doubtful m.
Rom. 8. 7, the carmal m. is enmity against God.
12. 16, be of the same m.

Rom. 8.7, the carnal m. is enimity again 12.16, be of the sume m. 14.5, fully persuaded in his own m. 2 Cor. 8.12, if there be first a willing m. 13.11; Phil 1.27; 2.2, be of one m. Phil 2.3, in lowliness of m. 5, let this m. be in you. 4.7, peace of God keep your m.

1 Tim. 6.5; 2 Tim. 3.8, men of corrupt m.
2 Tim. 1.7, spirit of sound m.
Tit. 3.1, put them in m. to be subject.
1 Pet. 1.13, the loins of your m.
2 Pet. 3.1, stir up your rure m.
See Rom. 8.6; 11.29; 1 Thess. 5. 14; Jas. 1.8.
MIND (r.). Rom. 8.5; 12.10; Phil. 3. 16, 19.
MIND FULL Des 8.4; 11.5, Lea 17, 10, 2 Des MINDFUL. Ps. 8.4; 111.5; Isa. 17.10; 2 Pet. 3.2. MINGLE. Lev. 19. 19; Isa. 5. 22; Mat. 27. 34; Lu. 13. 1. MINISTER (n). Ps. 103, 21, ye m, of his. 104, 4; Heb. 1, 7, his m, a flame of fire. Isa, 61, 6, men shall call you the m, of God. Isa. 61. 6, men shall call you the m. of God. Joel I. 6, the Lord's m. mourn.
Mat. 29. 20; Mk. 10. 43, let him be your m. Rom. 13. 4, he is the m. of God to thee. 2 Cor. 3. 6, able m. of new testament.
Gal. 2. 17, is Christ the m. of sin?
Eph. 3. 7; Col. 1. 23, whereof I was made a m. 6, 21; Col. 1. 7; 4. 7, a faithful m.
Sec 2 Cor. 6, 4; 11. 23; 1 Thess. 3. 2.
HUNISTER (h. 1 Sam. 2. 11. the abild did. 2) MINISTER (v.). 1 Sam. 2.11, the child did m. INISTER (r.). 1 Sam. 2.11, the child did r unto the Lord.

1 Giron, 15.2, chosen to m. for ever.

1 San. 7.10, thousand thousands m. to him.

184. 4.11; Mik. 1.13, angels m. to him.

20.28; Mk. 10.45, not to be m. unto, but to m.

1.11. 8.3, which m. of their substance.

Acts 20.34, these hands have m.

See 2 Cor. 9.10; Heb. 1.14; 2 Pet. 1.11.

LUNISTER 24TON 1. n. 1.23, Acts 8.1, 2 Cor. 3. MINISTRATION. Lu. 1, 23; Acts 6.1; 2 Cor. 3.7; MINISTRY. Acts 6.4, give ourselves to the m. 2 Cor. 4.1, seeing we have this m. 0.132 Uor. 4. 1, seeing we nave this m.
5.18, the m. of reconciliation.
6. 3, that the m. be not blamed.
Eph. 4.12, for the work of the m.
Col. 4.17, take heed to the m.
2 Tim. 4.5, make full proof of thy m.
See Acts 1.17; 12.25; Rom. 12.7; Heb. 8.6. MINSTREL. 2 Kings 3. 15; Mat. 9, 23. 12, 16, MIRACLE. Judg. 6.13, where he all his m.? IRACLE. Judz. 6.13, where be all his m.?
Mk. 9.39, no man which shall do a m. in my name.
Lu. 23, 8, hoped to have seen some m.
John 2. 11, leginning of m.
4.54, this is the second m.
10. 41, said, John did no m.
Acts 2. 22, approved of God by m. and signs.
1 Cor. 12. 10, to another, the working of m.
See Gal. 3.5; Heb. 2.4; Rev. 13. 14; 16. 14; 19. 20.
JIETH — Ps. 137. 3. Prov. 14. 13. Excl. 2.1. 7.4. MIRTH. Ps. 137. 3; Prov. 14. 13; Eccl. 2.1; 7.4; 8, 15, MIRY. Ps. 40.2; Ezek. 47. 11; Dan. 2. 41. MISCHIEF. Job 15. 35; Ps. 7. 14; Isa. 59. 4, they Ps. 28. 3, m. is in their hearts. 94. 20, frameth m. by a law.
Prov. 10, 23, it is as sport to a fool to do m. conceive m. 10. 21, he that seeketh m. 21, 21, he that seeketh m. 24, 2, lips talk of m. 24, 2, lips talk of m. Ezek. 7. 26, m. shall come uron m. Acts 13. 10, 0 full of all subtilty and all m. See Prov. 24, 8; Eccl. 10, 13; Mic. 7, 3. MISERABLE. Job 16.2; Mat. 21. 41; 1 Cor. 15. 19; Rev. 3. 17. MISERY. Prov. 31.7, drink, and remember his m. no more. Eccl. 8.6; the m. of man is great upon him. Lam. 1.7, remembered in days of her m. Jas. 5.1, howl for your m. that shall come. See Judg. 10.16; Job 3.20; 11. 16; Rom. 3. 16.

MIXED. Prov. 23. 30, they seek m. wine. Isa. 1. 22, thy wine m. with water. Heb. 4. 2, not being m. with faith. See Ex. 12. 33; Num. 11. 4; Neh. 13. 3, MOOK. Gen. 19. 14, he seemed as one that m.

Num. 22, 29; Judg. 16, 10, 13, 15, thou hast m. 1 Kings 18, 27, at noon Elijah m. them. 2 Chron. 36, 16, they m. the messengers of God. Prov. 1, 26, I will m. when your fear cometh. 17.5, whose m, the poor, 30.17, the eye that m, at his father, Gal. 6.7, God is not m. See 2 Kings 2, 23; Mat. 2, 16; 27, 20; Mk, 15, 20. MOCKER. Ps. 35.16; Prov. 20.1; Isa. 28.22; Jude MODERATION. Phil. 4. 5. MOISTURE. Ps. 32.4; Lu. 8. C. MOLLIFIED. Isa. 1. 16. MOMENT. Num. 16.21,45, consume them in a m. Job 7, 18, try him every m. 21. 13, and in a m. they go down. Ps. 30. 5, his anger endureth but a m. Isa. 26. 20, hide thyself as it were a m. 183. 20, 20, nune unyseir as it were a m.
27. 3, I will water it every m.
47. 70 ra small m. have I forsaken thee.
1 Cor. 15, 51, 52, we shall all be changed, in a m.
2 Cor. 4.17, affliction, which is but for a m.
See Ex. 33. 5; Ezek. 26, 16; 32, 10; Lu. 4.5. See EX. 53. 5; EZEK. 29, 10; 52, 10; Lul. 4, 5.

MONEY. 2 Kings 5, 26, is it a time to receive m.?
Eccl. 7, 12, m. is a defence.
10, 19, m. answereth all things.
18, 52, 3, redeemed without m.
55, 1, he that hath no m. po. 1. ne than nath no m.
2. wherefore do ye stend m.
Mat 11. 24: 22.19, the tribute m.
23. 18, hid his lord's m.
4cts 8. 20, thy m. perish with thee.
171m. 6.10, the love of m.
See Gen. 23.9; Mk. 6.8; Lu. 9.3; Acts 4.37. MORROW. Prov. 27. 1, boast not thyself of to-m.
Isa. 22. 13; 1 Cor. 15, 32, for to-m. we die.
56, 12, to-m. shall be as this day.
Mat. 6, 34, take no thought for the m.
Isa 4 14 vs. brow yest what whall be an about Jas. 4. 14, ye know not what shall be on the m. See Josh. 5. 12; 2 Kings 7. 1; Prov. 3. 28. MORSEL. Job 31.17; Ps. 147.17; Prov. 17.1; Heb. MORTAL. Job 4.17, shall m, man be more just? Rom. 6, 12; 8, 11, in your m. body, 1 Cor. 15, 53, 54, this m, must put on immortality. See Bent. 10, 11; 2 Cor. 4, 11; 5, 4. MORTAR. Prov. 27. 22; Ezek. 13. 11, 22, 28. MORTIFY. Rom. 8, 13; Col. 3, 5. MOTE. Mat. 7.3; Lu. 6.41. MOTH. Job 27. 18, he buildeth his house as a m. Ps. 39. 11, consume away like a m. Isa, 50, 9, the m, shall eat them up. Hos. 5, 12, unto Ephraim as a m. Mat. 6, 19, where m, and rust doth corrupt. MOTHER. Judg. 5.7; 2 Sam. 20.19, a m. in Israel. 1 Kings 22.52, Ahaziah walked in the way of 1 Kings 22.52, Anism, was his counsellor.
his m.
2 Chron. 22.3, his m. was his counsellor.
Job 17.14, to the worm, thou art my n.
Ps. 113. 9, a joyful m. of children.
Isa. 66. 13, as one whom his m. comforteth.
Ezek 1.64.4, as is the m., so is her daughter.
Mat. 12. 48; Mk. 3, 33, who is my m.?
John 2.1; Acts. 1.14, the m. of Jesus.
See Gen. 3. 20; 17. 16; Gal. 4. 26; 1 Tim. 1. 9; 5. 2. MOULDY. Josh. 9. 5, 12. MOUNT. Ex. 18.5, the m. of God. Ps. 107. 26, they m. up to heaven. Isa, 40. 31, m. with wings, as eagles. See Job 20. 6; 39. 27; Isa, 27, 13. See JOUR. 0; 00.21; 188.21.10.

MOURN. Gen. 31.35, down to the grave m.

Prov. 5. 11, and thou m. at the last.
188.62, to comfort all that m.
198.51.13, I will turn their m. into joy.
Mat. 5.4, blessed are they that m.
24.30, then shall all the tribes of the earth m.

Lu. 6, 25, wee to you that laugh, for ye shall m. See Neh, 8, 9; Zech, 7, 5; Jas. 4, 9. MOURNER, 2 Sam. 14, 2; Eccl. 12, 5; Hos. 9, 4, MOURNFULLY, Mal. 3, 14.

MOUTH. Job 9. 20, mine own m. shall condemn

me.
40. 4, I will lay my hand on my m.
Ps. 8. 2; Mat. 21. 16, out of the m. of habes.
39. 1, I will keep my m. with a bridle.
49. 3, my m. shall speak of wisdom.
55. 21, words of his m. smoother than butter. 81. 10, open thy m, wide. Prov. 10, 14; 14, 3; 15. 2, the m, of the foolish. 13. 2, good by the fruit of his m. 3; 21, 23, he that keepeth his m. Eccl. 6. 7, all the labour of a man is for his m. Isa. 29. 13; Mat. 15. 8, this people draw near with m. Ezek. 33.31, with their m. they show much love. Mal. 2. 6, the law of truth was in his m. Mat. 12. 34; Lu. 6. 45, the m. speaketh. 13. 35, I will open my m, in parables. Lu. 21. 15, I will give you a m, and wisdom. Rom. 10, 10, with the m. confession is made. Tit. 1. 11, whose m, must be stopped. Jas. 3. 10, out of the same m, proceedeth. See Lam. 3. 29; John 19. 29; 1 Pet. 2. 22.

MOVE. Ps. 10.6; 16.8; 30.6; 62.2, I shall not he m

Mat. 21. 10; Acts 21. 30, all the city was m. John 5. 3, waiting for the m. of the water. Acts 17. 28, in him we live, and m. 20. 24, nove of these things m. me. See Prov. 23. 31; Isa. 7. 2; 2 Pet. 1, 21. MUCH. Ex. 16. 18; 2 Cor. 8, 15, he that gathered m. Num. 16. 3, ye take too m. upon you. Lu. 7, 47, for she loved m.

12. 48, to whom m, is given, 16. 10, faithful in m. See Prov. 25. 16; Eccl. 5. 12; Jer. 2. 22.

MULTIPLY. Isa. 9. 3, thou hast m, the nation, and not increased the joy. Jer. 3. 16, when ye be m, they shall say. Dan. 4. 1; 6. 25; 1 Pet. 1. 2; 2 Pet. 1. 2; Jude 2,

peace be m.
Nah. 3. 16, thou hast m. thy merchants.
See Acts 6. 1; 7. 17; 9. 31; 12. 24. MULTITUDE. Ex. 23. 2, a m. to do evil.

Job 32. 7, m. of years should teach wisdom.

Ps. 5, 7; 51. 1; 69. 13; 106. 7, in the m. of thy

mercy. 33.16, no king saved by the m of an host. 94.19, in the m of my thoughts.

94. 19, in the m. of my thoughts.
Prov. 10. 19, in m. of words there wanteth not sin,
II, 14; 15. 22; 24. 6, in the m. of counsellors.
Eccl. 5. 3, through the m. of business.
Jas. 5. 20; 1 Pet. 4. 8, hide a m. of sins,
See Deut. 1. 10; Josh. II. 4; Lu. 2. 13.
MURMURINGS. Ex. 16. 7; Num. 14. 27; Phil.

MUSE. Ps. 39. 3; 143. 5; Lu. 3. 15. MUTTER. Isa. 8. 19; 59. 3. MUTUAL. Rom. 1.12 MYSTERY. Mat. 13. 11; 1 Cor. 2.7; 45. 51; Eph.

NAIL. Ezra 9. 8, give us a n. in his holy place. Isa, 22, 23, fasten as a n. in sure place. John 20, 25, put fliper into print of n. Col. 2, 14, n. it to his cross. See Judg. 4, 21; Eccl. 12, 11; Dan, 4, 33.

NAKED. Ex. 32, 25, made m. to their shame. Job 1, 21, n. came 1 out, and n. shall I return. Mat. 25, 36, n., and ye clothed me. 1 Cor. 4, 11, to this present hour we are n. 2 Cor. 5, 3, we shall not be found n. Heb. 4, 13, all things are n. to eyes of him. See John 21, 7; Jas. 2, 15; Rev. 3, 17; 16, 15.

NAKEDNESS, Rom. 8.35; 2Cor. 11.27; Rev. 3.18. NAME (n.). Gen. 32.29; Judg. 13.18, wherefore dost thou ask after my n.? Ex. 3. 15, this is my n. for ever.

EX. 5. 15, this is my m. for ever. 23. 21, my n. is in him.
Josh. 7. 9, what wilt thou do to thy great n.?
2 Chron. 14. 11, in thy n. we go.
Neh. 9. 10, so didst thou get thee a n.
Job 18. 17, he shall have no n. in the street. JOD 18. 11, he shall have no n. in the street. Ps. 20. 1, the n. of God defend thee. 5, in the n. of God set up banners. 22. 22; Heb. 2. 12, I will declare thy n. 48. 10, according to thy n. so is thy praise. 69. 36, they that love his n. 111. 9, holy and reverend is his n.

115. 1, unto thy n. give glory. 138. 2, thy word above all thy n.

138.2, thy word above all thy n. Prov. 16.7, the n. of the wicked shall rot. 18. 10, the n. of the Lord a strong tower. 22. 1; Eccl. 7. 1, good n. rather to be chosen, Cant. 1. 3, thy n. is as ointment poured forth. 18. 42. 8, 1 am the Lord, that is my. 55. 13, it shall be to the Lord for a n. 56. 5; 63. 12, an everlasting n. 57. 15, whose n. is Holy. 62. 2, called by a new n. 64. 7, there is none that calleth on thy n. 64. The thou art great and thy n. is great.

64.7, there is none that canern on my n. Jer. 10.6, thou art great, and thy n. is great. 14. 14; 23. 25; 27. 15, prophesy lies in my n. 44. 26, sworn by my great n. Zech. 10. 12, walk up and down in his n. 14. 9, one Lord, and his n. one. Mal. 1. 6, wherein have we despised thy n.?

and 1. 5, wherein move we assused thy n. 4.2, to you that fear my n. Mat. 5. 9; Lu. 11. 2, hallowed be thy n: 10. 22; 10. 29; Mat. 13. 13; Lu. 21. 12; John 15. 21; Acts 9. 16, for my n. sake. 12. 21, in his n, shall the Gentiles trust.

12. 21, 10 fits n. Span the Genthes trust. 18. 5; Mk. 9.37; Lu. 9.48, receive in my n. 20, gathered together in my n. 24. 5; Mk. 13. 6; Lu. 21. 8, many shall come in

ny n.

Mr. 5. 9; Ln. 8. 30, what is thy n.?

9. 30, do a miracle in my n.

Lu. 10. 20, n. written in heaven.

John 5. 43, if another shall come in his own n.

14. 13; 15. 16; 16. 23, 24, 26, whatsoever ye ask

14.13; 15.16; 16.23, 24, 26, whatsoever you now you.

Acts 3.16, his n. through faith in his n.

4.12, none other n. under heaven.

5.25, that ye should not teach in this n.

41, worthy to suffer for his n.

Eph. 1.21, far above every n.

Phil. 2.9, 10, a.n. above every n.

43, whose n. are in the book of life.

Col. 3.17, do all in the n. of the Lord Jesus.

Heb. 1.4, obtained a more excellent n.

Jas. 2.7, that worthy n.

Rev. 2.13, holdest fast my n.

11, a.n. written, which no man knoweth.

3.1, thou hast a n. that thou livest.

4, a few n. in Sardis.

4. a few n. in Sardis. 13. 1, the n. of blasphemy. 14. 1; 22. 4, Father's n. in their foreheads. See Gen. 2, 20; Ex. 28. 9; Isa. 45. 3; John 10. 3.

NAME (v.). Eccl. 6.10, that which hath been is n. already.

Isa. 61. 6, ye shall be n. Priests of the Lord. Rom. 15. 20, not where Christ was n. 2Tim. 2. 19, every one that n. the name of Christ. See 1 Sam. 16. 3; Isa. 62. 2; Lu. 2. 21; 6. 13. NARROW. Isa. 28. 20; 49. 19; Mat. 7. 14.

NATION. Gen. 10.32, by these were the n. divided. 20. 4, wilt thou slay a righteous n.? Num. 14. 12; Deut. 9. 14, I will make thee a

greater n. 2 Sam. 7. 23; 1 Chron. 17. 21, what n. like thy people? Ps. 33.12, blessed is the n. whose God is the Lord. 147.20, he hath not dealt so with any n.

Prov. 14, 34, righteousness exalteth a n. 1sa, 2, 4; Mic. 4, 3, n. shall not lift sword against n. 18. 2, a n. scattered and peeled. 26. 2, that the righteous n. may enter in. 26. 2, that the righteous n. may enter in.
34. 1, come near, ye n., to hear.
52. 15, so shall he sprinkle many n.
Jer. 10. 7. O King of n.
Zech. 2. 11, many n. shall be joined to the Lord.
8. 22, strong n. shall seek the Lord.
Mat. 21. 7; Mk. 13. 8; Lu. 21. 10, n. against n. Lu. 7. 5, he loveth our n. 21. 25. distress of n.
John 11. 50, that the whole n. perish not.
Acts 2. 5. devout men of every n.
10. 35, in every n. he that feareth.
Phil. 2. 15, crooked and perverse n. Rev. 5.9, redeemed out of every n. See Deut. 4.27; 15.6; Jer. 2.11; 4.2; 31.10. NATIVITY. Gen. 11. 28; Jer. 46. 16; Ezek. 21. 30; 23, 15,

NATURAL. Deut. 34.7, nor his n. force abated. Rom. 1.31; 2 Tim. 3.3, without n. affection. 1 Cor. 2.14, the n. man receiveth not. See 1 Cor. 15.44; Phil. 2.20; Jas. 1.23.

NATURE. 1 Cor. 11. 14, doth not even n. itself teach? Egh. 2.3, by n. children of wrath. Heb. 2.16, the n. of angels. 2 Pet. 1.4, partakers of the divine n. See Rom. 1.20; 2.14, 27; Gal. 2.15; 4.8.

NAUGHT. Prov. 20. 14, it is n., saith the buyer. Isa. 49. 4, spent strength for n 18a 20, 3, 5, 5, 6, 11 strength to 10.
52. 3, ye have sold yourselves for n.
Mal. 1. 10, shut the doors for n.
Acts 5.38, if of men, it will come to n.
See Deut. 15. 9; Job 1. 9; Rom. 14. 10; 1 Cor. 1, 28.

NAUGHTINESS. 1 Sam. 17, 28; Prov. 11.6; Jas.

NAUGHTY. Prov. 6. 12; 17. 4; Jer. 24. 2. NAY. Mat. 5, 37; 2 Cor. 1, 17, 18, 19; Jas. 5, 12. NEAR. Judg. 20, 34, knew not evil was n. Ps. 22, 11, trouble is n.

148. 14, a people n. to him. Prov. 27. 10, better a neighbour that is n. Frov. 21. 10, better a neighbour that is n.
1sa. 50. 8, he is n. that justifieth.
55. 6, call upon the Lord while he is n.
1ohad, 15: Zeph. 1. 14, the day of the Lord is n.
1sa. 24. 33, it is n., even at the doors.
1sa. 13. 25, ye know that summer is n.
1se Ezek. 11. 3; 22. 5; Rom. 13. 11. NECESSARY. Job 23. 12; Acts 15. 28; 28. 10; Tit.

3, 14, NECESSITIES. 2 Cor. 6.4, as the ministers of God, in 42.

NECESSITY. Rom. 12, 13, distributing to the n.

of saints.
1 Cor. 9. 10, n. is laid upon me.
2 Cor. 9. 7; Philem. 14, give, not grudgingly, or of n.
See Acts 20, 34; 2 Cor. 12. 10; Phil. 4. 16.

NEGK. Prov. 3. 3; 6. 21, bind them about thy n. Mat. 18. 6; Mk. 9. 42; Lu. 17. 2, millstone about his n.

Lu. 15. 20; Acts 20. 37, fell on his n. Acts 15. 10, yoke on the n. of disciples. See Neh. 9. 29; isa. 3. 16; Lam. 5. 5; Rom. 16. 4.

see neu. s. ar; 188. 6. 10; Lam. 5.5; Rom. 16. 4.

NEED. 2 Chron. 20.17, ye shall not n. to fight.

Prov. 31. 11, he shall lave no n. of spoil.

Mat. 6. 8; Lu. 12. 30, what things ye have n. of,

9. 12; Mk. 2. 17; Lu. 5. 31, n. not a physician.

14. 16, they n. not depart.

21. 3; Mk. 11. 3; Lu. 19. 31, 34, the Lord hath

n. of them.

n. of them.
Lu, 11. 8, as many as he n.
Acts 2.45; 4. 35, as every man had n.
1 Cor. 12. 21, cannot say, I have no n. of thee.
Phil. 4. 12, to abound and to suffer n.
19. God shall supply all your n.
2 Tim. 2. 15, that n. not to be ashamed.

Heb. 4. 16, grace to help in time of n. 5. 1, ye have n. that one teach you.

1 John 3. 17, seeth his brother have n.

1 John 3.17, seeth his bronner mave n.
Rev. 3.1, rich, and have n. of nothing.
21.23; 22.5, city had no n. of the sun.
Scenent 15.5, thu 9.11; John 2.25; Acts 17.25.
NEEDFUL. Lu. 10.42; Phil. 1.24; Jas. 2.16.
NEEDFU. Deut 15.11, thou shalt open thine hand

EEDY. Deut 10. 11, more snate open to thy n.
Job 24. 4, they turn the n. out of the way.
Ps. 9. 18, the n. shall not alway be foreotten.
40. 17; 70.5; 58.1; 199.22, 1 am poor and n.
74. 21, let the poor and n. praise thy name.
Prov. 31. 9, plead the cause of the poor and n.
Ton. 41. 17. when the n. seek water. Isa. 41. 17, when the n. seek water. See Ezek. 16. 49; 18. 12; 22. 20; Amos 8. 4, 6.

NEGLECT. Mat. 18. 17; Acts 6. 1; 1 Tim. 4. 14; Heb. 2. 3

NEGLIGENT. 2 Chron. 29. 11; 2 Pet. 1. 12. NEIGHBOUR. Prov. 3. 28, say not to thy n., go and come again.

14. 20, the poor is hated even of his n. 21. 10, his n. findeth no favour. 21. 10, firsh, indeed in layour. Ecol. 4.4, envied of his n. Jer. 22, 13, that useth his n. service without wages. Hab. 2, 15, that giveth his n. drink. Zech. 8, 16; Eph. 4, 25, speak every man truth to

his n. Lu. 10. 29, who is my n.? 14. 12, call not thy rich n. See Ex. 20. 16; Lev. 19. 13; Mat. 5. 43; Rom. 13. 10. EST. Num. 24. 21, thou puttest thy n, in a rock. Deut. 32. 11, as an eagle stirreth up her n. Job 29. 18, I shall die in my n. NEST.

PS. 43. 3, the swallow hath found a n. Mats. 8.29; Lu. 9.55, birds of the air have n. See Prov. 21.8; Isa. 15.2; Jer. 49. 16; Obad. 4; Halb. 2.9. NET. Ps. 141. 10, let the wicked fall into their

own a

Prov. 1. 17, in vain the n. is spread. Eccl. 9. 12, as fishes taken in an evil n. Hab. 1. 16, they sacrifice unto their n. Mat. 13. 41, kingdom of heaven like a n. Mk. 1. 18, they forsook their n. Lu. 5. 5, at thy word I will let down the n. See Mat. 4. 21; Mk. 1. 18; John 21. 6. NETHER. Deut. 24. 6; Job 41. 24.

EVER. Lev. 6, 13, the fire shall n, go out. Job 3, 16, as infants which n, saw light. Ps. 10, 11, he will n, see it. 15, 6; 36, 6, shall n, be moved. Prov. 27, 20; 30, 15, n, satisfied. Isa, 56, 11, which can n, have enough. Mat. f. 23, 1 n, knew you. NEVER.

Mat. 7.23, 1 n. Knew You.
9. 33, it was n. so seen in Israel.
25. 33, yet will I n. be offended.
Mk. 2.12, we n. saw it on this fashion.
3. 29, hath n. forgiveness.
14. 21, if he had n. been born.
John 4. 14; 6. 35, shall n. thirst.
7. 46, n. man spake like this man.
8. 51; 10, 28; 11. 26, shall n. see death.
1 Cor. 13. 8. charity n. faileth.

8. 51; 10. 25; 11. 25; shall n. see death.
1 Cor. 13. 5, charity n. faileth.
Heb. 13. 5, I will n. leave thee.
2 Pet. 1. 10, ye shall n. fail.
See Judg. 2. 1; Ps. 58. 5; Jer. 33. 17; Dan. 2. 44.
NEW. Num. 16. 30, 1f the Lord make a n. thing.
Ps. 33. 3; 40. 3; 96. 1; 98. 1; 144 9; 149. 1; Isa.
42. 10; Rev. 5. 9; 14. 3, a n. song.
Ecol. 1. 9, no n. thing under the sun.
Isa. 65. 17; 66. 22; Hev. 21. 1, n. heavens and n. earth.

earth.
Lam. 3. 23, n. every morning.
Mat. 9. 16; Mk. 2. 21; Lu. 5. 36, n. cloth to old garment

Mk. 1. 27; Acts 17. 19, what n. doctrine is this? John 13. 34; 1 John 2. 7. 8, a n. commandment. Acts II. 21, to tell or hear some n. thing.

without n.

left n.

gressors,

dren.

Gal. 2. 20, the life I n. live.
1 Tim. 4. 8, the life that n. 1s.
1 Pet. 1. 8, though n. ye see him not.
1 John 3. 2, n. are we sons of God.
See Rom. 6. 22; Gal. 3. 3; Heb. 2. 8.
NUMDER (n.). Job 5. 9; 9. 10, marvellous things

25 sam. 24.2; 1 Chron. 21.2, n. the people. Ps. 90.12, so teach us to n. our days. Eccl. 1.15, that which is wanting cannot be n. 1sa. 53.12; Mk. 15.28, he was n. with trans-

Mat. 10, 30; Lu. 12, 7, hairs are all n.
Rev. 7, 9, multitude which no man could n.
See Ex. 30, 12; Job 14, 16; Ps. 40, 5; Acts 1, 17, NURSE. Gen. 35. 8, Deborah Rebekah's n. died. 2 Sam. 4. 4, and his n. took him up and fled. 1 Thess. 2. 7, even as a n. cherisheth her chil-

Gref. 2.7, 9; Isa. 60.4. NURSING. Isa. 49.23, kings shall be thy n. fathers, and their queens thy n. mothers. NURTURE. Eph. 6.4.

OBEDIENCE. Rom. 5. 19, by the o. of one. 16. 25, the o. of faith. Heb. 5. 8, yet learned he o. See Rom. 16. 19; 2 Cor. 10. 5; 1 Pet. 1. 2.

25. 3, is there any n of his armies? Ps. 139. 18, more in n than the sand. 147.4, he telleth the n. of the stars. Acts 11.21, a great n. believed. 16.5, the churches increased in n. daily. Rev. 13.17, 18, the n. of his name. See Deut. 7.7; Hos. 1.10; Rom. 9.27. NUMBER (v.). Gen. 41. 49, gathered corn till he

NEWLY. 2 Cor. 5. 17; Gal. 6. 15, a n. creature. Eph. 2. 15; 4. 24; Gol. 3. 10, n. man. Heb. 10. 20, n. and living way. Rev. 2. 17; 3. 12, a n. name. 21. 5, I make all things n. Rev. 2.17; 3.12, a.n. name.
21. 5.1 make all things n.
See 1sa, 24. 7; 43. 19; 65. 8; Acts 2.13.
NEWIX. Deut. 32. 17; Judg. 7. 19.
NEWNESS. Rom. 6. 4; 7. 6.
NEWS. Prov. 25. 25.
NIGH. Num. 24. 17, but not n.
Deut. 30. 14; Rom. 10. 8, the word is n. unto thee.
Ps. 34. 18, n. to them of broken heart.
145. 18, n. to all that call upon him.
Epb. 2. 13, made n. by the blood of Christ.
See Joel 2. 1; Lu. 21. 20; Heh. 6. 8.
NIGHT. Ex. 12. 42, a.n. to be much observed.
35. 10; Ps. 77. 6, songs in the n.
Ps. 30. 5, weeping may endure for a n.
91. 5, the terror by n.
136. 9; Jer. 31. 35, moon and stars to rule by n.
136. 11; the n. shall be light about me.
11. watchman, what of the n.?
11. 10, walk in the n. he stumbleth.
Rom. 13. 12, the n. is far spent.
11. Thess. 5. 2; 2 Pet. 3. 10, cometh as a thief in
the n.
Rev. 21. 25. 22. 5. now there 1Thess 5.2; 2 Fet. 3.10, cometh as a thief in the property of lacked n. 2 Sam, 24, 24, neither offer of that which doth cost n. 2. J. is n. with thee to help.

Sche S. 10, portions to them for whom n. is prepared. Job 8. 9, but of yesterday, and know n. Ps. 49, 17, he shall carry n. away. 119, 165, n. shall oftend them. Prov. 13, 4, the sluggard desirch, and hath n. 7, there is that maketh himself rich, yet hath n. 7, there is that maketh himself rich, yet har Lam. 1.12, is it n. to you?

Mat 17. 20; Lu. 1. 37, n. shall be impossible, 21. 10; Mk. 11. 13, n. but leaves.

Lu. 6. 35, hoping for n. again, 7. 42, they had n. to pay.

John 15. 5, without me ye can do n.

1 Cor. 4. 4, I know n. by myself.

2 Cor. 6. 10, as having n.

13. 8. we can do n. against the truth.

13. 8, we can do n, against the truth. 1 Tim. 4.4. n. to be refused.

NÖÜRISH. Isa, 1, 2, 1 have n. and brough children.

1 Thm. 4, 6, n. in words of faith.

1 as. 5, 6, have n. your hearts.

See Gen. 45, 11; 50, 21; Acts 12, 20; Col. 2, 19.

NOW. Job 4, 5, n. it is some upon thee.

Ps. 119, 61, but n. have I. kept thy word.

Hos. 2, 7, then was it better that n.

Lu. 14, 17, all things are n. ready.

John 13, 7, thou knowest not n.

16, 12, ye cannot bear them n.

1 Cor. 13, 12, n. I know in part.

6.7. brought n. into this world, can carry n. out. See Phil. 4.6; Jas. 1.4; 3 John 7.

NOURISH. Isa. 1.2, I have n. and brought up

See Rom. 16. 19; 2 Cor. 10. 5; 1 Fet. 1. 2.

OBEDIETN. Ex. 24, 7, all will we do, and be o. Prov. 25, 12, wise reprover upon an o. ear. 1sa. 1. 19, if o. ye shall eat. 2 Cor. 2. 9, o. in all things. Eph. 6. 5; Tit. 2. 9, be o. to your masters. Phil. 2. 8, o. unto death. 1 Pet. 1. 14, as o. children. See Num. 27. 20; 2 Sum. 22. 45; Tit. 2. 5.

OBETSANCE Gen. 37, 43, 38, 2 Sum. 15, 5. See Num. 27. 20; 2 Sam. 22. 45; Tit. 2. 5.

OBE:SANCE. Gen. 37. 7; 43. 28; 2 Sam. 15. 5.

OBE:Y. Deut. 11. 27, a blessing if ye o.

Josh. 24. 24, his voice will we o.

Isam. 15. 22, to o. is better than sacrifice.

Jer. 7, 23, o. my voice, and I will be your God.

Acts. 5. 29, we ought to o. God rather than men.

Rom. 6. 16, his servants ye are to whom ye o.

Eph. 6. 1; Col. 3. 20, o. your parents in the Lord.

2 Thess. 1. 8; 1 Pet. 4. 17, that o. not the gospel.

Heb. 13. 17, o. them that have rule over you.

1 Pet. 1. 22, purified your souls in o. the truth.

See Ex. 5; 23. 21; Dan. 9. 10; Mat. 8. 27.

OBJECT. Acts 24. 18.

OBSURE. Prov. 20. 20.

OBSCURITY. 1sa. 23. 18; 58. 10; 59. 9.

OBSERNATION. Lu. 17. 20.

OBSERNATION. Lu. 17. 20.

OBSERNE. Gen. 37. 11, his father o. the saying. OBSERVATION. Lu. 17, 20.

OBSERVE. Gen. 37. 11, his father o, the saving.
Ps. 107, 43, whose is wise, and will o, these things.
Prov 23, 25, let thin eyes o, my ways.
Eccl. 11. 4, he that o, the wind.
Jonah 2, 8, that o, lying vanities.
Mat. 23, 20, teaching them to, all things.
Mit. 6, 20, Hend feared John, and o, him.
10, 20, 31 these have I o.
See Ex. 12, 42; 31, 16; Ezek. 20, 18; Gal. 4, 10.
OBSERVER. Deut. 13, 10.
OBSTINATE. Deut. 2, 51, 1sa. 48, 4.
ORTAIN. Prov. 8, 35, shall o, favour of the Lord. OBSTAIN. Prov. 8. 35, shall o. favour of the Lord. Isa. 35. 10; 51. 11, shall o. joy and gladness. Lu. 20. 35, worthy to o. that world. Acts 26. 22, having o. help of God. 1 Cor. 9. 24, so run that ye may o. 1 Thess. 5. 9; 2 Tim. 2. 10, to o. salvation.

1 Tim. 1. 13, I o. mercy. 11cb. 4. 16, o. mercy, and find grace to help. 9. 12, having o. eternal redemption. 1 Pct. 2. 10, which had not o. mercy, but now

have o. 2 Pet. 1. 1, o. like precious faith. See Dan. 11. 21; Hos. 2. 23; Acts 1. 17; 22. 23. OCCASION. 2 Sam. 12.14, great o. to enemies to blaspheme.

Dan. 6. 4, sought to find o. Rom. 7. 8, sin, taking o. by the commandment. 14.13, an o. to fa.1 in his brother's way. 1 Tim. 5.14, rive none o. to the adversary. See Gen. 43.13; Ezra 7.20; Ezek. 18.3.

OCCUPATION. Gen. 46.33; Jonah 1.8; Acts 18.3; 19. 25.

OCCUPY. Ezek. 27.9; Lu. 19.13. ODOUR. John 12. 3; Phil. 4. 18; Rev. 5. 8.

OFFENCE. Eccl. 10. 4, yielding pacifieth great o.

Iss. 8. 11; Roun. 9. 33; 1 Pet. 2. 8, a rock of o.

Mat. 16. 23; thou art an o. to me.

IR. 7; Lu. 11. 1, woe to the world because of o.!

Acts 24. 10; conscience void of o.

Roun. 14. 20; that mun who eateth with o.

I Cor. 10. 32; 2 Cor. 6. 3, ive none o.

Phill. 1. 10; without o. till the day of Christ.

Nee 18 am. 25. 31; Roun. 6. 15; 16. 11; Gal. 5. 11.

OFFEND. Job 34. 31, I will not o. any more.

Ps. 110. 105, nothing shall o. there in be won.

Mat. 5. 29; IR. 9; M. 19. 41; It thine eye o. thee.

13. 41, gather all things that o.

13. 41, gather all things that o.

15; Mk. 6. 3, they were o. in him.

26. 33; though all shall be o., yet will I never be.

Rom. 14. 21, whereby thy brother is o.

Jas. 2. 10, yet o. in one point.

See Gen. 20, 9; Jer. 37. 18; 2 Cor. 11. 29.

OFFENDER. 1 Kings 1. 21; Isa. 29. 21; Acts 25. 11. ODOUR. John 12.3; Phil. 4.18; Rev. 5.8.

OFFENDER. 1 Kings 1.21; Isa. 29.21; Acts 25.11.

OFFENDER. 1 Kings 1.21; Isa. 29.21; Acts 25.11.
OFFER. Judg. 5.2, people willingly o. themselves.
Ps. 50.23, whose o. Fraise.
Mat. 5.24, then come and o. thy gift.
Lu. 6.29, one cheek, o. also the other.
LOT. 8.1, 4, 7; 10.19, things o. to idois.
Phil. 2.17, o. in the service of your faith.
2 Tim. 4.6, now ready to be o.
Heb. 9.28, Christ once o. to bear the sins of many.
See 2 Chron. II. 10; Ezral. 6; 2.68; Mal. 1.8.
OFFICE. 1 Sam. 2.36, put me into one of the
priests o.
Rom. 11.13, 1 magnify mine o.
1 Tim. 3. 1, the o. of a bishop.
Heb. 7.5, the o. of the rriesthood.
See Gen. 41.13; Ps. 109.8; Rom. 12.4.
OFFSCOURING. Lam. 3.45; 1 Cor. 4.13.

OFFSCOURING. Lam. 3. 45; 1 Cor. 4. 13. OFFEDRING. Job 27.14; Acts 17.25; Rev. 22.16.
OFFEN. Prov. 20.1, being o. reproved.
Mal. 3.16, spake o. one to another.
Mat. 23.37; Lu. 13.34, how o. would I have gathers.

thered. 1 Cor. 11. 26, as o. as ye eat. 1 Tim. 5. 23, thine o. infirmities. See 2 Cor. 11. 26; Heb. 9. 25; 10. 11.

See 2 COT. 11. 20; Hen. 9. 20; 10. 11.
OIL. Ps. 45. 7; Heb. 1. 9, with 0. of gladness.
(22. 10, be anointed with fresh 0.
104. 15, 0. to make his face to shine.
18a. 61. 3, 0. of joy for mourning.
Mat. 25. 3, took no 0. with them.
Lu. 10. 34, pouring in 0. and wine.
See Ex. 27. 20; Mic. 6. 7; Lu. 7. 40.

See Ex. 24, 20; ante. 0.; lan. 4.20.

OLD. Deut. 8. 4; 29. 5; Neh. 9. 21, waxed not o. Josh. 6. 11, did eat of the o. corn. Ps. 37. 25, I have been young, and now am o. 71. 18, when I am o. forsake me not. Prov. 22. 6, when he is. o. he will not. Isa. 58. 12, build the o. waste places. Jer. 6. 16, ask for the o. paths. Lu. 6. 39. he saith, the o. is better. 2 Cor. 5. 17, o. things are passed away.

2 Pet. 2.5. God spared not the o. world. 1 John 2.7. the o. commandment is the word. Rev. 12.9; 20.2. that o. serpeut. See Job 22. 15; Ps. 77. 5; Mat. 5. 21; Rom. 7. 6. OMITTED. Mat. 23.23.
ONCE. Gen. 18.52, yet but this o.
Num. 13. 30, let us go up at o.
Job 23.14; Ps. 02. 11, speaketh o., yea twice.
18.6 66, 85, shall a mation be born at o.?
Heb. 6.4, o. enlightened.
9.27, o. to die.
See Rom. 6. 10; Heb. 10. 10; 1 Pet. 3.18.
ONE. Leb. 2. of a thousand OMITTED. Mat. 23, 23.

See Nom. 6. 40; neb. 40, 10; 1 feet. 6. 18. ONE. Job 9. 3, 6. of a thousand. Ecol. 7. 27; lsa. 27, 12, 6. by 6. Mk. 10. 21; Lu. 18, 22, 6. thing thou lackest. Lu. 10. 42, 6. thing is needful. John 9. 25, 6. thing I know. 17, 11, 21, 22, that they may be 6. Gal. 3. 28, all 6. in Christ. Eph. 4. 5, 6. Lord, 6. faith. 6. baptism.

Eph. 4.5, o. Lord, o. faith, o. baptism. See Deut. 6.4; Mk. 12.32; 1 Tim. 2.5. ONYX. Ex. 28. 20; 39. 13, and an o.

OPEN. Num. 16.30, if the earth o. her mouth. Ps. 40, 4, I will o. my dark saying.

PS. 49, 4, 1 will o my dark saying.

51. 15, o thou my lips.

51. 16, o thy moulh wide.

104. 28; 145. 16, thou o thine hand.

110. 18, o thou mine eyes.

Prov. 31. 8, o thy moulh for the dumb.

15a. 22. 22, he shall o, and none shall shut.

42. 7, to o the blind eyes.

60. 11, thy gates shall be o continually.

Ezek. 16. 63, never o thy mouth.

Mal. 3. 10, o windows of heaven.

Mal. 25. 11; Lu. 13. 25, Lord o to us.

27. 52, graves were o.

MR. 7. 34, that is, be o.

Lu. 24. 32, while he o to us the scriptures.

45, then o, he their understanding.

45, then o. he their understanding.

45, then o, he their understanding. Acts 25.18, to o, their eyes, and turn them. 1 Cor. 15.0, great door and effectual is o. Col. 4.3, o, to us a door of utterance. See Acts 15.14; 2 Cor. 2.12; Heb. 4.13; Rev. 5.2. OPERATION. Ps. 28.5; Isa. 5.12; 1 Cor. 12.6 Col. 2. 12

OPINION. 1 Kings 18. 21; Job 32. 6. OPPORTUNITY. Gal. 6. 10; Phil. 4. 10; Hel 11. 15. OPPOSE. Job 30. 21; 2 Thess. 2. 4; 2 Tim. 2. 25.

OPPOSITIONS. 1 Tim. 6. 20.

OPPOSITIONS. 1 Tim. 6: 20.

OPPLESS. Ex. 22: 21; 23.9, 0. a stranger.

IPV 23.14, II, ye shall not 0. one another.

Sum. 12.3, whom have I 0.?

Pau. 10, 18, that the man of earth may no more of the control of the con

OPPRESSION. Deut. 26.7, the Lord looked

our o.
Ps. 62. 10, trust not in o.
Ps. 62. 10, trust not in o.
119. 134, deliver me from the o. of man.
Eccl. 4. 1, I considered the o.
Eccl. 4. 1, Lebburger men mad. 7.7, o. maketh a wise man mad. 1sa. 30.12, ye trust in o. See 1sa. 33.15; Zech. 9.8; 10.4.

ORATOR. Isa. 3.3; Acts 24.1. ORDAIN. 1 Chron. 17.9, I will o. a place for t

RDAIN. Tomostant, people, Ps. 8. 2, hast thou o, strength. 81. 5, this he o. in Joseph. 132.17, I have o. a lamp for mine anointed. 18a. 26. 12, thou wilt o, peace for us. 30. 33, Tophet is o. of old. Jer. 1. 5, I. o, thee a prophet. Mk. 3, 14, Jesus o, twelve.

John 15. 16, have o. you, that ye should bring forth.
Acts 1, 22, one be o. to be a witness.
10, 42, o. of God to be the Judge.
13, 48, o. to eternal life.
14, 23, 171, 1.5, o. elders.
16, 4, decrees that were o.
17, 31, by that man whom he hath o.
Rom. 13, 1, the powers that be are o. of God.
601, 310, the law was a by comels. Rom. 15. 1, the powers that ne are o. of God. Gal. 3.19, the law was o, by angels.

Eph. 2.10, good works which God hath before o. Jude 4, of old o. to this condemnation.

See 1 Cor. 2.7; 9.14; 1 Tim. 2.7; Heb. 5. 1.

ORDER. Judg. 13. 12, how shall we o. the child? 2 Kings 20, 1; Isa. 38. 1, set thine house in o.

Job 10. 22, land without any o.

23. 4, I would o. my cause. 37. 19, we cannot o, our speech.

Ps. 40.5, they cannot be reckoned in o. 50.21, I will set them in o. 23, to him that o. his conversation aright.
110.4; Heb.5.6; 6.20; 7.11, the o. of Melchisedec.
1 Cor. 14.40, decently and in o. Tit. 1. 5, that thou shouldest set in o. See Ps. 37, 23; Acts 21, 24; 1 Cor. 15, 23,

ORDINANCE. Isa. 58.2; Rom. 13.2, the o. of their Mal. 3. 14, what profit that we have kept o.? Eph. 2.15, commandments contained in o. Col. 2.14, haudwriting of o. Heb. 9.10, in carnal o. See Jer. 31.36; Luke 1.6; 1 Pet. 2.13.

ORPHANS, Lam. 5.3.

OSTRICH. Job 39, 13, or wings and feathers unto the o

Lam. 4. 3, like the o. in the wilderness. Lain. 4. 3, like the o. in the winderness.

OUGHT. 10th. 12. 32, to know what Israel o. to do.

Mat. 23, 23; Lu. 11. 42, these o. ye to have done.

Lu. 24. 25, o. not Orhist to have suffered?

John 4. 20, the place where men o. to worship.

Act 5. 52, weo. to obey God.

Rom. 8. 26, what we should pray for as we o.

Heb. 5. 12, when ye o. to be teachers.

Jas. 3. 10, these things o. not so to be.

2 Pet. 3. 11, what mainer of persons o. ye to be?

See Rom. 12. 3; 15. 1; 1 Tim. 3. 15.

OURS. Mk. 12. 7: Lu. 20. 14: 1 Cor. 1. 2; 2 Cor. 1. 14

OURS. Mk. 12. 7; Lu. 20. 14; 1 Cor. 1, 2; 2 Cor. 1. 14.

OUT. Num. 32, 23, be sure your sin will find you o. Ps. 82, 5, are o. of course.
Prov. 4, 23, o. of it are the issues of life.
Mat. 12, 34; 15, 19, o. of abundance of heart the mouth speaketh.
2 Tim 3, 11, of them clubs Y 2 Tim. 3.11, o. of them all the Lord delivered me.

#2, instant in season, o. of season. See Gen. 2. 9, 23; 3. 19; John 15, 19; Acts 2. 5. OUTCAST. Ps. 147. 2; Isa. 11. 12; 27. 13; Jer. 30. 17. OUTGOINGS. Josh. 17. 18; Ps. 65. 8.

OUTRAGEOUS. Prov. 27.4. OUTRUN. John 20.4.

OUTSIDE. Judg. 7.11; Mat. 23. 25; Lu. 11. 39. OUTSTRETCHED. Deut. 26. 8; Jer. 21. 5; 27. 5. OUTWARD. 1 Sam. 16.7, looketh on o. appearance.

Mat. 23. 27, appear beautiful o. Rom. 2, 28, not a Jew, which is one o. 2 Cor. 4, 16, though our o. man perish. See Mat. 23, 28; Rom. 2, 28; 1 Pet. 3, 3. OVERCHARGE. Lu. 21, 34; 2 Cor. 2, 5.

OVERCOME. Gen. 49. 19, he shall o. at last. VERCORE. Gen. 49, 19, no Snau a. a. m. p. Jer. 23, 9, like a man whom wine hath o. John 16, 33, 1 have o. the world. Rom. 12, 21, be not o. of evil, but o. evil. 1 John 5, 4, 5, victory that o. the world. Rev. 27, 17, 26; 3, 12, 21, to him that o. See Caut. 6, 5; 2 Pet. 2, 19; Rev. 12, 11.

OVERMUCH. Eccl. 7. 16; 2 Cor. 2. 7. OVERPAST. Ps. 57.1; Isa. 26. 20.

OVERPLUS. Lev. 25, 27,

ny

OVERSEER. Gen. 41.34; Prov. 6.7; Acts 20.28. OVERSHADOW. Mat. 17.5; Mk. 9.7; Lu. 1.35; Acts 5, 15.

OVERSIGHT. Gen. 43.12; Neh. 11.16; 1 Pet. 5.2. OVERSPREAD. Gen. 9. 19; Dan. 9. 27. OVERTAKE. Amos 9.13, plowman shall o the

OVERTAKE. Amos 9.13, plowman snall o. the reaper.
Gal. 6.1, if a man be o. in a fault.
1 Thess. 5.4, day should o. you as a thief.
See Deut. 19. 6; Isa. 59. 9; Jer. 42. 16.
OVERTHROW. Ex. 23. 24, utterly o. them.
Job 19. 6, God hath o. ine.
Ps. 140. 4, purposed to o. my goings.
Prov. 13. 6, wickedness o. the sinner.
Jonah 3. 4, yet forty days, and Nineveh shall be o.
Act 5. 39, if it be of God, ye cannot o. it.
See Gen. 19. 21; Prov. 29. 4; 2 Tim. 2. 18.
OVERTURN. Job 9. 5: 12. 15; 28. 9; Ezek, 21, 27.

OVERTURN. Job 9.5; 12.15; 28.9; Ezek, 21.27. OVERWIELM. Job 6, 27, 12. 19; 26. 5; EZER. 21. OVERWHELM. Job 6, 27, ve o. the fatherless. Ps. 61. 2, when my heart is o. 77. 3; 142. 3; 143. 4, my spirit was o. See Ps. 55. 5; 78. 53; 124. 4. OVERWISE. Eccl. 7, 16.

OWE. Lu. 16.5, 7, how much o. thou? Rom. 13. 8, o. 10 man any thing. See Mat. 18. 24, 28; Lu. 7, 41; Philem. 18.

OWN. Num. 32, 42, called it after his o. name. 1 Chron. 29, 14, of thine o. have we given thee. Ps. 12, 4, our lips are our o.

67. 6, even our o. God shall bless us.
Mat. 20. 15, do what I will with mine o.
John 1. 11, to his o., and his o. received him not.
13. 1, haying loved his o. 1 Cor. 6, 19, ye are not your o. See Acts 5.4; Phil. 3.9; 1 Tim. 5.8; Rev. 1, 5. OWNER. Ex. 21. 28; 22, 11; Eccl. 5. 13; Isa, 1.3.

PACIFY. Prov. 16. 14; 21. 14; Eccl. 10. 4; Ezek. 16, 63

PAIN. Ps. 55. 4, my heart is sore p.
116. 3, the p. of bell gat hold upon me.
Acts 2.24, having loosed the p. of death.
Rom. 8. 22, creation travaileth in p.
Rev. 21. 4, neither shall there he any more p.
See Ps. 73. 16; Jer. 4. 19; 2 Cor. 11. 27.
PAINTED. 2 Kings 9. 30: Jer. 4. 30; 22. 14; Izek.

23. 40.

PALACE. Ps. 48. 13, consider her p. 122. 7, prosperity within thy p. 144. 12, the similitude of a p. 14. 12, the similitude of a p. Lu. 11. 21, a strong man keepeth his p. Phil. 1. 13, manifest in all the p. See I Chron. 29. 1; Neb. 1. 1; 2. 8; Isa. 25. 2. PALE 18. 29. 29. 21. 27. 36. Feb. 68. PALE. Isa, 29. 22; Jer. 30. 6; Rev. 6. 8. PALM. Isa. 49.16; Mat. 26.67; Mk. 14.65; Rev. 7.9.

PANT. Ps. 38. 10; 42. 1; 119. 131; Amos 2. 7. PARCHMENTS. 2 Tim. 4. 13, but especially the p.

PARDON. Ex. 23.21, he will not p. 2 Kings 5.18, the Lord p. thy servant. 2 Chron. 30.18, the good Lord p. every one. 2 Chron. 50. 15. the Book Meh. 9.17, a God ready to p. Isa. 55. 7, he will abundantly p. See Jer. 33. 8; 50. 20; Larn. 3. 42; Mic. 7. 18.

PARENTS. Mat. 10.21; Mk. 13.12, children rise up against p.

up against p.
Lu. 18. 29, no man that bath left p.
21. 16, ye shall be betrayed by p.
10. 19. 2, who did sin, this man, or his p.?
Rom. 1. 30; 2 Tim. 3. 2, disobedient to p.
2 Cor. 12. 14, not to lay up for p., but p. for children dren.

Eph. 6.1; Col. 3. 20, children, obey your n. See Lu. 2. 27; 8. 56; 1 Tim. 5. 4; Heb. 11. 23.

PART (n.). Josh. 22. 25, 27, ye have no p. in the Lord.

Ps. 5. 9, their inward p. is very wickedness.
51. 6, in hidden p. make me to know.
118. 7, the Lord taketh my p.
139. 9, dwell in the uttermost p.
Mik. 9. 49, he that is not against us is on our p.
Lu. 19. 42, that pood p.
Johu 15. 2, that pood p.
Acts 8. 21, neither p. nor lot.
2, Cor. 6. 15, what p. bath he that believeth?
See Tit. 2. 8; Ret. 20. 6; 22. 8; 22. 19.
PART (cv. Ruth 1.7. 1f ought but death p. the PART(v). Ruth 1.17, if ought but death p. thee and me.
28.m. 14.6, there was none to p. them.
28.m. 14.6, they p. my garments.
Lu. 24.51, while he blessed them he was p.
Acts 2.45, p. then to all men.
See Mat. 27.55; Mk. 15.24; Ju. 23.34; John 19.24. PARTAKE. Ps. 50. 18, hast been p. with adul-ARTAKE. Ps. 50. 18, nast peen p. with addrerers. St., p. of their spiritual things. 1 Cor. 9. 10, p. of his hope. 13; 10. 18, p. with the alar. 10.17, p. of that one brend. 21, p. of the Lord's table of the Lord's table. 1 Tim. 5. 22, naither be p. of other men's sins. 1 leb. 3. 1, p. of the dayenly calling. 1 Pct. 4. 13, p. of Christ's sufferings. 5. 1, a p. of the divine nature. 2 Pct. 14, p. of the divine nature. See Eph. 3. 6; Phil. 1. 7; Col. 1. 12; Rev. 18. 4. PARTIAL. Mal. 2. 9; 1 Tim. 5. 21; Jas. 2. 4; 3. 3 PARTIAL. Mal. 2.9; 1 Tim. 5, 21; Jas. 2.4; 3.17. PARTICULAR. 1 Cor. 12. 27; Eph. 5. 33.
PARTICULAR. 1 Cor. 12. 27; Eph. 5. 33.
PARTITION. 1 Kings 6. 21; Eph. 2. 14.
PARTNER. Prov. 29. 24; Lu. 5. 7; 2 Cor. 8. 23.
PASS. Ex. 12. 13, when I see the blood I will PASS. 13. 12. 15, which waters.
p. over.
153. 43. 2, when thou p. through waters.
Mat. 20. 30; Mk. 14. 30, let this cup p.
Li. 16. 23, neither can they p. to us.
1 Cor. 31: 1 John 2 17, fashion of this world p.
1 Cor. 31: 1 John 2 17, fashion of this world p.
Eph. 3. 19, love of Christ, which p. knowledge.
Phil. 4. 7, which p. all understanding.
See Jer. 2 b; Lu. 18. 37; Rom. 5. 12; Rev. 21. 1,
PASSION. Acts 1. 3; 14. 15; Jas. 5. 17.

PASSION. 2 2s in months p. 14. 15 in the last of the last o PASSION. Acts 1.3; 14.15; Jas. 5.17.

PAST. Job 29. 2, as in months p.

Ecci. 3.15, God requireth that which is p.

Cant. 2.11, the winter is p.

Jor. 8. 20, the harvest is p.

Rom. 3.25, of sins that are p.

11.33, ways p. finding out.

2 Cor. 5.17, old things p. away.

Eph. 4.10, being p. feeling.

See Eph. 2.2; 2 Tim. 2.18; 1 Pet. 2.10.

PASTOR. Jer. S. 15; 17.16; 23.1; Eph. 4.11.

PASTURE Ps. 05. 7: 100. 3: Ezek. 34.14; J PASTURE. Ps. 95.7; 100.3; Ezek. 34.14; John 10. 9. PATE. Ps. 7. 16. PATH. Job 28. 7, there is a p. which no fowl PATITINGE. Mat. 18.28, 29, have p, with me. Lu. 8.15, bring forth fruit with p. 21.19, in your 2. nossess ye your soils. Rom 5.3, urbulation worketh p. 8.25, with p. wait for it. 16.4, through p. and comfort. 5, the God of p.

2 Cor. 6. 4, as ministers of God in much p.
Col. 1. 11, strengthened with all might to all p.
1 Thess. 1. 3, your p. of hore.
2 Thess. 1. 4, slory in you lor your p.
1 Tim. 6. 11, follow after p.
Tit. 2. 2, sound in faith, charity, p.
Heb. 10. 38, ye have need of p.
12. 1, rum with p.
13. 1. 3, trying of your faith worketh p.
4, let p. have her perfect work.
6. 7, the husbandinan hath long p.
10, for an example of p.
11, ye have heard of the p. of Job.
2 Fet. 1. 6, add to temperance p.
Rev. 2. 2, 19, I know thy p.
3. 10, thou hast kept word of p.
13. 10; 14. 12, here is the p. of saints.
See Eccl. 7. 8; Forn 12, 12; 1 Thess. 5. 14.
PATIENTIA. P. S. 7. 7; 40. 1; Heb. 6. 15; 1 Pet. PATTERN. 1 Tim. 1.16; Tit. 2.7; Heb. 8.5; 9.23. PAVILION. 2 Sam. 22, 12, and he made darkness p. See Ps. 18, 11; 27. 5; 31. 20; Jer. 43. 10. See Ps. 18. 11; 27. 5; 31. 20; Jer. 43. 10.
PAY. Ex. 22. 7, let him p, double.
Num. 20. 10, water, 1 will p, for it.
2 Kings 4. 7, sell the oil, and p, thy debt.
Ps. 22. 25; 56; 13; 110, 14, will p, nry vows.
Prov. 22. 27, if thou hast nothing to p.
Eccl. 5. 4, defer not to p, it.
Mat. 18. 20, I will p, thee all.
18. 28, p, that thou owest.
23. 23, vp, nthe of mint.
See Ex. 21. 19; Mat. 17. 24; Rom. 13. 6; Heb. 7. 9.

1 Cor. 14. 33, author of p. 2 Cor. 13. 11, live in p. Eph. 2. 14, he is our p. 17, p. to you which were afar off.
4,3, in the bond of p.
Phil. 4,7, p. of God which passeth all understanding. Col. 1. 2; 1 Thess. 1. 1; 2 Thess. 1. 2; 1 Tim. 1. 2; 2 Tim. 1. 2; Tit. 1. 4; Philem. 3; 2 John 3, grace and p. from God. grace and p. from God.
3. 15, let the p. of God rule in your hearts.
1 Thess. 5. 13, be at p. among yourselves.
2 Thess. 3. 16, Lord of p. give you p. always.
2 Tim. 2. 22; Heb. 12. 14, follow p. with all men.
Heb. 7. 2, king of p.
Jas. 2. 16, depart in p.
3. 18, fruit of righteousness is sown in p.
2 Pet. 3. 14, found of him in p.
See Mat. 5, 9; Lu. 24, 36; John 20. 19; Gal. 6. 16.
PEACEABLE. Isa. 32. 18; 1 Tim. 2. 2; Heb. 12. 11;
Tay 3. 17. Jas. 3. 17. PEACEABLY. Gen. 37. 4; 1 Sam. 16. 4; Jer. 9. 8; Rom. 12. 18. PEACOCKS, 2 Chron. 9. 21, the ships of Tarshish bringing p. Job 39. 13, gavest thou the goodly wings unto the p. PEELED. Isa. 18. 2; Ezek. 29. 18. PEEP. Isa. 8. 19; 10. 14. PELICAN. Lev. 11. 18, and the swan, and the p. Deut. 14. 17, the p., and the gier eagle.
Ps. 102. 6, I am like a p. of the wilderness. PS. 10. 0, 1 am like 2 p of the Winderless.

PEN. Judg, 5. 14, they that handle the p.

Job 19. 24, graven with an iron p.

Ps. 45. 1, my tongue is the p. of a ready writer.

Isa. 8. 1, write in it with a man's p.

Jer. 8. 8, the p of the scribes is in vain.

17. 1, is written with a p. of iron. 3 John 13, I will not with ink and p. write. PENCE. Mat. 18, 28; Mk. 14. 5; Lu. 7. 41; 10. 35. PENNY. Mat. 20, 20; Mrs. 14, 5; LU, 7, 41; 10, 30, PENNY. Mat. 20, 13, didst not thou agree with me for a p.?

22, 19, they brought him a p.

Mrs. 12, 16, bring me a p.

Rev. 6, 6, a measure of wheat for a p. PENURY. Prov. 14. 23; Lu. 21. 4. FENUEY. Frov. 14, 23; Lu. 21. 4.
PEOPLE. Ex. 6. 7; Deut. 4. 20; 2 Sam. 7. 24; Jer. 13. 11, I will take you to me for a p. Lev. 20, 24, 26, separated from other p. Deut. 4. 33, did ever p. hear voice of God and live? 33, 29, 0 p. saved by the Lord. 2 Sam. 22. 44; Ps. 18, 43, a p. I kniew not. 28. 51. 11, my p. would not hearken. 144. 15, happy is that p. Prov. 30, 25, the anis are a p. not strong. Iss. 1. 4, a p. laden with iniquity. 27. 11, a p. of no understanding. Iss. 1. 4, a p, laden with infaulty.

27. 11, a p, of no understanding.
43. 4, 1 will give p, for thy life.
8, blind p, that have eyes.
Jer, 6, 25; 56. 41, a p, cometh from the north.
Jonah 1. 8, of what p, art thou?
Jul. 1. 17, a p, reparted for the Lord.
Tit. 2. 14, purity unto himself a peculiar p.
See Mat. 1. 21; Rom 11. 2; Heb. 11. 25.
PERCEIVE. Deut. 29. 4, a heart to p.
Josh 22, 31, we p, the Lord is among us.
Job 9, 11, 1 p, him not.
23. 8, 1 cannot p, him. 23. 8, I cannot p. him. Isa. 6. 9, see indeed, but p. not. 33. 19, deeper speech than thou canst p. 64. 4, nor p. by the ear what God hath. Mat. 22. 18, Jesus p. their wickedness. Mat. 22. 18, Jesus p. their wickedness.
Mk. 8.17, p. yé not yet?
Lu. 8. 46, Ip. that virtue is gone out.
John 4.19, Ip. thou art a prophet.
Acts 10. 34, I. p. God is no respecter of persons.
I John 3. 16, hereby p. we the love of God.
See 1 Sam. 3. 8; Neh. 6, I2; Joh 33, I4; Mk. I2. 28.

PERFECT. Gen. 6.9, Noah was p.

31.

de

ph.

r p.

Gen. 17. 1, walk before me, and he thou p. Deut. 18. 13, thou shalt be p. with the Lord. 32. 4, his work is p. 2 Sam. 22. 31; Ps. 18. 30, his way is p. Ps. 19. 7, law of the Lord is p. Ps. 19. 7, law of the Lord is p. 37. 37, mark the p. man.
Prov. 4. 18, more and more to p. day.
Prov. 4. 18, more and more to p. day.
Ezek. 28. 15, thou wast p. in thy ways.
Mat. 5. 48; 2 Cor. 13. 11, be ye p.
19. 21, if thou will be p.
19. 21, if thou will be p.
19. 21, if thou will be p.
10n 17. 23, be made p. in one,
Rom. 12. 2, that p. will of God.
1 Cor. 2. 6, wisdom among them that are p.
2 Cor. 12. 9, strength made p. in weakness.
Fph. 4. 13. unto a p. mark Eph. 4. 13, unto a p. man. Phil. 3. 12, not as though I were already p. 15, let us, as many as be p.

Col. 1 28, present every man p.

4. 12, may stand p. and complete.

2. Tim. 3, 17, that the man of God may be p. Heb. 2. 10, make p. through suffering, 11. 40, without us should not be made p. 12. 23, spirits of just men made p. 13. 21, make you p. in every good work. Jas. 1. 4, patience have her p. work. Jan. 1. 5, Equation Lavo Het. p. 1014.
11, every good and p. gift.
25, p. law of liberty.
3, 2, the same is a p. man.
1 John 4. 18, p. love casteth out fear.
5ee 2, Chron. 8. 16; Lu. 6. 40; 2 Cor. 7. 1; Eph. 4. 12. PERFECTION. Job 11.7; Ps. 119. 96; 2 Cor. 13.9; Heb. 6. 1. PERFECTLY. Jer. 23. 20; Acts 18. 26; 1 Cor. 1. 10. PERFECTNESS. Col. 3. 14. PERFORM. Ex. 18, 18, not able to n, it thyself alone. Esth. 5.6; 7.2, to half of kingdom it shall be p. ESt. 1. 5. 6; 1. 2, to fiall of kingdom it singdom it singdom it species. Ps. 65. 1, unto thee shall the vow be p. 119. 106, 1 have sworn, and I will p. it. Isa. 9. 7, zeal of the Lord will p. this. 44. 28, shall p. all my pleasure. Jer. 29. 10; 33. 14, 1 will p. my good word. Rom. 4.21, able also to p.
7.18, how to p, that which is good I find not. Phil. 1. 6, p. it until day of Christ. See Job 23, 14; Ps. 57. 2; Jer. 35, 14; Mat. 5, 33, PERFORMANCE, Lu. 1, 45; 2 Cor. 8, 11. PERIL, Lam. 5.9; Rom. 8.35; 2 Cor. 11.26. PERILOUS. 2 Tim. 3.1. PERISH. Num. 17. 12, we die, we p., we all p. Deut. 26, 5, a Syrian ready to p. Dett. 25, 5, a Syrian ready to p.
Job 4.7, who ever p., being innocent?
29, 13, blessing of him that was ready to p.
34, 15, all fiesh shall p, together.
Ps. 1, 6, way of angodly shall p.
37, 20, the wicked shall p.
49, 12, like the beasts that p. 99. 12, 11ke the beasts that p.
80. 16, they p, at rebuke of thy countenance,
102.28, they shall p., but thou shalt endure.
Prov. 11. 10; 28. 28, when the wicked p.
29. 18, no vision, the people p.
31. 6, strong drink to him that is ready to p.
18a. 27. 13, they shall come that were ready to p.
19a. 71. 28, truth is p.
19a. 19a. 29. Ged will think on us that we p. Jonah 1.6: 3.9. God will think on us, that we p. not.
14, let us not p, for this man's life.
Mat. 8. 25; Lu. 8. 24, save us, we p.
18. 14, that one of these little ones should p.
25. 52, shall p, with the sword.
Mx. 4. 35, carest thou not that we p.?
Lu. 13. 3, 5, ye shall all likewise p.
15. 17, 1 p, with hunger.
21. 18, there shall not an hair of your head p.
John 6. 27, labour not for the meat which p.
Acts 8. 29, thy money p, with thee.
Col. 2. 22, which are to p. with thee.

2 Pet. 3.9, not willing that any should p. See Ps. 2.12; Jer. 6.21; John 10.28; Rom. 2.12. PERMISSION. 1 Cor. 7.6.

PERMIT. 1 Cor. 14.34; 16.7; Heb. 6.3. PERNIGIOUS. 2 Pet. 2.2. PERPETUAL. Ex. 31.16, sabbath for a p. cove-

nant.
Lev. 25. 34, their p. possession.
Lev. 25. 34, their p. possession.
Ps. 9. 6, destructions are come to a p. end.
Ps. 9. 6, destructions are come to a p. end.
Ps. 8. 5, a p. backsliding.
Ps. 18, why is my rain p.
Hab. 3. 6, the p. hills.
See Gen. 9.12; Jer. 5. 22; 50. 5; 51. 39; Ezek. 46.14.
See Gen. 9.12; Jer. 5. 22; 50. 5; 51. 39; Ezek. 46.14.

PERPETUALLY, 1 Kings 9.3; 2 Chron. 7.16;

PERPETUALLY. 1 kings 9, 3; 2 Chron. 7, 16; Amos 1, 11.

PERPLEXED. Lu. 9, 7; 24, 4; 2 Cor. 4, 8.

PERPLEXITY. Isa, 22.5; Mic. 7, 4; Lu. 21, 25.

PERSECUTE. Job 19, 22, why do ye p. me?

P8, 7, 1, save me from them that p. me.

P8, 7, 1, save me from them that p. me.

P8, 7, 1, save me from them that p. me.

P8, 7, 1, save me from them that p. me.

P8, 7, 1, save me from them that p. you.

14, 12, p. and take him, there is none to deliver.

143, 5, the enemy hat p. my soul.

Mat. 5, 11, 12, blessed are ye when men p. you.

44, ray for them that p. you.

10, 15, 20, if they have p. me.

Acts 4, 22, 7; 25, 14, why p. thou me?

23, 11, 17, in the neven to strange cities.

15, 9; Gail, 11, 31, p. the church of God.

2 Cor. 4, 9, p. but not forsaken.

Phil. 3, 6, concerning zeal, p. the church.

See John 5, 16; Acts 7, 52; Rom. 12, 14; Gal.

PERSECUTION. Mat. 13, 21; Mk. 4, 17, when p.

PERSECUTION. Mat. 13. 21; Mk. 4. 17, when p.

ariseth.

2 Cor. 12, 10, take pleasure in p.

2 Tim. 3. 12, all that will live godly shall suffer p.

See Lam. 5. 5; Acts 8. 1; Gal. 6, 12; 1 Tim. 1. 13.

PERSEVERANCE. Eph. 6, 18.

PERSON. Deut. 10. 17; 2 Sam. 14. 14, God, which

See Mal. 1. 8; Lu. 15. 7; Heb. 12. 16; Jude 16.

PERSUADE. 1 Kings 22. 20, who shall p. Ahab?

Prov. 25. 16, by long forbearing is a prince p.

Mat. 28. 14, we will p. him, and secure you.

Acts 26. 28, almost hou p. me.

Rom. 14. 5, let every man be fully p.

2 Oor. 5. 11, we p. men.

Gal. 1. 10, do I now p. men or God?

Heb. 6. 9, we are p. better things of vo.

See 2 Kings 18. 32; 2 Chron. 18. 2; 2 Tim. 1. 12. PERTAIN. Rom. 15.17; 1 Cor. 6.3; 2 Pet. 1.3.

PERVERSE. Deut. 32. 5, a p. and crooked gene-

ration.

Job 6. 30, cannot my taste discern p. things?

Prov. 4. 24, p. lips put far from thee.

12. 8, p. heart shall be despised.

13. 33, thine heart shall utter p. things.

Phil. 2. 15, in the midst of a p. nation.

See Num. 23. 21; Isa. 30, 12; I Tim. 6. 5.

Gal. 1.7, would p. the gospel. See Eccl. 5.8; Mic. 3.9; Lu. 23. 2.

PISTILENCE. Ex. 5.3; 9.15; Jer. 42.17; 44.13. PESTILENT. Acts 24.5.

PETITION. 1 Sam. 1.17. God of Israel grant thee

thy p. 1 Kings 2, 20, one small p. 1 Kings 2, 20, one small p. Esth. 5.6; 7.2; 9.12, what is thy p.? Dan. 6.7, whosever shall ask a p. 13, maketh his p. three times a day. See Esth. 7. 3; Ps. 20. 5; 1 John 5. 15.

PHILOSOPHERS. Acts 17. 18, then certain p. of the Epicureans.

PHILOSOPHY. Col. 2. 8.

PHYLACTERIES. Mat. 23. 5, they make broad their p. See Ex. 13. 9, 16; Num. 15. 38.

PHYSICIAN. Mat. 9, 12; Mk. 2, 17; Lu. 5, 31, they that be whole need not a 2. Lu. 4, 23, 2, beat thyself. See Jer. 8, 22.

PICK. Prov. 30. 17. PICTURES. Num. 33. 52; Prov. 25. 11; Isa. 2. 16. PIECE. 1 Sam. 2, 36; Prov. 6, 26; 28, 21, a p. of bread

bread.
15. 33. Samuel hewed Agag in p.
15. 33. Samuel hewed Agag in p.
15. 32. Canding in p. while none to deliver.
150. 22. consider, lest 1 tear you in p.
150. 23. 29. hammer that breaketh rock in p.
150. Amos 4.7. one p. was rained upon.
151. Mat. 27. 6, 9. took thirty p.
151. Mat. 27. 6, 9. took thirty p. of silver.
152. Lu. 14. 15; Acts 19. 19. 23. 10; 27. 44.
152. Cap. 25. Kings 18. 21; 1sa. 36. 6, 1nto his 1

PIERCE. 2 Kings 18. 21; Isa, 36. 6, into his hand and p, it. Zech. 12. 10; John 19. 37, they shall look on me

whom they have p.
1 Tim. 6. 10, p. themselves with many sorrows.
See Isa. 27. 1; Lu. 2. 35; Heb. 4. 12; Rev. 1. 7.
PIETY. 1 Tim. 5. 4, let them learn first to show p. at home.

PILE. Isa. 30. 33; Ezek. 24. 9.

PILLAR. Gen. 19. 26, a p. of salt.

Job 9 6; 28. 11, the p. thereof tremble.

Prov. 9. 1 she hath hewn out her seven p.

Gall. 2; Cephas and John, who seemed to be p.

1 Tim. 3. 15, the p. and ground of the truth.

Rev. 1. 32, him that overcometh will I make a p.

See Isa. 19. 19; Jer. 1. 18; Joel 2. 30; Lu. 17. 32;

Rev. 10. 1.

PILLOW. Gen. 28. 11. 1. Sept. 10. 13. Evel. 12. 10. PILE. Isa. 30. 33; Ezek. 24. 9.

PILLOW. Gen. 28.11; 1 Sam. 19.13; Ezek. 13.18; Mk. 438.
PILOTS. Ezek. 27. 8.

PIN. Judg. 16.14; Ezek. 15. 3.

Lev. 26. 39; Lam. 4. 9; Isa. 38. 12; Ezek. PINE. I

PINE TREE. Is. 41. 19; 60. 13, and the p. t. PINE 1 Re.E. 18.41.19; 00.10 and the p. 4.
PIPE. Isa.5, 12, the harp and p. are in their feasts.
Mat.11.17; Lu. 7, 32, we have p. unto you.
1 Cor. 14.7, how shall it be known what is p.?
Rev. 18.22, voice of p. shall be heard no more.
See 1 Sam. 10. 5; 1 Kings 1, 40; Isa. 30, 29.

Nee 1 Dain. 10. 07 1 Kings 1.20, 1822 0.7 PIT. Gen, 37, 20, cast him into some p. Ex. 21. 33, 34, if a man dig a p. Num. 16, 30, 33, go down quick into the p. 1,013 32, 44, deliver him from going down to the p. Ps. 28. 1; 143. 7, like them that go down into

the p.
40.2, out of an horrible p.
40.2, out of an horrible p.
28. 10, shall fall into his own p.
18a. 38. 17, the p, of corruption.
Mat 12, 11; Lu. 14, 5, fall into a p, on sabbath.

PITCHER. Gen. 24. 14, let down thy p. Judg. 7. 16, lamps within the p. Eccl. 12. 6, or the p. he broken. Lam. 4. 2, esteemed as earthen p.

Mk. 14. 13; Lu. 22. 10, a man bearing a p. of PITIFUL. Lam. 4. 10; Jas. 5. 11; 1 Pet. 3. 8.

PITY. Deut. 7.16; 13.8; 19.13, thine eye shall

PITY. Deut. 7. 16; 13. 8; 18. 13, thine eye shall have no 2.

2 Sam. 12. 6, because he had no 2.

2 Sam. 12. 6, because he had no 2.

2 Sam. 12. 6, because he had no 2.

2 Sam. 12. 6, because he had no 2.

2 Sam. 12. 6, because he had no 2.

2 Sam. 12. 6, because he had no 2.

2 Sam. 12. 1 I have 2. 0 no me, my friends.

2 Sam. 12. 1 I have no 10 thing the poor lendeth.

2 Sam. 13. 14, 1 will not 12. nor spare.

2 Sam. 13. 14, 1 will not 2. nor spare.

2 Sam. 12. 14, 1 will profuse what your soul 2.

2 Sam. 12. 15, their own shepherds 2. them not.

3 Sam. 13 Sam. 13 Sam. 13 Sam. 12. 12.

3 See Ps. 103. 13; Jer. 15. 5; Lam. 2. 2; Jonah 4. 10.

2 LACE. Ex. 3. 5; Josh. 5. 15, p. whereon thou

PLACE.

Mat. 18. 33, as 1 had p. on thee.

See Ps. 163. 13; Jen. 15. 5; Lam. 2. 2; Jonah 4. 10.

PLACE. Ex. 3. 5; Josh. 5. 15, p. whereon thou standest is holy.

Judg. 18. 10, a p. where there is no want.

2 Kings 5. 11, strike his hand over the p.

6. 1; 1sa. 49. 20, the p. is too strait for us.

Ps. 28. 8, the p. where thine honour dwelleth.

32. 7; 119. 114, thou art my hiding p.

33. 10, thou shalt diligently consider his p.

74. 20, the dark p. of the earth.

90. 1, our dwelling p.

Prov. 14. 26, his children have a p. of refuge.

15. 3, the eyes of the Lord in every p.

Eccl. 3. 20, all go to one p.

15a. 5. 8, lay field to field, till there be no p.

60. 13, the p. of my feet.

60. 1, where is the p. of my rest?

Jer. 6. 3, they shall feed every one in his p.

Mic. 1. 3, the Lord cometh out of his p.

Zech. 10. 10, p. shall not be found for them.

Mal. 1. 11, in every p. inceuse shall be of ered.

Mat. 28. 6; Mk. 10. 6, see the p. where the Lord lay.

Lun. 10. 1, two and two into every p.

140 180 27, my word beth no p. in you.

John 8, 37, my word hath no p. in you.
18. 2, Judas knew the p.
Acts 2. 1, with one accord in one p.

4.31, the p. was shaken. Rom. 12.19, rather give p. to wrath. Eph. 4.27, neither give p, to the devil. Heb. 12, 17, found no p, of repentance. Rev. 20, 11, there was found no p, for them. See Ps. 16, 6; Isa. 40, 4; Eph. 1, 3; 2, 6; 3, 10.

PLAGUE. Lev. 26. 21, I will bring seven times

more p.

Beut. 25. 59, will make thy p. wonderful.
29, 22, when they see the p. of that land.
1 Kings 8. 38, every man the p. of his own heart. Ps. 73. 5, nor are they p. like other men. 91.10, nor any p, come nigh thy dwelling, Hos. 13.14, O death, I will be thy p. Rev. 18.4, that ye receive not of her p. 22.18, shall add to him the p, written, See Lev. 14.35; Num. 8.19; 16.46; Mk. 3.10.

See Lev. 14. 30; Num. 8. 19; 10. 40; Mr. 3. 10. PI.A.1N. Gen. 25, 27, 13.cob was a p. man. Ps. 27. 11, lead me in a p. path. Prov. 8.9, they are p. to him that understandeth. 15. 19, the way of the righteous is made p. Isa. 40. 4, rough places p. Hab. 2. 2, write the vision, make it p. See Gen. 13. 10; 19. 17; Isa. 28. 25; Mk. 7. 35.

John 10. 24, tell us p. 16. 17, 18. 25. 25, 18. 1. 15. 18. 25. 24, stammerers shall speak p. 16. 25, I shall show you p. of the Father. 23, now speakest thou p. See Ex. 21. 5; Ezra 4, 18; John 11. 14; 2 Cor. 3. 12. PLAITING. 1 Pet. 3. 3.

PLANES. Isa. 44. 13.

PLANT (n.). Job 14.9, bring forth boughs like a p. Ps. 128.3, children like olive p.

Ps. 144, 12, sons as p. grown up.
1sa. 5, 7; 17, 10, his pleasant p.
16. 8, broken down principal p.
53. 2, as a tender p.
Ezek. 34, 29, a p. of renown.
Mat. 15, 13, every p. my Father nath not planted.
See Gen. 2, 5; 1 Chron. 4, 23; Jer. 48, 32

PLANT (v.). Num. 24. 6, as trees which the Lord

?LANT (v.). Num. 24. 6, as trees which the : hath p.
2 Sam. 7.10; 1 Chron. 17. 9, I will p. them.
Ps. 1.3; 1 Ep. 17. 8, like a tree p.
80. 15, the vineyard thy right hand hath p.
92. 13, p. in the house of the Lord.
94. 9, he that p. the ear.
Jer. 2. 21, I had p. thee a noble vine.
Ezek. 17. 10, being p. shall it prosper?
Lu. 17. 6, be thou p. in the sen.
Rom. 6. 5, if we have been p. together.
1 Cor. 3. 6, I have p.
See Mat. 21. 33; Mk. 12. 1; Lu. 20. 9.
7. ATE. Ex. 28. 36: 39. 30; Jer. 10, 9.

PLATE. Ex. 28. 36; 39. 30; Jer. 10. 9. PLATTED. Mat. 27. 29; Mk. 15. 17; John 19. 2.

PLATTER. Mat. 23. 25; Lu. 11. 39.

PLAY. Ex. 32.6; 1 Cor. 10.7, people rose up to p. 1 Sam. 16.17, a man that can p. well. 2 Sam. 6.21, 1 will p. before the Lord. 2 Sam. 6, 21, 1 will p. Defore the Lord.
Job 41, 5, wilt thou p. with him?
Ps. 33, 3, p. skillfully with a loud noise.
Isa, 11, 8, the sucking child shall p.
Ezek, 33, 32, can p. well on an instrument.
See 2 Sam. 2, 14; 1 Chron. 15, 29; Ps. 68, 25; Zech.
8, 5.

PLEA. Deut. 17. 8.

PLEA. Deut. 17. 8.

PLEAD. Judg. 6. 31, 32, will ye p. for Baal?

Job 9. 19, who shall set me a time to p.?

13. 19, who will p. with me?

16. 21, that one might p. for a man.

23. 6, will he p. against me with his great power?

1st. 1. 17, p. for the widow.

3. 13, the Lord standeth up to p.

43. 20, let us p. together.

59. 4, none p. for iruth.

Jer. 2. 9, 1 will ye p. with you.

Lam. 3. 58, thou hast p. the causes of my soul.

Joel 3. 2, 1 will p. with them for my reojele.

See I Sam. 25. 30; Job 13. 6; 1sa. 65. 16; Hos. 2. 2.

PLEASANT. Gen. 3. 6. p. to the eves.

PLEASANT. Gen. 3. 6, p. to the eyes. 2 Sam. 1. 23, were p. in their lives. 26, very p. hast thou been to me. Ps. 16. 6, lines fallen in p. places. 106. 24, they despised the p. land. 106, 24, they despised the p. land.
133.1, how p. for brethren to dwell together.
Prov. 2.10, knowledge is p. to thy soul.
15.26, the words of the pure are p. words.
16.24, p. words are as honeycomb.
Eccl. 11.7, it is p. to behold the sum.
Cant. 4.13, 16; 7.13, with p. fruits.
Isa. 64.11, our p. things are laid waste.
Jer. 31.20, is Ephraim a p. child?
Ezek. 33.32, of one that lath a p. volce.
Dan. 10.3, I atte no p. bread.
See Amos 5.11; Mic. 2.9; Nah. 2.9; Zech. 7.14.
PLEASANTNESS. Prov. 3.17.
PLEASE. I Kings 3.10 the space h. the I and

PLEASE. 1 Kings 3.10, the speech p. the Lord. Ps. 51. 19, then shalt thou be p. with sacrifices. 115. 3: 135. 6: Jonah 1. 14, he hath done what-

soever he p Prov. 16.7, when a man's ways p. the Lord. Isa. 2.6, they p. themselves in children of strangers.

strangers.

53. 10, it p. the Lord to bruise him.

55. 11, accomplish that which I p.

Mic. 67, will the Lord be p. with rams?

Mal. 18, offer it, will he be p, with thee?

John 8. 29, I do always those things that p. him.

Rom. 8. 8, in the flesh cannot p. God.

15. 1, to bear, and not to p. ourselves.

3, even Christ p. not himself.

1 Cor. 1. 21, it p. God by the foolishness of 10.33, as 1 p. men in all things.
Gal. 1.10, do I seek to p. men?
Eph. 6.6; Col. 3.22, as nen-p.
Heb. 11.6, without faith it is impossible to p. God.
See 1 Cor. 7.32; Col. 1.19; 1 Thess. 2.4; 1 John
3.22.

PLEASURE. 1 Chron. 29. 17, hast p. in upright-

12. 10, chastened us after their own p. Jas. 5. 5, ye have lived in p. on earth. Rev. 4. 11, for thy p., they were created. Seg Gen. 18. 12; Ps. 5. 4; Eccl. 2. 1; Th. 3. 3; 2 Pet.

PLENTEOUS. Ps. 86.5; 103.8, p. in mercy.
130.7, p. redemption.
130.1, 16, portion fat and meat p.
Mat. 9, 37, the harvest truly is p.
See Gen. 41, 34; Deut. 28.11; 30.9; Prov. 21.5;
Isa. 30.23.

PLENTIFUL. Ps. 31. 23; 68. 9; Jer. 2.7; 48. 33;

PLENTY, Gen. 27. 28, p. of corn and wine.
Job 22. 25, p. of silver.
37. 23, p. of justice.
Prov. 3. 10, harms filled with p.
See 2 Chron. 31. 10; Prov. 28. 19; Jer. 44. 17; Joel
2. 26.

2. 26.

Plow. Job 4. 8, that p, iniquity shall reap.

Prov. 20. 4, not p, by reason of cold.

21. 4, the p, of the wicked is sin.

18. 2. 4; Mic. 4. 3, beat swords into p-shares.

22. 24, doth plowman p, all day to sow?

Joel 3. 10, beat your p-shares into swords.

Amos 9. 13, the p-man overtake the reaper.

See Deut 22. 16; 1 Sam. 14.14; Job 1, 14; 1 Cor.

9. 10.

Deut. 23. 25, mayest p. the ears with PLUCK.

LUCK. Deut. 23. 25, mayest p. the ears with thy hand.
2 Curon. 20, then will I p. them up.
100 24.9, they p. the fatherless from the breast.
Ps. 25. 15, he shall p. my feet out of the net.
'4-11, p. it out of thy bosom.
Prov. 14. I, foolish p. it down with her hands.
Eccl. 3. 2, a time to p. up.
18a. 50.6 my checks to them that p.
18a. 50.6 my checks to them that p.
18a. 50.6 my checks to them that p.
18a. 50.6 my checks 2. a freelrand p. out.
Mat. 5. 29. 18. 9; Mk. 9, 47, offend thee, p. it out.

Mat. 12. 1; Mk. 2. 23; Lu. 6. 1, began to p. ears. John 10. 28, nor shall any p. out of my hand. See Gen. 8. 11; Lu. 17. 6; Gal. 4. 15; Jude 12. POINT. Jer. 17. 1, written with the p, of a diamond. Heb. 4. 15, in all p, tempted. Jas. 2. 10, yet of end in one p. See Gen. 25, 32; Eccl. 5. 16; Mk. 5. 23; John 4. 47.

POLE. Num. 21. 8.

POLICY. Dan. 8. 25 Ps. 144, 12; Isa, 49, 2; Lam, 4, 7; POLISHED. Dan. 10. 6.

POLL. 2 Sam. 14. 26; Ezek. 44. 20; Mic. 1. 16. Isa. 5. 14; 14. 11; Ezek. 7. 24; 30. 18; Acts POMP. 25, 23,

PONDER. Prov. 4.26, p. the path of thy feet. 5.6, lest thou shouldest p. 21, the Lord p. all his goings. See Prov. 21.2; 24.12; Lu. 2.19. POOL. Ps. 84.6; Isa. 35.7; 41.18; John 5.2; 9.7. OOR. Ex. 30. 15, the p. shall not give less. Deut. 15. 11, the p. shall never cease. 2 Kings 24. 14, none remained, save p. sort. POOR.

2 Kmgs 24. 14, none remained, save p. sort.
Job 24. 4, the p. of the earth hide.
29. 15, I was a father to the p.
Ps. 10. 14, the p. committeth himself to thee.
34. 6, this p. man cried.
40. 17; 69. 29; 70. 5; 85. 17.
49. 2, rich and p. tozether.
Prov. 10. 4, becometh p. that dealeth with slack

hand.
13. 23, food in the tillage of the p.
18. 23, the p. useth cutrenties.
22. 2, rich and p. meet together.
30, 9, lest 1 be p. and steal.
18a. 41, 17, when p. and needy seek water.
Amos 26, they sold the p.
Zech. 11. 7, 11, I will feed even you, O p. of the flock.

Zech. 11. 7, 11, 1 will rece even you. Op. flock.

Mat. 5. 3, blessed are the p. in spirit.

Cor. 6. 10, as p., yet making many rich.

S. 0, for your sakes he became p.

Sec Lev. 21. 8, 3 as. 22; Rev. 3. 17; 13. 16.

POPULOUS. Deut. 20. 5; Nah. 3. 8.

POPULAUS. Deut. 20.5; aun. 5. c.
PORTION. Gen. 31.14, is there yet any p, for us?
48.22, one p, above thy brethreu.
Deut. 32.9, the Lord; p, is his people.
2 Kings. 2.9, a double p. of thy spirit.
Neb. 3.0; Esth. 9.19, send p, to them.
Job 20.23, this is the p, of a wicked man.

Job 20, 29, this is the p, of a wicked man.

24. 18, their p, is cursed.

25. 14; 27. 13, how little a p, is heard of him?

31. 2, what p, of God is theer from above?

18. 11. 6, this shall be the p, of their cup.

16. 5, Lord is the p, of mine inheritance.

17. 14, have their p, in this like.

13. 26, God is my p.

119. 57; 142. 5, thou art my p, O Lord.

119. 57; 142. 5, thou art my p, of a lord.

25. 25; 5, 18; 8, 9, rejoice, for this his p.

5, 19, God hath given power to take p.

9. 6, nor have they any more p, for over.

11. 2, give a p, to seven.

9. 6, nor have they any more p. for ever.
11. 2, give a p. to seven.
13a. 53. 12, divide a p. with the great.
61. 7, they shall rejoice in their p.
Jer. 10. 16; 51. 10, p. of Jacob not like them.

Jer. 10. 16; 51. 19, p. of Jacob not like them.
12. 10, my pleasant p. a wilderness.
25. 34, every day a p.
Dan. 1. 8, with p. of king's meat.
Mic. 2. 4, he hath changed the p. of my people.
Mat. 24. 51, appoint him p. with hypocrites.
Lu. 12. 42, their p. in due season.
46, his p. with unbelievers.
15. 12, the p. of goods that falleth.
See Gen. 41. 22; Josh. 17. 14; Dan. 4. 15; 11. 26.
POSSESS. Gen. 22. 17; 24. 60, thy seed shall p. the

gate. Job 7.3, made to p. months of vanity. 13.26, p. iniquities of my youth.

POSSESSION. CONCORDANCE. Prov. 8. 22, the Lord p, me in beginning. Lu. 13. 12, I give tithes of all I p. 21. 19, in rationce p. your souls. See Lu. 12. 15; Acts 4, 32; 1 Cor. 7. 30; 2 Cor. 6. 10. See 1.1. 12. 10; ACIS 4, 52; 1 COF. 1. 50; 2 COF. 0. 10 POSSESSION. Geu. 17. 8; 48. 4, an everlasting p. Prov. 28. 10, pood things in p. Eccl. 2. 7; Mat. 10. 22; Mk. 10. 22, great p. Acts 2. 45, and sold their p. Eph. 1. 4; redemption of purchased p. See Lev. 25. 10; 27. 16; 1 Kings 21. 15. POSSIBLE. Mat. 19. 26; Mk. 10. 27, with God all POSSIBLE. Mat. 19, 20; Mr. 19, 21, With God an things are p. 24, 24; Mr. 13, 22, 1f p. deceive elect. 26, 39; Mr. 14, 33, 35, if p. let this cup. Mr. 9, 23, all things are p. to him that believeth. 14, 36; Lu. 18, 27, all things are p. to thee. Rom. 12, 18, if p. live jeaceably. See Acts 2.24; 20, 10; Gal. 4, 15; Heb. 10, 4. POST. Deut. 6, 9; Job 9, 25; Jer. 51, 31; Amos 9, 1. TOCTUBITY Gen. 45, 7, Ps. 26, 136, 109, 13; Pan. POSTERITY. Gen. 45. 7; Ps. 49. 13 # 109. 13; Dan. POSTERRITY. Gen. 40. 1; PS. 40. 10 P 100. 10; Lent 11. 4.

POT. 2 Kings 4. 2, not anything save a p. of oil, 40, there is death in the p.

Job 41. 31, maketh the deep boil like a p.

Zech. 14. 21, every p., shall be holiness.

Mk. 7. 4, the washing of cups and p.

John 2. 6, six water-p.

Zee E. 16. 33; Jer. 1. 13; John 4. 28; Heb. 9. 4.

POTERTATE. 1 Tim. 6. 15.

POTERTATE. 1 Tim. 6. 15. POUND. Lu. 19. 13; John 12. 13. UR. Job 10. 10, hast thou not p. me out as milk. POIIR. milk.

20.6, rock p. out rivers of oil.

20.6, rock p. out rivers of oil.

30.18, my soul is p. out upon me.

Ps. 45. 2, grace is p. into thy lips.

62. 8, p. out your heart before him.

Prov. 1. 23; Isa. 44. 3; Joel 2. 28, 29; Acts 2. 17,

18, I will p. out my Spirit.

Cant. 1. 3, as olutment p. forth.

1sa. 20. 16, p. out prayer when chastening.

32. 15, till the spirit be p. on us.

44. 3, I will p. water on thirsty.

53. 12, p. out his soul unto death.

1scr. 7.20; 24. 18, my fury shall be p. out.

Lam. 2. 10, p. out thine heart like water.

Nah. 1.6, fury is p. out like fire.

Mal. 3. 10, if I will not p. out a blessing.

Mat. 20. 7; Mk. 14. 3, p. ointment on his head.

John 2. 15, he p. out the changers' money.

See 2 Sam. 2.3 16; 2 Kings 3. 11; Rev. 14. 10; 16. 1.

OURTRAY. Ezek. 4. 1; 8. 10; 23. 11. POURTRAY. Ezek. 4.1; 8.10; 23.14. POVERTY. Gen. 45.11; Prov. 20.13, lest thou come to p. Frov. 6. 11; 24. 34, thy p. come as one that travelleth. veileth.
10. 15, destruction of poor is p.
11. 24, it tendeth to p.
11. 24, it tendeth to p.
13. 18, p. to him that refuseth instruction.
28. 19, shall have p. enough.
30. 8, give me neither p. nor riches.
31. 7, drink and forget his p.
See Prov. 23. 21; 2 Cor. 8. 2; Rev. 2. 9.
OWNDED For 29 20. 2 Kings 23. 6; Mar. 21

POWDER. Ex. 32. 20; 2 Kings 23. 6; Mat. 21. 44. POWER. Gen. 32. 28; Hos. 12. 3, hast thou p. with God. Ex. 15. 6, glorious in p.
Lev. 22, 19, the pride of your p.
Deut. 8, 18, he giveth thee p. to get wealth.
2 Sam. 22, 33, God is my strength and p.
1 Chron. 29, 11; Mat. 6, 13, thine is the p. and

1 Chron. 29. 11; matter 10; therefore glory.
2 Chron. 25. S, God hath p, to help.
Job 28. 2, him that is without p.
Ps. 49. 15, from the p, of the grave.
65. 6, being girded with p.
99. 11, who knoweth p, of thine anger.
Prov. 3. 27, when it is in p, to do it.
18. 21, in the p, of the tongue.
Eccl. 5. 19; 6. 2, p, to eat thereof.

Eccl. 8.4, where word of king is, there is p. 1sa. 40. 20, he given p. to the faint. Mic. 3.8, full of p. by the spirit. Hab. 3.4, the hidding of his p. 2cch. 4.6, not by might, nor by p. Mat. 9.6; Mk. 2. 10; Lu. 5. 24, p. on earth to forgive. 8, who had given such p. to men. 24. 30; Lu. 21. 27, coming in clouds with p. 28. 18. all p. is given to me. 28. 18, all p. is given to me.
Lu. 1. 35, the p. of the Highest.
4. 6, all this p. will I give thee. Jesus returned in the p. of the Spirit.
 his word was with p. 5.17, the p. of the Lord was present. 9. 43, amazed at the mighty p. of God. 9. 45, anazeu at me many p. 6. 602. 12. 5, that hath p. to cast into hell. 11, bring you unto magistrates and p. 22. 53, your hour and the p. of darkness. 24. 49, with p. from on high. 23. 49, with p. from on high.

John 1. 12, p. to become sons of God.

10. 18, I have p. to lay it down.

17. 2, p. over all flesh.

19. 10, I have p. to crucify thee.

Acts 1. 8, p. after the Holy Ghost is come.

3. 12, as though by our own p.

5. 4, was it not in thine own p.

10 this man is the great p. of God. 8. 10, this man is the great 2. of God. 8. 10, this man is the great p. of God. 19, give me also this p. 26. 18, from the p. of Satan unto God. Rom. 1. 20, his eternal p. sud Godheud. 9. 17, that 1 might show my p. in thee. 13. 2, whosever resisted the p. 1. Cor. 13. 43, it is raised in p. Eph. 2. 2, prince of the p. of the air. 3. 7, the effectual working of his p. Phil. 3. 10, the p. of his resurrection. 2 Thess. 1. 9, from the glory of his n. Phil. 3. 10, the p. of this resurrection.

Thess. 1. 9, from the glory of his p.

2 Tim. 1. 7, spirit of p. and love.

3. 5, form of godliness, but denying the p.

Heb. 2.14, him that had p. of death.

6. 5, the p. of the world to come.

7. 16, the p. of an endless life.

Rev. 2.26, to him will I give p. 4. 11, worthy to receive p. See Mat. 22. 29: Lu. 22. 69: Rom. 1. 16. POWERFUL. Ps. 29. 4; 2 Cor. 10. 10; Heb. 4, 12, PRAISE (n.). Ex. 15. 11, fearful in p. Deut. 10. 21, he is thy p. and thy God. Judg. 5. 3; Ps. 7. 17; 9. 2; 57. 7; 61. 8; 104. 33, I will sing p.

Neh. 9.5, above all blessing and p.
Ps. 22.3, that inhabitest the p. of Israel. Ps. 22. 3, that inhabitest the p. of Israel.

25, my p., shall be of thee.

33. 1; 147. 1, p. is comely for the upright.

34. 1, his p. continually be in my mouth.

50. 23, whose offereth p. glorifieth me,

65. 1, p. waiteth for thee.

66. 2, make his p. glorious.

109. 1, 0 God of my p.

148. 14, the p. of all his saints.

Prov. 27. 21, so is a man to his p. Isa. 60. 18, call thy gates P. 18a. 00. 18, call try gates P.
13. a parment of p.
62. 7, a p. in the earth.
19r. 13. 11, that they might be to me for a p.
49. 25, how is the city of p.
Hab. 3. earth was full of his p.
Zeph. 3. 30, a p. among all people.
John 9. 24, give God the p. 12.43, the p. of men. Rom. 2.29, whose p. is not of men. Rom. 2.29, whose p. is not of men.
13.3, thou shalt have p.
1 Cor. 4.5. every man have p. of God.
2 Cor. 8.18, whose p. is in the gospel.
Eph. 1.6, 12, p. of glory of his grace.
Phil. 4.8, if there be any p.
Heb. 13.5, offer sacrifice of p.
1 Pet. 2.14, p. of them that do well.
4.11, to whom be p. and dominion.
See 2 Chron. 29, 30; Acts 16.25; 1 Pet. 2.9.

PRAISE (n). Gen. 49. 8, whom thy brethren shall p.
2 Sam. 14. 25, none to be so much p.
Fs. 30. 9, shall the dust p. thee?
42. 5, 11, 43. 5, I shall yet p. him.
45. 17, therefore shall the people p. thee.
49. 18, men will p. thee when thou doest well.
63. 3, my lips shall p. thee.
67. 3, 6, let the people p. thee.
71. 14, I will yet p. thee more and more,
72. 15, daily shall he be p.
76. 10, the wrath of man shall p. thee.
88. 10, shall the dead arise and p. thee?
107. 32, p. him in the assembly.
115. 17, the dead p. no.
110. 164, seven times a day of 1 p. thee. 145. 4, one generation shall p. thy works. 10. all thy works shall p. thee. Prov. 27. 2, let another p. thee.
31. 31, her own works p. her in the gates.
Isa. 38. 19, the living shall p. thee.
See Lu 2. 13; 24.53; Acts 2. 47; 3. 8.
PRANCING. Judg. 5. 22; Nah. 3. 2. PRATING. Prov. 10. 8; 3 John 10.
PRAY. Gen. 20. 7, a prophet and shall p. for thee.
1 Saun. 7. 5, 1 will p. for you to the Lord.
12. 23, sin in ceasing to p. for you.
2 Ghron. 7. 14, if my people shall p.
Ezra 6. 10, p. for the life of the king.
Job 21. 15, what profit if we p. to him.
Ps. 5. 2, to thee will I. p.
55. 17, evening, morning, and at noon will I. p.
122. 6, p. for the peace of Jerusalem.
1sa. 45. 20, p. to a god that cannot save.
Jer. 7. 10; 11, 14; 14. 11, p. not for this people.
37. 3; 42. 2, 20, p. now to the Lord for us.
Zech. 7. 2; they sent men to p.
Mat. 5. 44, and p. for them which despitefully
use you. PRATING. Prov. 10.8; 3 John 10. Mat. 5. 43, and p. for them which despited use you.

6. 5, they love to p. standing.

14. 23; Mk. 6. 46; Lu. 6. 12; 9. 28, apart to p.

26. 36; Mk. 14. 32, while I p. youder.

Mk. 11. 25, and when ye stand p., forgive.

Lu. 11. 1, Lord, teach us to p. Lu. 11. 1, Lord, teach us to p.
18. 1, men ounts always to p.
18. 1, men ounts always to p.
John 14. 16: 16. 26, I will p. the Father.
17. 9, I p. for them, I p. not for the world.
20, neither p. I for these alone.
Acts 9. 11, behold he p.
10on. 8. 26, know not what we should p. for.
1 Cor. 14. 15, I will p. with the spirit, and p. with understanding also.
Eph. 6. 18, p. always with all maver. understanding also.
Eph. 6.19, p. always with all prayer.
1 Thess. 5.17, p. without ceasing.
1 Thus. 2.8, that men p. everywhere.
Jas. 5.13, is any afflicted? let him p.
16, p. one for another.
1 John 5.16, I do not say he shall p. for it.
See Lu. 9.29; I Cor. 11.4; 14.14; I Thess. 5.25.
EVELTE. 2 Chang. 7.1 care shall be affant. PRAYER. 2 Chron. 7. 15, ears shall be attent to RAYER. 2 Chron. 7. 15, ears shall be attent to the p.
Job 15. 4, thou restrainest p.
16. 17; Ps. 4. 1; 5. 3; 6. 9; 17. 1; 35. 13; 39. 12;
66. 19; Lann. 3.5, my p.
Ps. 65. 2, thou that hearest p.
72. 15, p. shall be made continually.
199. 4, I give myself to p.
Prov. 15. 8, the p. of the upright.
18s. 1.15, when ye make many p.
66. 7; Mat. 21. 13; Mk. 11. 17; Lu. 19. 46, house

50. 1; Mat. 21. 15; Mr. 11. 11; Ltd. 18, 40, 10 of p. Mat. 21. 22, whatever ye ask in p., believing. 23. 14; Mr. 12. 40; Lu. 20. 41, long p. Eu. 6. 12, all night in p. to God. Acts 3. 1, the hour of p.

Acts 3.1, the ourselves continually to p.
12.5, p. was made without ceasing.
16.13, where p. was wont to be made,
Phil. 4.6, in everything by p.
13.5.5.5, p. of faith shall save the sick.
16, effectual fervent p. of a righteous man.

1 Pet. 4.7, watch unto p. Rev. 5. 8; 8.3, the p. of the saints. See Ps. 72. 20; Dan. 9. 21; Rom. 12. 12; Col. 4. 2. PREACH. Neh. 6. 7, appointed prophets to p. of Inee. 1, to p. good tidings. Jonah 3.2, p. the preaching I bid thee. Mat. 4.17; 10.7. Jesus began to p. 11.1, to p. in their cities. Mat. 4. 1f; 10. 4, Josus Degan to p.

11. 1, to p. in their cities.

5, the poor have the rospel p.

Mk. 2. 2, he p. the word to them,

16. 20, and p. everywhere.

1.0. 9. 60, go thou and p. kingdom of God.

Acts 8. 5, and p. Christ unto them.

10. 36, p. peace by Jesus Christ.

13. 38, through this man is p. forgiveness.

17. 18, he p. Jesus and the resurrection.

Rom. 2. 21, thou that p. a man should not steal,

10. 15, how shall they p. except.

10. 11, 13, the p. of the cross is foolishness.

21, by the foolishness of p.

22, but we p. Christ crucified.

9. 27, lest when I have p. to others,

15. 11, so we p. and so ye believed,

14, then is our p. vain.

2 Cor. 4. 5, we p. not ourselves.

Phil. 1. 16, some p. Christ of envy and strife.

2 Tim. 4. 2, p. the word; be instant.

1 Pet. 3. 19, p. to spirits in prison.

See B. 4. 0.; 2 Cor. 11. 4; Gal. 1. 8; Eph. 2. 17.

PREACHER. Rom. 10. 14, how shall they hear without a p. 2 PREACHER. Rom. 10. 14, how shall they hear without a n. ? 1 Tim. 2.7, whereunto I am ordained a p. 2 Pet. 2.5, Noah, a p. of righteousness. See Eccl. 1.1; 7.27; 12.8; 2 Tim. 1.11. PRECEPT. Noh. 9.14, commandeds them p. Isa. 23, 10, 13, p. must be upon p. 29, 13, taught by p. of men. Jer. 35, 18, ye have kept Jouadab's p. See Ps. 110, 4, etc., Jun. 9, 5; Mk. 10, 5; Heb. See Ps. 119. 4, etc.; Dan. 9. 5; Mk. 10. 5; Heb. 9. 19.
PRECIOUS. Deut. 33. 13. 14, 15, 16, p. things. 18 am. 3. 1, the word was p. in those days. 26. 21, my soul was p. in those days. 26. 21, my soul was p. in thine eyes.
2 Kings 1. 13, let my life be p.
Ezra 8. 27, the copper, p. as sold.
Ps. 49. 8, the redemption of their soul is p.
72. 14, p. shall their blood be in his sight.
116. 13, p. in sight of the Lord is death of saints.
126. 6, bearing p. seed.
133. 2, like p. ointment upon the head.
139. 11, how p. are thy thoughts.
Prov. 3. 15, wisdom more p. than rubles.
Eccl. 7. 1, good name better than p. ointment.
1sa. 13, 12, 1 Pet. 2, 6, ap. corner stone.
43. 4, since thou wast p. in my sight.
Jer. 15. 19, take the p. from the vile.
Lam. 4. 2, the p. sons of Zion.
1 Pet. 1. 7, trial of faith more p. than gold.
19, the p. blood of Christ.
2. 7, to you which believe he is p.
2 Pet. 1. 1, like p. faith.
4, great and p. promises.
See Mat. 26, 7; Mk. 14, 3; Jas. 5, 7; Rev. 21, 11.
PREEMINENCE. Eccl. 3, 19; Col. 1, 18; 3 John 9.
PREFER. Ps. 137. 6; John 1, 15; Rom. 12, 10; 9. 19. PREFER. Ps. 137. 6; John 1. 15; Rom. 12. 10; 1 Tim. 5. 21. PREMEDITATE. Mk. 13. 11.
PREPARATION. Prov. 16, 1., nof the heart.
Eph. 6, 15, feet shod with p. of post cl.
See Mat. 21, 02; Mk. 15, 42; Lu. 23, 54; John 19, 14. PREPARE. 1 Sam. 7. 3, p. your hearts to the Lord. 20. 33, as yet the people had not p. Ps. 68. 10. thou hast p. of thy goodness. 107. 38, that they may p. a ofty. Prov. 8. 27, when he p., the heavens I was there.

Isa, 40, 3; Mal. 3, 1; Mat. 3, 3; Mk. 1, 2; Lu. 1, 76, p. way of the Lord.
62, 10, p. the way of the people.
Amos 4, 12, p. to meet thy God.
Jonah 1, 17, Lord had, p. a great fish.
Mat. 20, 23; Mk. 10, 40, to them for whom p.
John 14, 2, 1 go to p. a place for you.
Rom. 9, 23, alore p. to glory.
1 Cor. 2, 9, things God hath p.
Heb, 10, 5, a body hast thou p. me.
See 1 Chron. 22, 5; Ps. 23, 5; Rev. 21, 2.
REESCHIER Exp. 7, 22, 1s. 10, 1 PRESCRIBE. Ezra 7. 22; Isa. 10. 1. PRESENCE. Gen. 4. 16, Cain went out from the p.

of the Lord. 47. 15, why should we die in thy p. Ex. 33. 15, if thy p. go not with me. Job 23. 15, I am troubled at his p. Ps. 16. 11, in thy p. is fulness of joy. 17. 2, my sentence come forth from thy p.

31. 20, in the secret of thy p.
51. 11, cast me not away from thy p.
139. 7, whither shall I flee from thy p.
Prov. 14. 7, go from p. of a foolish man. Prov. 14. 7, go from p. of a foolish mau.
1sa. 63. 9, anseel of his p. saved them.
1se. 23. 39; 52. 3, I will cast you out of my p.
1sonah 1. 3, to flee from p, of the Lord.
Zeph. 1. 7, hold thy peace at p. of the Lord.
Lu. 13. 26, we have eaten and drunk in thy p.
Acts 3. 19, times of refreshing from the p.
2 Cor. 10. 1, 10, who in p. am base.
2 Thess. 1 9, destruction from the p. of the Lord.
See Gen. 16. 12; Ps. 23. 5; Prov. 25. 6; Lu. 15. 10.
DEFENTAL 1 Sept. 10. 7, they brought him need the process of the Lord.

2 Chr. 10.1. 10, who in p. am base.

2 Thess. 1. 9, destruction from the p. of the Lord. See Gen. 16. 12; Fs. 23. 5; Prov. 25. 6; Lu. 15. 10. PRESENT. I Sam, 10. 27, they brought him no p. Ps. 46. 1, a very p. help in trouble. John H. 25, being yet p. with you. Acts 10. 33, all here p. before God. Rom. 7. 18, to will is p. with me. 21, evil is p. with the Lord. 9, the p. 12 26, good for the p. distress. 2 Cor. 5. 8, to be p. with the Lord. 9, whether p. or absent. God. 1. 24, p. every man perfect. 2 Clin. 4. 2 deliver us from this p. world. Gol. 1. 24, p. every man perfect. 2 Tlin. 4. 10, having loved this p. world. Tt. 2. 12, ive godly in this p. world. Tt. 2. 12, ive godly in this p. world. Tt. 2. 12, ive godly in this p. world. Tt. 2. 12, ive godly in this p. world. Sp. 12, p. every man perfect. 2 PRESENTIX. Prov. 12. 16; Mat. 21. 19; 26. 53. PRESENTE. Gen. 32. 30, I have seen God, and e. my life is p. 45. 5, did send me before you to p. life. Job 20. 2, as in days when God p. me. Ps. 36. 6, thou p. man and beast. 121. 7, the Lord p. thee from evil. 8, p. thy going out and coming in. Prov. 2. 8 he p. the way of his saints. 11, discretion shall p. thee. 20. 28, nercy and truth p. the king. Jer. 40. 11, I will p. them alive. Lu. 17. 33, lose his life shall p. it. See Neh. 9. 6; Isa. 49. 6; Hos. 12. 13; Jude 1. PRESS. Prov. 3. 10, p. burst with new wine. Amos 2. 13, 1 am p. under you as a cart is p.

PRESS. Prov. 3. 10, p. burst with new wine. Amos 2. 13, I am p. under you as a cart is p. Mk. 3. 10, they p. on him to touch him. Lu. 6. 38, good measure, p. down. 16, 16, every man p, into it. Phil. 3, 14, 1 p, toward the mark. See Mk. 2, 4; 5, 27; Lu. 8, 19; 19, 3.

PRESUME. Deut. 18. 20; Esth. 7. 5. PRESUMPTUOUS. Num. 15. 30; Ps. 19. 13; 2 Pet.

PRETENCE. Mat. 23. 14; Mk. 12. 40; Phil. 1. 18.
PREVAIL. Gen. 32. 28; Hos. 12. 4, power with
God, and hast p.
Ex. II. 11, Moses held up hand, Israel p.

1 Sam, 2. 9, by strength shall no man p. Ps. 9, 19, let not man p. 65. 3, iniquities p. against me. Eccl. 4. 12, if one p. against him. Mat. 16. 18, gates of hell shall not p. Acts 19. 20, grew word of God and p. See Job 14. 20; Jen. 20. 7; Lam. 1. 16; John 12. 10. PREVENT. 2 Sam. 22.6; Ps. 18.5, snares of death

p. me. Ps. 88.13, in the morning shall my prayer p.

119. 147, In. the dawning of the morning. See Ps. 21. 3; 79. 8; Isa. 21. 14; 1 Thess. 4. 15. PREY. Isa. 49.24, shall the p. be taken from the

Jer. 21. 9; 38. 2; 39. 18; 45. 5, his life shall be for

Ezek. 34. 22, my flock shall no more be a p. See Gen. 49. 9; Num. 14. 3; Neh. 4. 4; Amos 3. 4. PRIOE. Lev. 25.52, the p, of his redemption.
2 Sam. 24.24; 1 Chron. 21.22, I will buy it at a p.
4 Cto. 6. 20; 7. 23, bought with a p.
1 Cor. 6. 20; 7. 23, bought with a p.
1 Pet. 3.4, meek spirit of great p.
See Deut. 23. 18; Prov. 31. 19; Zech. 11. 12.

PRICKS. Num. 33.55; Acts 9.5; 26.14.

PRIDE. Ps. 31. 20, hide them from p. of man.

Prov. 8.13, p. do I hate.

14. 3, in mouth of foolish is rod of p.
18a, 28. 1, wee to the crown of p.
19r. 49. 16, p. of thine heart bath deceived thee.
See Mk. 7. 22; 1 Tim. 3. 6; 1 John 2. 16.

PRIEST. Gen. 14. 18; Heb. 7. 1, p. of most high

Ex. 19.6, a kingdom of p. 1 Sam. 2.35, I will raise up a faithful p. 2 Chron. 6.41; Ps. 132.16, p. clothed with salvation.

13. 9, p. of them that are no gods.
15. 3, without a teaching p.
15a. 24. 2, as with the people, so with the p.
28. 7, p. and prophet have erred. 61. 6, shall be named the p. of the Lord. Jer. 13. 13, will fill p. with drunkenness. Jer. 15, 15, will fill p, with druhkelmess. Mile. 3. 11, the p, teach for hire.
Mal. 2. 7, the p, lips should keep knowledge.
Lu. 17, 14, show yourselves to the p.
Acts 6, 7, p, were obedient to the faith.
Rev. 1. 6; 5, 10; 20; 6, kings and p, to God.
See Heb. 2. 17; 3. 1; 4. 15; 7, 25.

PLESCHUCOL. T. 2. 4. 15; Nov. 25, 13, cm. PRIESTHOOD, Ex. 40, 15; Num, 25, 13, an ever-

lasting p.
Num. 16. 10, seek ye the p. also.
Heb. 7. 24, an unchangeable p.
1 Pet. 2. 5, an holy p. 9, ye are a royal p. See Num. 18. 1; Josh. 18. 7; Neh. 13. 29.

PRINCE. Gen. 32. 28, as a p, hast thou power. Ex. 2.14; Num. 16, 13, who made thee a p. over

1 Sam. 2. 8; Ps. 113. 8, to set them among p. 2 Sam. 3. 3S, a p. fallen in Israel.

Job 12. 21; Ps. 107. 40, poureth contempt on p. 21. 28, where is the house of the p.? 31. 37, as a p. would I go near him. Ps. 45. 16, make p. in all the earth. 118. 9, than to put confidence in p. 118.9, than to put confidence in p. 146.3, rut not your trust in p. Prov. 8. 15, by me p. decree justice. 31.4, nor for p. strong drink. Eccl. 10.7, p. walking as servants. 16, when thy p. eat in the morning. 17, blessed when p. eat in due season. 18.34.12; 40.23, all her p. shall be nothing. Hos. 3. 4, abide many days without a p. Mat. 9. 34; 12. 24; Ms. 22; by p. of devils. John 12. 31; 14. 39; 16. 11, the p. of this world. Acts 3. 15, and killed the P. of life. 5. 31, exalted to be a P. and Saviour.

PRINCIPAL. 1 Cor. 2.6, wisdom of the n. of this world. 8, which none of n. of this world knew. Eph. 2.2, the n. of the power of the air. See 1st. 3.4; Hos. 7.5; Mart. 20.25. PRINCIPAL. Prov. 4.7; Isa. 28. 25; Acts 25. 23. PRINCIPALITY. Eph. 6, 12, we wrestle against p. and powers.
Tft. 3.1, to be subject to p.
See Rom. S.38; Eph. 1, 21; 3.10; Col. 1.16.
PRINCIPLES, Heb. 5.12; 6.1. PRINT. Lev. 19.28; Job 13.27; 19.23; John 20.25. PRISON. Ps. 142. 7, bring my soul out of p. Eccl. 4. 14, out of p, he cometh to reign. Isa. 53. 8, taken from p, and from judgment. Isa. 53. 8, taken from p. and from judgment. 61. 1, opening of the p. Mat 5. 25 ; Lu. 12. 85, thou be cast into p. 11. 2, John heard in the p. 25. 36. 39, in p. and ye came unto me. Lu. 22. 33, to go with thee to p. and to death. 2 Cor. 11. 23, in p. more frequent. 1 Pet. 3. 19, spirits in p. See Jen. 32. 2; 30. 14. Lu. 3. 20; Acts 5. 18. PLISONER. Ps. 79. 11; Zech. 9. 12; Mat. 27. 16; Pab. 3. 1 Eph. 3. 1. PRIVATE. 2 Pet. 1. 20. PRIVATELY. Mat. 24. 3; Mk. 9. 28; Lu. 10. 23; Gal. 2, 2, Mat. 1. 19; 2.7; Acts 16. 37; Gal. 2.4; PRIVILY. 2 Pet. 2.1. PRIZE. 1 Cor. 9.24; Phil. 3.14. PROCEED. Gen. 24.50, the thing p. from the Lord.
Deut. 8. 3; Mat. 4. 4, that 7, out of mouth of God.
Job 40. 5, I will p, no further.
La. 29. 14, I will p, to do a marvellous work.
L4. a law shal p, from me.
L4. a law shal p, from evil to evil.
Mat. 15. 18; Mk. 7. 21, p, out of the mouth.
John 8. 42, I p, forth from God.
Jas. 3. 10, p, blessing and cursing.
See Lu. 4. 2, John 15. 26; Eph. 4. 29; Rev. 22. 1.
PROCLAIM. Ex. 33. 19; 34. 5, I will p, the name of the Lord. of the Lord. Isa. 61. 1, to p. liberty to captives.

2, to p, acceptable year. 2, to p, acceptable year. 82, 11, Lord hath p, thy salvation cometh. Jer. 34, 15, in p, liberty every man to his

neighbour. Lu. 12. 3, p. upon the housetops. Lu. 12. 3, p. upon the housetops. See Deut. 20. 10; Prov. 20. 6; Jer. 3. 12; Joel 3. 9. See Deut. 20. 10; Prov. 20. 6; Jer. 3. 12; Joel 3. 9. PROCURE. Prov. 11. 27; Jer. 2. 17; 4. 18; 26. 19;

33.9.

RODUCE. Isa. 41.21.

PROFANE. Lev. 13. 21; 19. 12; 20. 3; 21. 6; 22. 2, p. name of God.

Jer. 23. 11, prophet and priest are p.
Ezek. 22. 26, no difference between holy and p.
Mat. 12. 6, priests in temple p. sabbath.
Acts 24. 6, hath rone about to p. temple.
1 Tim. 1. 9, law for unholy and p.
4.7, refuse p. and old wives fables.
6. 20; 2 Tim. 2. 16, avoiding p. babblings.
Heb. 12. 16, any p. person.
See P. 8. 39; Jer. 23. 15; Mal. 1. 12; 2. 10.

PROFESS. Rom. 1. 22; 2 Cor. 9. 13; 1 Tim. 2. 10;
6. 12.

6, 12

PROFIT (n.). Gen. 25. 32, what p. shall birthright do me?

do me?
37.28, what p, if we slay?
Job 21.15, what p, if we pray?
Prov. 14.23, in all labour there is p.
Eoch. 1.3; 3.9; 5.16, what p, of labour?
2.11, there was no p, under the sun.
2.11, there was no p, under the sun.
3.11, the wisdom there is p.
Jet 18.19, things wherein is no p.
Mal. 3.14, what p, that we have kept.
1 Cor. 10, 33, not seeking own p, but p, of many.

2 Tim. 2.14, about words to no p. Heb. 12.10, he chasteneth us for our p. See Esth. 3.8; Ps. 30.9; Isa. 30.5; 1 Tim. 4.15. PROFIT (v.). 1 Sam. 12. 21, vain things which

cannot p. Job 33, 27, I have sinned, and it p. not. 34, 9, p. nothing to delight in God. Prov. 10, 2, treasures of wickedness p. nothing. Prov. 10, 2, treasures of wickedness p, nothing, 11, 4, riches p, not in the day of wrath, 18, 30, 5, 6, people that could not p, 48, 17, the Lord which teacheth thee to p, 19r. 2.11, changed for that which doth not p, 23, 32, they shall not p, this people.

Mat. 10, 26, MK, S. 39, what is a num p, 2
1 Cor. 12, 7, to every man to p, withday of the pool PROFITABLE. Job 22. 2, can a man be p. to

God 7 Co. 1, 10, wisdom is p, to direct. Acts 20, 20, 1 kept back nothing p. 1 Tim. 4. 8, godliness is p, to all things. 2 Tim. 3, 16, scripture is p, for doctrine. See Mat. 5, 29; 2 Tim. 4, 11; Tit. 3, 8; Philem. 11; PROLONG. Deut. 4. 26; 30. 18, ye shall not p. your

Job 6. 11, what is mine end that I should p. my Prov. 10. 27, fear of the Lord p. days. Eccl. 8. 12, though a sinuer's days be p. See Ps. 61. 6; Prov. 28. 2; Isa. 13. 22; 53, 10. life PROMISE (n.). Num. 14. 34, ye shall know my

ROMISE (R.). Num. 12. 03, Ye shan khow I breach of p. 1 Kings 8.56, hath not failed one word of p. Ps. 77. 8, doth his p. fail? Lu. 24. 92, Acts 1. 4, p. of Father. Acts 2. 39, the p. is to you and your children. 36, 6, for hope of the p. Rom. 4. 14, the p. made of none effect. Rom. 4. 14, the p. made of none elect.
20, stargered not at the p.
9.4, to whom pertain the p.
8; Gal. 4. 28, the children of the p.
2 Cor. 1. 20, p. are yea and Amen.
Gal. 3. 21, is the law against the p. of God?
1 Tim. 4. 8; 2 Tim. 1. 1, p. of the life that now is.
Heb. 6, 12, through faith and patience inherit

the p. 9. 15; 10.38, the p. of eternal inheritance, 9. 15; 10.38, the p. of eternal inheritance, 11. 13, died, not having received p. 2 Pet. 1. 4, great and precious p. 3, where is the p. of his coming?

3. 4, where is the p. 01 ms comming 19, not slack concerning his p.
See Eph. 1, 13; 2. 12; 6. 2; Heb. 4. 1; 11. 9.
PROMISE (n.). Ex. 12. 25, will give youns he hath p.
Num. 14. 40, will go to place the Lord p.
Dent. 1. 11; 15. 6, the Lord bless you as he hath p.
0. 83, not table to bring into land n. 9.28, not able to bring into land as as a leading 9.28, not able to bring into land a p. to give.
19.8: 27.3, give the land he p. to give.
25.15, all good things which the Lord p.
25.15, 25.25, 25.25, 25.25, 19.55, 19.55, 25.2

MR.14. 11. they p to give him money.

MR.14. 11. they p to give him money.

Rom. 4.21, what he p. he was able to perform.

Heb. 10.23; 11. 11, he is faithful that p.

1. John 2. 25, he hath p. eternal life.

See 1 Kings 8. 24; Neh. 9. 15; Ezek. 13. 22. light.

PROMOTE. Num. 22.17; 24.11; Prov. 4.8. PROMOTION. Ps. 75.6; Prov. 3.35. PRONOUNCE. Judg. 12.6; Jer. 34.5. PROOF. 2 Cor. 2. 9; 8. 24; 13. 3; Phil, 2. 22 2 Tim. 4. 5.

PROPER. 1 Chron. 29. 3; 1 Cor. 7. 7; Heb. 11. 23 PROPHECY. 1 Cor. 13. 8, whether p., shall fail. 2 Pet. 1, 19, sure word of p. 21, p. came not in old time. Rev. 1.3; 22. 7, the words of this p. See Neh. 6, 12; Prov. 31, 1; 1 Tim. 4, 14.

PROPHESY. Num. 11. 25, they p. and did not

2 Chron. 18. 7, he never p. good to me. Isa. 30. 10, p. not to us right things. 1sa. 30. 10, p. not to us right things. Jer. 5. 31, prophets p. falsely. 14. 14; 23. 25, prophets p. lies. 28. 9, the prophet which p. of peace. Ezek. 37. 9, p. to the wind. Joel 2.28; Acts 2. 17, your sons shall p. Amos 5. 8, who can but p. Alloo 2. 3, that gail any flore.
Mic. 2. 11, I will p, of whie.
Mat. 26, 68; Mk. 14, 65; Lu. 22, 64, p., thou Christ.
Roin. 12, 6, let us p, according to the proportion.
1 Cor. 13, 9, we p. in part.

14. 30, covet to p.

1 Thess. 5. 20, despise not p. See Amos 2. 12; 1 Cor. 11.5; Rev. 10. 11; 11. 3.

PROPHETE Ex. 7. 1. Aaron shall be thy p.

Num, 11. 29, would all Lord's people were p.

12. 6, if there be a p. among you.

Deut, 13. 1, if there arise a p. or dreamer.

18. 15; Acts 3. 22; 7. 37, the Lord will raise up a P.

up a P.
34. 10, there arose not a p. like Moses.
18 nn. 10, 12; 19, 24, is Saul among p.?
18 nn. 10, 12; 19, 24, is Saul among p.?
18 ings 13, 11, there dwelt an old p. in Beth-el.
18. 22, I only remain a p.
22, 7; 2 Kinrs 3, 11, is there not a p. besides?
2 Kinrs 5, 8, he shall know there is a p.
1 Chron. 16, 22; P. 105. 15, do my p. no harm.
2 Chron. 20, 20, believe his p., so shall ye prosper.
PS. 74, 9, there is no more any p.
18. 3, 2, the Lord taketh away the p.
18. 3, 2, the Lord taketh away the p.

1st. 3.2, the Lord taketh away the p.
1gr. 29. 26, mad, and maketh himself a p.
37, 19, where are now your p.?
Ezek. 2. 5; 33, 33, there hath been a p. among

E26x, 2.5; 60.6; Instance them.

Hos, 9, 7, the p. is a fool.

Amos 7.14, I was no p., nor p. son.

Zech. 1.5, the p., do they live for ever?

Mat. 7.15, beware of false p.

10.41, that receiveth a p. in name of a p.

13.57; Mk. 6.4; Lu. 4.24; John 4.44, a p. not without hanour.

without honour.
23. 29; Lu. 11. 47, ye build the tombs of the p.
Lu. 1. 76, be called the p. of the Highest.

Lu. 1.78, be called the p. of the Hignest.
7.16, a greater p. it han John.
28, not a greater p. than John.
39, if he were a p. would have known.
13.33, it cannot be that a p. perish out of.
24.19, Jesus, who was a p. mighty.
John 4.19, 1 perceive thou art a p.
7.40, of a truth this is the P.
52, out of Gaillee ariseth no p.
£cts 26.27, believest thou the p.
1 Cor. 12.29, are all p.
7
4.37. if any man think himself a p.

1 Cor. 12. 29, are all p.? 14. 37, if any man think himself a p. Eph. 2. 20, built on foundation of p. 4. 11, he gave some p. 1 Pct. 1. 10, of which salvation the p. enquired. Rev. 22. 9, 1 am of thy brethren the p. See 1 Kings 20. 35; Neh. 6. 14; 1 Cor. 14. 32.

PROPORTION. 1 Kings 7.36; Job 41.12; Rom. 12.6.

12. 6.
PROSPER. Gen. 24. 55, the Lord hath p. my way.
39. 3, the Lord made all Joseph did to p.
Num. 14. 41, transgress, but it shall not p.
Deut. 28. 29, thou shalt not p. in thy ways.
1 Chron. 22. 11, p. thou, and build.
2 Chron. 20. 20, believe, so shall ye p.
26. 5, God made him to p.
Ezra 5, 8, this work p. in their hands.
Neh. 2. 20, the God of heaven will p. us.
Job 9. 4, who hardened himself and p.
PS. 1. 3, whatsoever he doeth shall p.
37. 7, fret not because of him who p.
37. 12, the ungodly who p. in the world.
122. 6, they shall p. that love thee.
Prov. 28. 13, he that covereth sins shall not p.

Eccl. 11. 6, knowest not whether shall p. Isa. 53. 10, pleasure of the Lord shall p. 54. 17, no weapon against thee shall p. 55. 11, it shall p. in the thing. Jer. 2. 37, thou shalt not p. in them. 12. 1, wherefore doth way of wicked p.? 22. 30, no man of his seed shall p. Ezek. 17, 9, 10, shall it p.? EZEK. 17, 19, 10, SHIII 17, 17

15, shall he p., shall he escape?

1 Cor. 18, 2, lay by as God hath p. him.

3 John 2, in health, even as thy soul p.

See Prov. 11. 8; Dan. 6. 22; S. 12.

PROSPERITY. Deut. 23. 6, thou shalt not seek

their p.
1 Sam. 25.6, say to him that liveth in p.
Job 15. 21, in p. the destroyer shall come.
Ps. 30.6, in my p. I said, I shall never.
Ps. 30.6 in my p. I said, I shall never. 13. 3, when I saw the p. of the wicked, Frov. 1.32, p. of fools shall destroy them, Eed. 7. 14, in day of p. be joyful. Jer. 22. 21, I snake to thee in thy p. See I Kings 10. 7; Job 36. 11; PS, 35. 17; 122. 7.

PROSPEROUS. Gen. 39. 2, he was a p. man. Josh. 1, 8, then thou shalt make thy way p. Job 8.6, make habitation of thy righteousness p. Zech. S. 12, the seed shall be p. Zech. S. 12, the seed shall be p. See Gen. 24.21; Judg. 18.5; 2 Chr. 7.11; Rom. 1.10. PROTECTION. Deut. 32. 33.

PROTEST. Gen. 43.3; Jer. 11.7; Zech. 3.6; 1 Cor.

15. 31, PROUD. Job 38. 11, here shall thy p. waves be stayed.

stayed.
40. 11, every one that is p, and abase him.
Ps. 31. 23, rewardeth the p, doer.
40. 4, man that respecteth not the p.
94. 2, render a reward to the p.
101. 5, him that hath a p, heart will not I suffer.
123. 4, soul filled with contempt of the p.
138. 6, the p, he knoweth afar off.
Prov. 6. 17, the Lord hateth a p, look.
15. 25, the Lord will destroy house of the p.
16. 5, n in heart is a homituding.

16.5, p. in heart is abomination. 20.3, p. in feart is sin. Eccl. 7.8, patient better than p. in spirit. Hab, 2.5, he is a p. man. Mal, 3.15, we call the p. happy.

Lu. 1. 51, seattered the p.

PROVE. Ex. 15, 25, there he p. them. Judg. 6.39, let me p. thee but this once. 1 Sam. 17.39, I have not p. them. 1 Kings 10, 1; 2 Chron. 6. I, she came to p. Solomon.

mon.

81. 7. 1p. thee at the waters.

81. 7. 1p. thee at the waters.

85. 9: Heb. 3. 9, when your fathers p. me,

Mal. 3. 10, p. me now herewith.

11. 14. 19. 19 00 p. them.

20or. 8. 22, whom we have often p. diligent. 13.5, p. your own selves. 1 Thess, 5, 21, p. all things. See Eccl. 2.1; 7.23; Dan. 1, 14; John 6, 6.

PROVERB. Deut. 28, 37, a p. and a byword.
Ps. 69. 11, I became a p. to them.
Eccl. 12, 9, set in order many p.

Eccl. 12. 9, set in order many p.
Ezek. 16. 44, every one that useth p.
Lu. 4. 23, will surely say this p.
John 16. 99, speakest plainly, and no p.
See Num. 21. 27; I Sam. 10. 12; Prov. 1. 6.
PROVIDE. Gen. 22. 5, God will p. himself a lamb,
30. 30, when shall 1 p. for mine own house?
Ps. 78. 20, can he p. flesh?
Mat. 10. 9, p. neither gold nor silver.
Lu. 12. 20, whose shall those things be theu
hast p.?

hast p.?

Lu, 12. 33, p. bars that wax not old. Rom. 12. 17; 2 Cor. 8. 21, p. things honest. 1 Tin. 5. 8, if any p. not for his own. Heb. 11. 40, having p. better thing for us. See Job 33. 41; Prov. 6. 5; Acts 23, 24. PROVIDENCE. Acts 24. 2.

PROVISION. Gen. 42. 25; 45. 21, p. for the way. Ps. 132. 15. I will abundantly bless her p. Rom. 13. 14, make not p. for the flesh, See Josh, 9. 5; 1 Kings 4. 7; 2 Kings 6. 23. PROVOCATION. Job 17. 2; Ps. 95. 8; Ezek. 20. 28. PROVOCATION.

PROVOKE. Ex. 23. 21, obey his voice and p. him

Num. 14. 11, how long will this people p. me? Deut. 31. 20, p. me and break my covenant. Deut. 31. 20, p. me and break my covernam. Job 12. 6, they that p. God are secure. Ps. 106. 7, they p. him at the sea. 29, they p. him with their inventions. Lu. 11. 63, becam to urge and p. him to speak, Rom. 10. 19: 11. 11, 1. will p. to jealousy. God 13. 5, is not easily p. 621. 5, 28, a one mother.

Gal. 5. 26, p. one another Eph. 6. 4, p. not your children to wrath. Heb. 10. 24, to p. to love and good works. See Prov. 20. 2; Isa. 65. 3; Jer. 7. 19; 44. 8.

PRUDENCE. 2 Chron. 2.12; Prov. 8.12; Eph. 1.8.

PRUDENCE. 2 CHICH. 2.12; Prov. 5.12; Epu. 1.5.
PRUDENT. Prov. 12. 16, a p. man covereth shame.
23, a p. man concealeth knowledge.
14. 15, the p. looketh well to his going.
16. 21, wise in heart called p.
19. 14, p. wife is from the Lord.
22. 3; 27. 12, p. man foresecth evil.
18a. 5. 21, woe unto them that are p. in their own sight.

18a, b, 21, woe unto them that are p, in the own sight. Jer. 49. 7, counsel perished from p. Hos. 14. 9, who is p.? Mat. 11. 25; Lu. 10. 21, hast hid things from p. Sec 18a, 52. 13; Amos 5, 13; Acts 13. 7. PRUNE. Lev. 25.3; Isa. 2.4; Joel 3.10; Mic. 4.3.

PSALTERY. Dan. 3.5, the sound of the cornet, flute, p., etc.
See 2 Sam. 6.5; 2 Chron. 9, 11.

PUBLIC. Mat. 1. 19; Acts 18. 28; 20. 20. PUBLISH. Deut. 32. 3, I will p. the name of the

Lord. Lord. 20, p. it not in Askelon. Ps. 68, 11, great was the company that p. it, 15a, 52, ?; Nah. 1. 15, that p. peace. Mk. 1. 45; 5, 20, he began to p. it much. Lu. 8. 30, p. throughout the whole city. See Esth. 1. 20; 3, 14; Jonah 3. 7; Mk. 13. 10.

PUFFED. 1 Cor. 4.6; 5.2; 13.4; Col. 2.18. PUFFETH. Ps. 10.5; 12.5; 1 Cor. 8.1.

CUSTETH. Ps. 10. 5; 12. 5; 1 Cor. 8. 1.

PULL. Lam. 3, 11, p. me in pieces.

Amos 9, 15, shall no more be p. up.

Zech. 7, 11, they p. away the shoulder.

Mat. 7, 4; Lu. 6, 42, p. mote out of thine eye.

Lu. 12, 18, will p. down barns.

14, 5, will not p. him out on sabbath.

2 Cor. 19, 4, to the p. down of strong holds.

Jude 23, p. them out of the fire.

See Gen. 8, 9; Ezra 6, 11; Ps. 31, 4; Isa. 22, 19.

PULPIT. Neb. 8.4 PULPIT. Neh. 8. 4.

PULSE. 2 Sam. 17.28; Dan. 1.12. PUNISH. Ezra 9. 13, p. less than iniquities de-

Serve

serve.

Frov. 17. 26, to p. the just is not good.

Iss. 13, 11, 1 will p. the world for their evil.

26, 21, Lord cometh to p. inhabitants,

Jer. 13, 21, what will thou say when he p.

Acts 26, 11, 1 p. them in every synagogue.

2 Thess. 1, 9, p. with everlasting destruction.

2 Pet. 2, 9, to day of judgment to be p.

See Lev. 28, 18; Prov. 21, 11, 22, 3; 27, 12. PUNISHMENT. Gen. 4.13, my p. is greater than

I can bear. Lev. 26. 41, accept the p. of their iniquity.

1 Sam. 28. 10, no p. shall happen to thee.
Lam. 3.30, a man for the p. of his sins.
4.6, p. greater than p. of Sodom.
22, the p. is accomplished.
Ezek. 14. 10, shall bear p. of their iniquity.
Mat. 25. 46, everlasting.
Heb. 10. 20, of how much sorer p.
1 Pet. 2.14, the p. of evidoers.
See Prov. 10. 19; Amos 1. 3; 2.1; 2 Cor. 2.6.

See Frov. 19, 13, Amos I. 3, 2.1; 2.00; 2.0; URCHASE. Ruth 4, 10, have I p, to be my wife, Ps, 74, 2, congregation thou hast p, Acts 1, 18, p, a field with reward of iniquity, 8, 20, eift of God p, by money, 20, 28, he hath p, with his own blood. Eph. 1, 14, redemrtion of p, possession. 1Tim. 3, 13, p, to themselves a good degree. See Gen. 40, 32; Ex. 15, 16; Lev. 25, 33; Jer. 32, 11.

PURE. Deut. 32.14, the p. blood of the grape.
2 Sam. 22.27; Ps. 18.26, with p. show thyself p.
10b 4.17, shall man be more p.?
8.6, if thou wert p. and upright.
11.4, my prayer is p.
25.5, stars are not p. in his sight.
Ps. 12.6, the words of the Lord are p.

25. 3. Satisfact to 19. In this sight.

19. 12. 6, the words of the Lord are p.
19. 8. commandment of the Lord is p.
119. 140, thy word is very p.
Prov. 15. 26, words of the p. are pleasant.
20. 9, who can say, I am p.?
Mic. 6. 11, shall I count them p.?
Zeph. 3. 9, turn to the people a p. language,
Acts 20. 26, p. from blood of all men.
Rom. 14. 20, all things indeed are p.
Phil. 4. 8, whatsoever things are p.
1 Tim. 3. 9; 2 Tim. 1. 3, in a p. conscience.
5. 22, keep thyself p.
Tit. 1. 15, to the p. all things are p.
13s. 1. 27, p. religion.
3. 17, first p., then peaceable.
2 Pet. 3. 1, stir up your p. minds.
1 John 3. 3, even as he is p.
Rev. 22. 1, a p. river of water of life.
See Ex. 27. 20; Ezra 6. 20; Mal. 1. 11.
URELY. 1sa. 1. 25.

PURELY, 1sa, 1, 25,

PURENESS. Job 22. 30; Prov. 22. 11; 2 Cor. 6. 6. PURER. Lam. 4.7; Hab. 1.13.

PURER. Lam. 47; Hab. 1.13.

PURGE. 2 Chron. 34.8, when he had p. the land, P. 51.7, p. me with hyssop.
65.3, transgressions, thou shalt p. them.
18s. 1.25, and purely p. away thy dross.
6.7, thy shi s.p.
22.14, this is p.
Ezek. 24.13, I have p. thee and thou wast not p.
Mal. 3.3, p. them as gold.
Mat. 3.12; Lu. 3.17, p. his floor.
John 15.2, he p. it, that it may bring forth.
1 Cor. 5.7, p. out the old leaven.
2 Tim. 2.21; if a man p. binself from these,
Heb. 9.14, p. your conscience.
22, all things are p. with blood.
See Prov. 16.6; Heb. 1.3; 10.2; 2 Pet. 1.9.
PURIFY. Tit, 2.14; Jas. 4.8; 1 Pet. 1, 22.

PURIFY. Tit. 2. 14; Jas. 4. 8; 1 Pet. 1. 22. PURITY. 1 Tim. 4. 12; 5. 2. PURLOINING. Tit. 2. 10.

PURPOSE. Job J. I. I. my p. are broken off.
Prov. 20. 18, every p. established by counsel.
Isa, 14. 27, the Lord hath p., who shall disannul?
46. 14, I have p., I will also do it.
Mat. 26. 8, to what p. is this waste?
Acts 11. 23, with p. of heart.
Rom. 8, 28, called according to his p.
9. 11. they then p. 6 God wight stand

3. 11, that the p, of God might stand. Eph, L 11, according to the p. 3. 11, eternal p, in Christ. See 2 Cor. 1. 17; 2 Tim. 1. 9; 1 John 3. 8.

PURSE. Prov. 1. 14; Mat. 10. 9; Mk. 6, 8; Lu. 10. 6 PURSUE. Lev. 26, 17; Prov. 28, 1, shall flee whe

none p. Deut. 19.6; Josh. 20.5, lest avenger p.

Job 13. 25, wilt thou p. the stubble? Job 13. 25, witt thou p. the studdler 30. 15, terrors p. my soul. Ps. 34. 14, seek peace and p. it. Prov. 11. 18, he that p. evil p. it to death. 13. 21, evil p. simers. Jer. 48. 2, the sword shall p. thee. See Ex. 15. 9; 2 Sam. 24. 13; 1 Kings 18. 27. PUSH. Ex. 21. 29; 1 Kings 22. 11; Job 30. 12. PUSH. Ex. 21, 29; 1 Kings 22, 11; Job 30, 12.

PUT. Ex. 23, 1, p. not hine hand with the wicked.

Lev. 26, 8; Deut. 22, 30, p. ten thousand to flight,

Ludg. 12, 2; 1 Sam. 28, 21, 1 p. my life in my hands,

18 am. 2, 36, p. me into one of priests' offices,

1 Kings 9, 3; 14, 21, to p. my name there.

Eccl. 10, 10, must he p. to more strength.

18.4, 42, 26, p. me in remembrance.

Mat. 19, 6; Mk. 10, 9, let not man p. asunder.

Mk. 10, 16, p. his hands on them and blessed.

Phillem. 18, p. that on mine account.

2 Pet. 1, 14, 1 must p. off this tabernacle.

See Lu. 9, 62; John 13, 2; 1 Thess, 5, 8,

PHITRIFYING. 18.4, 16. PHTRIFYING. Isa. 1. 6.

QUAKE. Joel 2.10; Nah. 1.5; Mat. 27.51; Heb. QUANTITY. Isa. 22, 24. QUARREL. Lev. 26, 25; 2 Kings 5.7; Mk. 6.19; Col. 3, 13. QUARTER. Ex. 13.7; Mk. 1. 45; Rev. 20. 8. QUATERNIONS. Acts 12. 4, delivered him to four q. QUEEN. Jer. 44. 17, 25, burn incense unto the q. QUENCH. Num. II. 2, the fire was q. 28 m. 21. 17, q. not light of Ismel. Cant. 8. 7, many waters cannot q. love. Isa. 34. 10, shall not be q. night nor day. 42. 3; Mat. 12. 20, smoking flax not q. 66. 24, neither shall their fire be q. Mk. 9. 43, 48, fire that never shall be q. Eph. 6. 16, able to q. flery darts. 1 Thess. 5. 19, q. not the Spirit. Heb. 11. 34, q. violence of fire. See Ps. 104. 11; 118. 12; Ezek. 20, 47; Amos 5. 6. OUESTION. 1 Kings 10. 1: 2 Chron. 9. 1. to prov. QUEEN. Jer. 44. 17, 25, burn incense unto the q. See Ps. 104. 11; 118. 12; Ezek. 20. 47; Amos 9. 6.
QUESTION. 1 Kings 10. 1; 2 Chron. 9. 1, to prove
him with q.
Mat. 22. 46, neither durst ask him q.
Mk. 9. 16, what q. ye with them?
11. 29, 1 will ask you one q.
1 Cor. 10. 25, asking no q. for conscience.
1 Tim. 1. 4, which minister q. rather.
6. 4. doting about q.
2 Tim. 2. 23. Tit. 3, 9, unlearned q. avoid.
See Mk. 1. 27; 9. 10; Acts 18. 15; 19. 40.
QUICK Murs. 16. 30; Ps. 55. 15; q. 40.
QUICK Murs. 16. 30; Ps. 55. 15; q. 40. OUICK. Num. 16. 30; Ps. 55. 15, go down q. 1sa. 11. 3, of q. understanding.

Acts 10. 42; 2 Tim. 4.1; 1 Pet. 4.5, Judge of q. and dead.
Heb. 4.12, the word is q, and powerful.
See Lev. 13, 10, 24; Ps. 124.3.
QUICKEN. Ps. 71. 20, thou shalt q, me again.
80. 18, q, us and we will call.
119, 25, q, me according to thy word.
37, q, me in thy way.
50, thy word hath q, me.
Rom. 8.1, shall also q, your bodies.
1 Cor. 15, 36, that thou sowest is not q.
Frob. 2.1, you hath be q. dead. Eph. 2.1, you hath he q. 5; Col. 2.13, q, us together with Christ. 1 Pet. 3.18, to death in flesh, q, by Spirit. See John 5.21; 6.63; Rom. 4.17; 1 Tim. 6.13. QUICKLY. Ex 32, 8: Deut. 9, 12, have turned

aside 46, go q. to congregation, Josh. 10. 8, come q. and save us. Eccl. 4. 12, threefold cord not q. broken. Mat. 5. 25, agree with adversary q. La, 14. 21, go q. into streets and lanes. John 13. 27, that thou doest, do q.

n

Rev. 2. 5, 16, repent, else I will come q. 3. 11; 22, 7, 12, I come q. 22, 20, surely I come q. See Gen. 18. 6; 27, 20; Lu. 16. 6; Acts 22, 18. QUICKSANDS. Acts 27.17, fearing lest they should fall into the q. Stoud fan into the q.

QUIET. Ps. 107. 30, then are they glad because q.

131. 2. I have q. myself as a child.

Eccl. 9. 17, words of wise are heard in q.

1sa. 7. 4, be q., fear not.

14. 7, earth is at rest and q.

32. 18, in q. resting places.

33. 20, a q. habitation. 32. 20, a q, habitation.

Jet. 49, 23, sorrow on the sea, it cannot be q.

Ezek. 16, 42, I will be q.

Acts 19. 30, ro ought to be q.

1 Thess. 4, 11, study to be q.

1 Thess. 4, 11, study to be q.

1 Tim. 2, 2, a q, and peaceable life.

1 Pet. 3, 4, ornament of a meek and q, spirit.

See 2 Kings 11. 20; 2 Chron. 14. 1; Job 3. 13; 21. 23.

QUIETLY. 2 Sam. 3, 27; Lam. 3, 26.

QUIETNESS. Job 34, 22, when he giveth q.

Prov. 17. 1, better a dry morsel and q.

Eccl. 4, 6, better handful with q, than both.

183. 30, 15, in q, and confidence strength.

32. 17, effect of rightcousness q.

See Judg. 8, 28; 1 Chron. 22, 9; 2 Thess. 3, 12.

QUITT. Ex. 21. 10; 105th. 2, 20; 1 Sam. 4, 9; 1 Cor.

16. 13.

QUITE. Gen. 31, 15; Job 6. 13; Hab. 3, 9. QUITE. Gen. 31. 15; Job 6. 13; Hab. 3. 9. QUIVER. Ps. 127. 5; Jer. 5. 16; Lam. 3. 13. R. RACE. Ps. 19. 5; Eccl. 9. 11; 1 Cor. 9. 24; Heb. 12. 1. RAGE. 2 Kings 5. 12, turned away in a r. Ps. 2. 1; Acts 4. 25, why do the heathen r. Prov. 14. 16, the fool r. and is confident. See Prov. 6. 34; 20. 9; Dan. 3. 13; Hos. 7. 18. RAGGED. Isa. 2. 21. RAGING. Ps. 83. 9; Prov. 20. 1; Lu. 8. 24; Jude RAGS. Prov. 23. 21; Isa. 61. 6; Jer. 38. 11.
RAIMENT. Gen. 28. 20. if the Lord will give mer.
Deut. 8, 4, thy r. waxed not old.
24. 13, that he may sleep in his r.
17, nor take a widow's r. to please. 16, nor take a whow s. to be east, 100 27.16; though he prepare r. as the clay. Isa. 63. 3, I will stain all my r. Zech. 3.4, I will clothe thee with r. Mat. 6.25; Lu. 12.23, the body more than r. mar. o. 20; Lu. 12. 20, the body more than r. 28, why take thought for r. 11. 8; Lu. 7. 25, man clothed in soft r. 17. 2; Mk. 9. 3; Lu. 9. 29, his r. was white as light. 1 Tim. 6. 8, having food and r., be content. Jas. 2. 2, poor man in vite r. Rev. 3.18, buy white r. See Mat. 3. 4; Lu. 10. 30; 23. 34; Acts 22. 20. RAIN (n.). Lev. 26.4; Deut. 11. 14; 28. 12, r. in due SERSOTI Deut. 11. 11, drinketh water of the r. of heaven.

Deut. 11. 11. GINECTH water of the r. of. 32. 2, my doctrine shall drop as the r. 2 Sam. 23. 4, clear shining after r. 1 Kings 18. 41, sound of abundance of r. Ezra 10. 13, a time of much r. Job 5. 10, who giveth r. on earth. 37. 6, to small r. and to great r. 38. 28, bath the r. a father. 38.28, hath the r. a father.
Ps. 72.6, like r. on mown grass.
Prov. 25.14, like clouds and wind without r.
23, north wind driveth away r.
26.1, as r. in harvest.
28.3, that oppresseth poor is like sweeping r.
Eccl. 11.3, if clouds be full of r.
12.2, nor clouds return after r.
Cant. 2.11, the r. is over and gone.
15.4.6, covert from storm and r.
55.10, as the r. cometh down.

or Surgician

RAVENING. Ps. 22. 13; Ezek. 22. 25; Mat. 7. 15. RAVENOUS. Isa. 35. 9; 46. 11; Ezek. 39. 4. Ezek, 38, 22, I will r. an overflowing r. Ezek. 38, 2°. I will r, an overflowing r.
110s. 6, 3, he shall come unto us as the r
Mat. 5, 45, r. on just and unjust.
7, 25, the r, descended and floods came.
See Jer. 5, 21; Acts 14. 17; 28, 2; Heb. 6, 7.
RAIN (r.). Ex. 16, 4, I will, r bread from heaven.
Job 20, 23, God shall r, his fury on him.
Ps. 11, 6, on wicked he shall r, snares.
78, 24, 27, and r, down manna.
Ezek. 22, 24, thou art the land not r, upon.
Hos. 10, 12, till he come and r, righteousness.
See Gen. 2, 5; 7, 4; Amos 4, 7; Rev. 11, 6.
RAINY, Prov. 27, 15. REACH. Gen. 11.4; John 20. 27; 2 Cor. 10. 13. RAINY. Prov. 27. 15. RAISE. Deut. 18. 15; Acts 3. 22, will r. up a Prophet.
Judg. 2. 16, 18, the Lord r. up judges.
1 Sam. 2. 5; Ps. 113.7, he r. poor out of dust.
Job 41. 25, when he r. himself, mighty are.
15. 145. 14, 146. 8, he r. those that be bowed down.
15. 45. 13, I have r. him in righteousness.
140. 6, 2, 1 in third day he will r. us up.
16. 10, 8; 11. 5; Lu. 7, 22, r. the dead.
16. 21, 17. 32; Lu. 9, 22, be r. the third day.
150. 12, 11, 123; Lu. 9, 22, be r. the third day.
16. 30, 10, 44, 65, I, Ivill r. him up at last day.
16. 30, 10, 44, 65, I, Ivill r. him up at last day.
17. 31; I. 10. 10, 9; 1. Cor. 6, 14; 2 Cor. 4, 14;
18. 11, 13; Li. 11, 12, h. 12, whom God hath r. up.
18. 8, why incredible that God should r. the
dead. 20. 8, why incredible that God should r. the dead.

Rom. 4.25, r. again for our justification.
6.4. like as Christ was r. from the dead.
8. 11. Spirit of him that r. up Jesus.
1 Cor. 6. 14, and will also r. up us by his power.
15. 15, r. up Christ, whom he r. not up.
16. then is not Christ r.
17. if Christ be not r.
35. how are the dead r. 17. if Christ be not r.
35. how are the dead r.
43. it is r. in glory, it is r. in power.
43. it is r. in glory, it is r. in power.
44.14, he shall r. up us also.
Eph. 2.6, and hath r. us up together.
Heb. 11.17, accounting God was able to r. him.
35, women received dead r. to life.
11.35, 15.3 and the Lord shall r. him up.
Sec Lu. 20. 37; John 5. 21; 2 Tim. 2. 8.

28. 28. 28. 28. Num. 16. 47; Jer. 23. 21. RAN. Ex. 9. 23; Num. 16. 47; Jer. 23. 21. RANG. 1 Sam. 4.5; 1 Kings 1.45. RANKS. 1 Kings 7.4; Joel 2.7; Mk. 6. 40. RANSOM. Ex. 21. 30, give for the r. of his life. 30. 12, every man a r. for his soul. Job 33. 24, I have found a r. 36, 18, a great r. cannot deliver, 36. 18. a great r. cannot deliver.
Ps. 49. 7. nor give a r. for him.
Prov. 13. 8, the r. of a man's life are his riches.
Isa. 35. 10, the r. of the Lord shall return.
43. 3. I gave Exput for thy r.
10s. 13. 14. I will r. them from the grave.
Mat. 20. 25; Mk. 10. 45, to give his life a r.
1 Tim. 2. 6, gave himself a r. for all.
See Prov. 6. 35; Isa. 51. 10; Jer. 31. 11. RARE. Dan. 2.11. RASE. Ps. 137. 7. RASH. Eccl. 5.2; Acts 19.36.
RATHER. Job 7. 15; Jer. 8.3, death r. than life.
Ps. 84, 10, r. be a doorkeeper. Ps. S4. 10, r. be a doorkeeper.
Mat. 10. 6, so r. to lost sheep.
28, r. fear him that is able.
28, p. co r. to them that sell.
Mk. 5, 28, butr. grew worse.
Lu. 18, 14, lustfied r. than the other.
John 3. 18, loved darkness r. than light.
Acts 5, 28, obey God r. than men.
Rom. 8.34, that died, year r., that is risen.
12. 19, r. give place to wrath.
10. r. g, why do ye not r. take wrong.
Heb. 11, 25, choosing r. to suffer.
12. 13, et it irr, be healed.
See Josh. 22, 24; 2 Kings 5, 13; Phil. 1, 12.

REACH. Gen. 11. 4; John 20. 27; 2 Cor. 10. 13, READ. Deut. 17. 19, king shall r. all his life. Isa. 31. 16, seek out of book of Lord and r. Mat. 12. 3; 10. 4; 21. 16; 22. 31; Mk. 2. 25; 12. 10; Lu. 6.3, have ye not r. Lu. 4. 16, Jesus shood up to r. 2 Cor. 3. 2, epistic known and r. of all men. 1 Tim. 4, 13, give attendance to r. See Hab. 2. 2; 2 Cor. 3. 14; 16v. 1. 3; 5. 4. READINESS. Acts 17. 11; 2 Cor. 8. 11; 10. 6. READY. Num. 32. 11, we will go r. armed. Deut. 25. 5. a Syrian r. to perish. 2 Sam. 18. 22, wherefore run, no tidings r. Neh. 9. 17, thou art a God r. to pardon. Job 12. 5. r. to slip with his feet. 17. 1, the graves are r. for me. 29. 13; blessing of him r. to perish. Ps. 83. 17, 1 am r. to halt. 45. 1, pen of a r. writer. 85. 5, good and r. to forgive. 88. 15, r. to die from my youth. Prov. 24. 11, deliver those r. to be slain. 31. 6, give strong drink to r. to perish. 31. 6, give strong drink to r. to perish. 31. 6, give strong drink to r. to perish. Eccl. 5. 1, be more r. to hear. 1sa. 27. 13, shall come that were r. to perish. 32. 4, stammerers r. to speak plainly. 38. 20, the Lord was r. to save me. Dan. 3. 15, if ye be r. to fall down. Mat. 22. 4; Lu. 14. 14, all things are r. Mat. 22. 4; Lu. 14. 17, all things are r. 8, the wedding is r. 25. 10, they that were r. went in. Mk. 14. 38, the spirit is r. Lu. 22. 33, I am r. to go with thee. John 7. 6, your time is alway r. Acts 21. 13, r. not to be bound only, but. Rom. 1. 15, I am r. to preach at Rome. 2 Cor. 8. 19, declaration of your r. mind. 9. 2, Achnia was r. a year ago. 1 Tim. 6. 18, r. to distribute. 2 Tim. 4. 6, r. to be offered. 11m. 0. 15, 7; to unstribute.

2Tim. 4, 6, 7; to be offered.

Tit. 3.1, *, to every good work.

1Pet. 1.5, *, to be revealed.

3.15, *, always to give an answer.

5.2, but of a *, mind.

Rev. 3.2, things that are *, to die.

Rev. 1.4; 19, 11; Exa 7, 6; Job 15, 23.

EAPL Lev. 25, 11, in jubilee neither sow nor *,

Bool. 11, 4, regardeth clouds shall not *,

Bool. 13, sown wheat, but shall *, thorns.

Hos. 6.7, shall *, the whirlwind.

Hos. 6.7, shall *, the whirlwind.

Hot. 6.15, shalt sow, but not *,

25, 26; 11, 11, 24, sow not, neither *,

25, 26; 11, 10, 21, *, where I sowed not.

10on. 5, 11, it was shall *, your carnal things.

2 ton. 9, 6, shall *, sparingly.

Gal. 6, 7, that shall he also *,

Jas. 5, *, criss of them which *, Gal. 6. 7, that shall he also r.
Jas. 5. 4, cries of them which r.
Jas. 5. 4, cries of them which r.
See Isa. 17.5; John 4. 36, 37; Rev. 14. 15.
PERON. 20. 16, seven men that can render a r.
Ecol. 7. 25, to search out the r. of things.
Isa. 41. 21, bring forth your strong r.
1 Pett. 3. 15, a r. of the hope in you.
See I Kings 9. 15; Dan. 4. 36; Acts 6. 2.
PERON. 3. The service of r. v. REASON (v.). Job 9.14, choose words to r. with you.

13. 3. I desire to r. with God.

15. 3. should he r. with unprofitable talk.

15a. 1.18. let us r. together.

Mat. 16. 7; 21. 25; Mk. 8. 16; 11. 31; Lu. 20. 5, they r. among themselves.
Lu. 5.22, what r. ye in your hearts.
24. 15, while they r. Jesus drew near,
Acts 24. 25, as he r. of righteousness.
See 1 Sam. 12. 7; Mk. 2. 6; 12. 28; Acts 28. 29.

REASONABLE, Rom. 12.1. REASONABLE. Rom. 12.1
REBEL. Num. 14.9, only r, not against the Lord.
Josh. 1.8, whosever doth r, he shall die.
Neh. 2.1.9, will ye r, against the king.
Job 24.13, that r, against the light.
Ps. 105. 28, they r, not against his word.
Iso. 1.2, have nourished children and they r.
63.10, they r, and vexed his holy Spirit.
Lam. 3.42, we have r,, thou hast not pardoned.
Dan. 9, 9, though we have r, against him.
See I Sam. 12.11; Ezek. 2.3; Hos. 7.14; 13.16.

REBELLION. 1 Sam. 15. 23, r. is as the sin of witcheraft.

witcheralt.

Job 34, 37, he addeth r. to his sin.

Prov. 17, 11, an evil man seeketh r.

Jer. 28, 16, thou hast taught r.

See Deut. 31, 27; Ezra 4, 19; Neh. 9, 17.

REBELLIOUS. Deut. 21. 18, 20, a stubborn and r.

son. 20, 20, son of perverse r. woman. Ps. 66, 7, let not the r. exalt themselves. 68, 6, the r. dwell in a dry land. 181, 123, r., companions of thieves. Jer. 5, 23, this people hath a r. heart. See Ezek. 2, 3; 3, 8; 12, 2; 17, 12; 24, 3, REBELS. Num. 17. 10; 20. 10; Ezek. 20. 38. REBUKE (n.). 2 Kings 19.3; Isa. 37.3, this is a

EBUKE (n.). 2 Kings 19. 3; Isa. 37. 3, thay of r.
4 any of r.
9. 39, 11, when thou with r. dost correct,
89. 16, perish at r. of thy countenance,
194. 7, at thy r. they fied.
Prov. 13. 8, the poor heareth not r.
27. 5, open r. is better than secret love,
Eccl. 7. 5, better to hear r. of vise.
Isa. 39. 17, thousand fiee at r. of one.
Jer. 15. 15, for thy sake I suffered r.
Phil. 2. 15, without r.
See Deut. 28. 29, 1 Isa. 25. 8; 50. 2.
ETRIKE (v.). Ps. 6. 1; 38. 1. r. me not in

See Deut. 28. 20; Isa. 25. 8; 50. 2.

REDUKE (v). Ps. 6. 1; 38. 1, r, me not in anger. Prov. 9. 7, he that r, a wicked man getteth a blot. 8, r, a wise man, and he will love thee. 28. 23, he that r, a man shall find favour. Isa. 2. 4; Mio. 4. 3, he shall r, many nations. Zech. 3. 2; Jude 9, the Lord r, thee. Mall. 3. 1, I will r, the devourer for your sakes. Mall. 8. 11, I will r, the devourer for your sakes. Mat. 8. 26; Mk. 4. 33; Lu. 8. 24, he r, wind. 16. 22; Mk. 8. 32, Peter began to r, him. Lu. 4. 39, he r the fever. 17. 3, if thy brother trespass, r, him. 19. 39, Musster, r, thy distiples. 1 Tim. 5. 1, r, not an elder.

10.33, Masser, r. thy disciples.
1 Tinn. 5.1, r. not an elder.
20, them that sin, r. before all.
21 them that sin, r. the sin surface and reference are referred.
21 them 1.25, r., exhort, with longsuffering.
21 1.13; 2.15, r. them sharply.
Heb. 1.25, nor faint when thou art r.
See Ruth 2.16; 201.

RECALL. Lam. 3. 21. RECEIPT. Mat. 9.9; Mk. 2. 14; Lu. 5. 27.

RECEIVE. 2 Kings 2.6, is it a time to r. money, 100 4, 12, mine ear r. a little.

22.22, r. law from his mouth.
Pa. 6, 4, the Lord will r. my prayer.

22. 22. 7. RW From his mouth.

25. 6. 9, the Lord will r. my prayer.

49. 15, he shall r. me.

68. 18, hast r. gits for men.

73. 24, afterwards r. me to glory.

Prov. 2. 1, if thou wilt r. my words.

Isa. 40. 2, she hast r. double.

Isa. 40. 2, our children r. no correction.

Hos. 10. 6, Ephruim shall r. shame.

14. 2, r. us graciously.

Mat. 11. 5, the blind r. their sight.

14, if ye will r. it, this is Elias.

18. 5, whoso shall r. one such little child.

19. 12, he that is able let him r. it.

21. 22, ask, believing ye shall r.

16. 19; Acts 1. 9, he was r. up into heaven.

18. 16. 7, von into everlasting habitations.

18. 42; Acts 22. 13, r. thy sight.

John 1. 11, his own r. him not. 12, to as many as r. him. 3.27, can r. nothing, except. 5. 43, in his own name, him ye will r. 5.33, in his own maine, him ye will r.
44, which r, honour one of another.
16.24, ask, and ye shall r.
20.22, r, ye the Holy Ghost.
Acts 7.59, r, my spirit.
8.17, they r, the Holy Ghost.
Acts 10.43, shall r, remission of sins.
19.2, have ye r, the Holy Ghost.
20.24, which I have r, of the Lord.
Rom. 5.11, by whom we r, atonement.
14.3, for God hath r, him.
15.7, r, ye one another.
11.23, I r, of the Lord that which also I delivered.

1vered. 2 Cor. 4.1, as we have r. mercy we faint not. 5.10, every one may r. things done. 7.2, r. us; we have wronged no man. Phil. 2.29, r. him in the Lord.

rmi, 2, 23, r. mm in the Lord.
4 15, as concerning giving and r.
Col. 2, 6, as ye have r. Christ.
1 Tim. 3, 16, r. up into glory.
4, if it be r. with thanksgiving.
1 John 3, 22, whatsoever we ask we r.
See Ezek. 3, 10; Acts 20, 35; Jus. 4, 3.

RECKON. Lev. 25. 50, he shall r. with him that bought him. Ps. 40. 5, thy thoughts cannot be r. up. Mat. 18. 24, when he had begun to r.

mut. 15. 23, when he had begult to 7. 25. 19, lord of servants r. with them. Rom. 4. 4, reward is not r. of grace. 6. 11, r. yourselves dead to sin. 8. 18, 1r. the sufferings of this present time. See 2 Kings 22. 7; 1sa, 38, 18; Lu. 22. 37. DECOMMENTED. Asket 2 25. 15. 40.

RECOMMENDED. Acts 14. 26; 15. 40.

RECOMMENDED. Acts 14. 25; 15. 40.
RECOMPENCE. Deut. 32. 35, to me belongeth r.
Job 15. 31, vanity shall be his r.
Isa. 35. 4, God will come with a r.
Hos. 9. 7, days of r. are come.
Joel 3. 4, will ye render me a r.?
Lu. 14. 12, and a r. be made thee.
2 Cor. 6. 13, for a r., be ye also enlarged.
Heb. 2. 2; 10. 35; 11. 28, just r. of reward.
See Prov. 12. 14; Isa. 34. 8; Jer. 51. 56.
RECOMPENSE. Num. 5. 7, he shall r. his trespass.

pass.
Ruth 2. 12, the Lord r. thy work.
2 Sam. 19. 36, why should the king r. me?
Job 34. 35, he will r. it, whether.
Prov. 20. 22, say not, I will r. evil.
1sa. 65. 6, but will r., even r. into their bosom.
Jor. 25. 14; Hos. 12. 2, will r. according to deeds.
Lu. 14. 14, for they cannot r. thee.
Rom. 12, 17, r. to no man evil for evil.
11. 35, it shall be r. to him again.
See 2 Chron. 6. 23; Jer. 32, 18; Heb. 10, 30.

RECONCILE. 1 Sam. 29.4, wherewith should he r.

himself. Ezek, 45, 20, so shall ye r. the house. Mat. 5, 24, first be r. to thy brother. Rom. 5, 10, if when enemies we were r. Eph. 2, 16, that he might r. both. See Lev. 16, 20; Rom. 11, 15; 2 Cor. 5, 19. RECORD. Ex. 20. 24, in places where I r. my

name Deut. 30. 19; 31. 28, I call heaven to r. Job 16. 19, my r. is on high. John 8. 13, thou bearest r. of thyself. Rom. 10. 2, I bare them r. Rom. 10. 2. I have them r. Phil. 1. 8, God is my r. how greatly I long. I John 5. 7, three that bare r. 10, he believeth not the r. 11, this is the r., that God hath given. 3 John 12, we bare r., and our r. is true. See Acts 20. 25; John 1. 19; Rev. 1. 2.

RECOUNT. Nah. 2.5, r. his worthies.

RECOVER. 2 Kings 5.3, the prophet would r. him. Ps. 39, 13, that I may r. strength. Isa. 11. 11, to r. remnant of his people. Hos. 2, 9, and I will r. my wool and flax. Mk. 16. 18, lay hands on sick, and they shall r. Lu. 4.18, preach r. of sight to blind. See Isa. 38, 16; Jer. 8, 22; 41. 16; 2 Tim. 2, 16.

See Isa. 38, 16; Jer. 8, 22; 41, 16; 2Tim. 2, 16. ED. Gen. 25, 30, r, pottage.

49, 12, eyes r, with wine.
2 Kings 3, 22, water r, as blood.
Ps. 75, 8, wine is r, full of mixture.
Prov. 23, 31, look noton wine when r.
Isa. 1, 18, though your sins be r, like crimson.
27, 2, a vineyard of r, wine,
33, 2, r, in thine apparel.
Mat. 16, 2, fair weather, for the sky is r.
See Lev. 13, 19; Num. 19, 2; Nah. 2, 3; Rev. 6, 4. RED.

Mat. 16. 2, fair weather, for the sky is r. Sec Lev. 13. 19; Num 19. 2; Nah. 2. 3; Itev. 6. 4.

REDEEM. Gen. 48. 16, angel which r. me.
Ex. 6. 6, I will r. you.
15. 13, reople whom thou hast r.
Lev. 21. 23, no devoted thing, shall be r.
2 Sum. 4, 9; the Lord thing, shall be r.
2 Sum. 4, 9; the Lord thing, shall be r.
2 Sum. 4, 9; the Lord hash r. they.
Job 5. 20, in familie he shall r. thee.
6, 23, to r. me from hand of mighty.
Ps. 25, 22, r. Israel out of all his troubles.
44. 26, r. us for thy mercies' sake.
45, to us for thy mercies' sake.
47, none can r. his brother.
15, God will r. my soul from the grave.
12. 14, he shall r. ther soul for his servants.
44. 26, r. us for thy mercies' sake.
15. 1. 27, Zion shall be r. with judgment.
15. 9, the r. shall walk there.
44. 22, return, for I have r. thee.
50. 2, is my hand shortened that it cannot r.
51. 11, the r. of the Lord shall return.
23, r. without money.
63. 4, the year of my r. is come.
Hos. 7. 13, though I r. them, they have spoken lies.
13. 14, I will r. them from death.

Hos. 7, 13, though 1 r. them, they have spoken lies.

13, 14, I will r. them from death.
Lu, 1, 68, hath visited, and r. his people.

24, 21, he who should have r. Israel.

63, 3, 3, r. us from curse of the law.

4, 5, r. them that were under the law.

17, 2, 14, that he might r. us from iniquity.

1 Pet, 1, 18, not r. with corruptible things.

Rev. 5, 9, thou hast r. us by thy blood.

See Num. 13, 15; 2 Sam. 7, 23; Eph. 5, 16; Col.

4, 5. 4. 5

REDEEMER. Job 19. 25, I know that my r. liveth. Ps. 19, 14, O Lord, my strength and my r. 78, 35, God was their r. 1s mighty. Prov. 23. 11, their r. 1s mighty. 1sa. 41, 4, as for our r., the Lord of hosts is his

name. 49, 25; 60, 16, know that I am thy R. 59, 20, the E. shall come to Zion. 63, 16, thou art our r. See Isa. 41, 14; 44, 6; 48, 17; 54, 5; Jer. 50, 34,

See Ist. 41. 14; 44. 0; 48. 17; 94. 0; Jer. 00, 94. REDEMPTION. Lev. 52. 4; grant a r. for the land. Ps. 48. 8; the r. of their soul is precious. 111. 9; he sent r. to his people. 130. 7; plenteous r. 1ser. 32 f., the right of r. is thine. Lu. 2, 38; that looked for r. in Jerusalem. 21. 28; your r. draweln nigh. Rom. 8, 23, the r. of our body. Rom. 8, 23, the r. of our body. Sph. 4, 30, sealed unto the day of r. See Num. 3, 49; Rom. 3, 24; 1 Cor. 1, 30; Heb. 9, 12.

REDOUND. 2 Cor. 4.15, grace might r. REFORMATION. Heb. 9.10, time of r. REFORMED. Lev. 26.23, if ye will not be r. BEFRAIN. Gen. 45.1, Joseph could not r. himself. Job 7.11, I will not r. my mouth. 29.9, princes r. talking.

Ps. 40. 9, I have not r. my lips.
119.101, r. my feet from every evil way.
Prov. 1. 15, r. thy foot from their path.
10. 10, he that r. his lips is wise,
Acts 5. 38, r. from these men.
See Gen. 43, 31; Isa. 64, 12; Jer. 31. 16; 1 Pet. 3. 10.

BEFRESH. Ex. 31.17, he rested and was r. Job 32. 20, I will speak that I may be r. Prov. 25.13, he r. the soul of his masters. riov. 20.13, ne r, the soul of his masters. Acts 3.19, times of r, shall come. 1 Cor. 16.18, they r, mry spirit. See 1 Kings 13.7; Isa. 28.12; Rom. 15.32; 2 Cor. $\frac{7}{1.13}$.

REFUSE (n). 1 Sam. 15. 9; Lam, 3. 45; Amos 8. 6. REFUSE (r.). Gen. 37. 35. Jacob r. to be comforted. Num. 22. 13, the Lord r. to give me leave. 1 Sam. 16. 7, look not on him, for I have r. him. Job 6. 7, things my soul r. to touch. Ps. 77. 2, my soul r. to be comforted.

Ps. 77. 2 my soul r. to be comforted.

78. 10. they r. to walk in his law.

118. 22, stone the builders r.

Prov. 1. 24, I have called and ye r.

8. 33, be wise and r. it not.

10. 17, he that r. reproof.

13. 18, shame to him that r. instruction.

15. 32, he that r. instruction despiseth his soul,

21. 25, his hands r. to labour.

1sa. 7. 15, 16, may know to r. the evil.

Jer. 8. 5, they r. to return.

9. 6, they r. to know me.

15. 18, my wound r. to be healed.

Jer. 8.5, they r. to return.
9.6, they r. to know me.
15.18, my wound r. to be healed.
25.28, if they r. to take the cup.
38.21, if thou r. to go forth.
Zech. 7.11, they r. to hearken.
Acts 7.35, this Moses whom they r.
1 Tim. 4.4, nothing to be r.
7, r. profane and old wives fables.
5.11, the younger widows r.
Heb, 11.24, Moses r. to be called.
12.25, r. not him that speaketh.
See Ex. 4.23; 10.3; 1 Kings 20.35; 2 Kings 5.18.

REGARD. Gen. 45. 20, r. not your stuff. Ex. 5. 9, let them not r. vain words. Deut. 10. 17, that r. not persons. 1 Kings 18. 29, neither voice, nor any that r.

1 kings 18, 29, neither voice, nor any nuter.

Job 4, 20, they perish without any n it.

34, 10, nor n rich more than poor.

30, 7, neither n crying of the driver,

Ps. 28, 5; Isa, 5, 12, they n not works of the Lord,

63, 18, if I n injusty in my heart,

102, 17, he will n prayer of the destitute,

106, 44, he r, their affliction.

Prov. 1, 24, and no man n.

Frov. 1. 24, and no man r.
5.2 that thou mayest r. discretion,
6.35, he will not r. any ransom,
12. 10, r. the life of his beast,
13. 18: 15. 5, he that r. reproof.
Eccl. 11. 4, he that r. the clouds.
Lam. 4. 16, the Lord will no more r. them.
Dan. 11. 37, r. God of his fathers, nor r. any god.
Mal. 19, will he r. your persons.
Mat. 22. 16; Mk. 12. 14, r. not the person of men.
Lu. 18. 2, neither r. man.
Rom. 14. 6, he that r. the day, r. it to the Lord.
See Deut. 28. 50; 2 Kings. 3. 14; Amos. 5. 22; Phil.
2. 30.
15GENERATION. Mat. 19. 28, in the r.

See 19th 2007; Almgot 14; Almost. 21; Im.

2. 30.

REGENERATION. Mat. 19. 28; in the r.

Tit. 3. 5, by the washing of r.

See John I. 13; 3. 3.

REGISTER. Erra 2. 62; Neh. 7. 5, 64.

REHEARSE. Judg. 5. 11, r. the righteons acts.

Acts 14. 27, they r. all God had done.

See Ex. 17. 14; 1 Sam. 8. 21; 17. 31; Acts 11. 4.

REIGN. Gen. 37. 8, shalt thour. over us.

Ex. 15. 18; Ps. 146. 10, Lord shall r. for ever.

Lev. 28. 17, that hate you shall r. over you.

Deut. 15. 6, thou shalt r. over many nations.

Judg. 9. 8, the trees said, r. thou over us.

1 Sam. 11. 12, shall Saul r. over us.

12. 12, nay, but a king shall r, over us.

2 Sam. 16. 8, in whose stead thou hast r.
Job 34. 30, that the hypocrite r. not.
Ps. 47. 8, God r. over the heathen.
93. 1; 96. 10; 97.1; 99. 1, the Lord r.
Prov. 8. 15, by me kings r.
30. 22, for a servant when he r.
Eccl. 4. 14, out of prison he cometh to r.
18. 22. 1, a king shall r. in righteousness.
62. 7, that saith unto Zhon, thy God r.
Jer. 22. 15, shalt thou r. because thou closest?
23. 5, a king shall r. and prosper.
Mic. 4. 7, the Lord shall r. over them.
Lu. 19. 14, not have this man to r. over us.
27, that would not I should r.
Rom. 5. 14, death r. from Adam to Moses. Rom. 5. 14, death r. from Adam to Moses. 17, death r. by one. 17, death r. by one.
21, as sin hath r., so might grace r.
6, 12, let not sin r. in your bodies.
1 Cor. 4, 8, ye have r. as kings without us.
15, 25, for he must r.
2 Tim. 2, 12, if we suffer we shall also r. with him.
Rev. 5, 10, we also shall r. on the earth.
11, 15, he shall r. for ever and ever.
Rev. 19, 6, the Lord God omnipotent r.
Ese Isa, 24, 23; Luke 1, 23; Rev. 20, 4; 22, 5. See Isa. 24. 23; Luke 1. 33; Hev. 20. 4; 22. 5.

REINS. 150 16. 13, he cleaveth my r. asunder.
19. 27, though my r. be consumed.
Ps. 7, 9, God trieth the r.
16. 7, my r. instruct me.
28. 2. examine me, try my r.
73. 21, thus I was pricked in my r.
139. 13, thou hast possessed my r.
Prov. 23. 18, my r. shall rejoice.
Isa. 11. 5, fatthulness the girdle of his r.
Rev. 2. 23, I am he who searcheth the r.
See Jer. 11. 20; 12. 2; 17. 10; 20. 12; Lam. 3, 13.

ELIFCIT. I Sam. 8, 7, they beyen the rives. REJECT. 1 Sam. 8.7, they have not r. thee, but EJECT. 1 Sam. 8.7, they have not r. thee, but they have r. me.

10. 19, ye have r. God who saved you.

15. 23, because thou hast r, the word of the Lord.

16. 1, I have r, him from being king.

18. 53. 3, despised and r, of men.

Jer. 2. 87, the Lord hath r, thy confidence.

7. 29, the Lord hath r, the generation.

8. 9, they have r, the word of the Lord.

14. 19, thou hast utterly r, Judah.

Jam. 5. 22, thou hast utterly r, is.

Jica. 4.6, because thou hast r, knowledge, I will Hos. 4.6, because thou hast r. knowledge, I will r. thee Mat. 21. 42; Mk. 12. 10; Lu. 20. 17, the stone which Mat. 21. 42; MR. 12. 10; Lu. 20. 11, Lue some which builders.

Mk. 7. 9, full well ye r. the commandment.

Lu. 7. 30, lawyers r. the counsel of God.

-17. 25, must first be r. of this generation.

Tit. 3. 10, after admonition r.

Heb. 12. 17, when he would have inherited was r.

See Jer. 6. 19; Mk. 6. 26; S. 31; Lu. 9. 22; John 12. 48. REJOICE. Deut. 12.7, shall r. in all ye put your hand to. hand to.

16. 14, thou shalt r. in thy feast.

26. 11, thou shalt r. in every good thing.

28. 63; 30, 9, the Lord will r. over you.

30. 9, r, for good as he r. over thy fathers.

1 Sam. 2. 1, because I r. in thy salvation.

1 Chron. 16, 10, let the heart of them r. that seek

the Lord.
2 Chron, 6, 41, let thy saints r. in goodness.
Job 21, 12, they r, at sound of the organ.
31, 25, if 1 r. because my wealth was great.
29, if 1 r. at destruction of him that.
39, 21, the horse r. in his strength.
Ps. 2, 11, r. with trembling.
5, 11, let all that trust in thee r.
4, 14, I will r, in thy salvation.
19. 5, r. as a strong man to run a race.
33, 21, our heart shall r, in him.
35, 15, in mine adversity they r.
26, let them be ashaned that r, at my hurt.
38, 16, hear me, lest they should r, over me. the Lord.

Ps. 51. 8, bones thou hast broken may r. 58. 10, righteous shall r. when he seeth. 63. 7, in shadow of thy wings will I r. 68. 3, let righteous r., yea, exceedingly r. 68. 6, that thy people may r. in thee. 88. 16, in thy name shall they r. all the day. 69. 11, let the heavens r. 79. 11, the Lord reigneth, let the earth r. 104. 31, the Lord shall r. in his works. 107. 42, the righteous shall see it and r. 109. 28, let thy servant r. 149. 2, let Isruel r. in him that made him. Prov. 2. 14, who r. to do evil. 5. 18, r. with the wife of thy youth. 23. 15, if thine heart be wise, mine shall r. 24, father of the righteous shall greatly r. 24, father of the righteous shall greatly r.

24, father of the righteous shall greatly r. she that bare thee shall r. 24. 17, r. not when thine enemy falleth.

24.17, r, not when thine enemy falleth.
29. 2, when righteous are in authority people r.
31.25, she shall r, in time to come.
Eccl. 2.10, my heart r, in all my labour.
3.12 for a man to r, and do good.
22; 5.10, that a man should r, in his works.
11. 9, r. O young man in thy youth.
18. 9. 3, as men r, when they divide the spoil.
24. 8, noise of them that r, endeth.
25. 1, the desert shall r.
25. 1, the desert shall r.
25. 1, the bridgeroom r, over the bride.

30. I, the desert shall r.

22. 5, as the bridegroom r, over the bride.

64. 5, him that r. and worketh righteousness.

65. 13, my servants shall r., but ye.

60. 14, when ye see this, your heart shall r.

Jer II. 15, when thou doest evil, then thou r.

22. 41. I will r. over them to do them good.

32.41, I will r. over them to do them good. 51.39, that they may r. and sleep. Ezek. 7.12, let not buyer r. Amos 6.13, which r. in a thing of nought. Mio. 7.6 r. not against me. Hab. 3.18, yet I will r. in the Lord. Mat. 18.13, he r. more of that sleep. Lu. 1.14, many shall r. at his birth. 6.23, r. ye in that day, and leap for joy. 10.20, in this r. not, but rather r. because. 21, in the thour Lesus r. in suirit. 21, in that hour Jesus r. in spirit.
15. 6, 9, r. with me.
John 5. 35, willing for a season to r. in his light.

John 5. 35, Willing for a season to r. in its light.
8. 56, Abraham r. to see my day.
14. 28, if ye loved me, ye would r.
15. 20, ye shall weep, but the world shall r.
22. I will see you again, and your heart shall r.
10m. 5. 2, and r. in hope.
12. 15, r. with them that d r.
10r. 7. 30, they that r. as though the r. not.

1 Cor. 7, 30, they that r. as though they r. not. 13, 6, r. not in iniquity, but r. in the truth. Phil. 1, 18, I therein do r. and will r. 2, 16, that I may r. in the day of Christ. 3, 1, finally, r. in the Lord. 44, r. in the Lord away, and again I say r. 1 Thess, 5, 16, r. evermore. J. 13, mercy r. against judgment. 1, Pet. 1, 8, r. with joy unspeakable. See 1 Kings 1, 40; 5, 7; 2 Kings 11, 14; 1 Chron. 29, 9, See 1 Kings 1, 40; 5, 7; 2 Kings 11, 14; 1 Chron. 29, 9, which is the second of the second

REJOICING. Job 8.21, till he fill thy lips with r. Ps. 107.22, declare his works with r.
118. 15, voice of r. is in tabernacles of the

118, 15, voice of r. is in tabernacies of the righteous, 119, 111, they are the r. of my heart. 126, 6, shall doubtless come again r. Prov. 8, 31, r. in the habitable part of his earth. 15a, 65, 18, 1 create Jerusalem a r. Jer. 15. 16, thy word was to me the r. of my heart. Zeph. 2, 15, this is the r. city.
Acts 5, 41, r. that they were counted worthy. Rom. 12, 12, r. in hope.
2 Cor. 6, 10, as sorrowful, yet alway r.
Thess. 2, 19, what is our crown of r.
See Hab. 3, 14; Acts 8, 30; Gal. 6, 4; Jas. 4, 16.

RELEASE. Esth. 2, 18: Mat. 27, 17; Mk. 15, 11; John 19, 10.

RELIEVE. Lev. 25. 35, then thou shalt r. him Ps. 146. 9, he r. the fatherless and widow Isa. 1, 17, r, the oppressed. Lam, 1, 16, comforter that should r, my soul is far from me. See Acts 11. 29; 1 Tim. 5. 10, 16. RELIGION. Acts 26.5; Gal. 1, 13; Jas. 1, 26, 27. RELIGIOUS. Acts 13, 43; Jas. 1, 26. RELY. 2 Chron. 13. 18; 16.7, 8 REMAIN. Gen. 8.22, while earth r.
14.10, they that r. fled to the mountain.
Ex. 12.10, let nothing of tr. until morning,
Josh. 13. 1, there r. yet much land to be pos-Josh. 13. 1, Lucro 7. 200 — Sessed.

1 Kings 18. 22. I only r. a prophet.
105 21. 32, yet shall he r. in the tomb.
Prov. 2. 21, the perfect shall r. in the land,
Eccl. 2. 9, my wisdom r. with me.
12r. 17. 25, this city shall r. for ever.
37. 10, there r. but wounded men.
1. 22, unday of anger mone r.
Mat. 11. 23, would have r. until this day.
1. John 6. 12, gather up the fragments that r.
9. 41, ye say, we see, therefore your sin r. John 6, 12, gather up the fragments that r. 9, 41, ye say, we see, therefore your sin r. Acts 5.4, whiles it r., was it not thine own? 1 Cor. 15, 6, the greater part r. to this present. 1 Thess. 4, 15, we which are alive and r. unto coming of the Lord. Heb. 4.9, there r. a rest to the people of God. 10, 28, there r. no more sacrifice for sins. Rev. 3.2, things which r. ready to die. See Ps. 76, 10; Lam. 5, 19; John 1, 33; 1 John 3, 9, EMMENY. 2 Chron 36, 18, Prov. 6, 15, 20, 1 See Ps. (6. 10) Earth 5. 18; 30 of 11 os; 7 of 10 of 3. 5. REMEDY. 2 Chron, 36. 16; Prov. 6. 15; 29. 1. REMEMBER. Gen. 40. 23, yet did not the butler r. 41. 9. 1 do r. my faults this day. Ex. 13. 3, r. this day ye came out of Egypt. 20. 8, r. the sabbath day. Num. 15. 33, r. all the commandments. Deut. 5. 15; 15. 15; 16. 12; 24. 18, 22, r. thou wast a servant a servant.

32. 7, r. the days of old.

12. 7, r. the days of old.

12. 7, r. the days of old.

13. 14, r. me, O God, concerning this,

13. 14, r. me, O God, concerning this,

13. 16, r. it as waters that pass away.

14. 13, appoint me a set time and r. me.

24. 20, the sinner shall be no more r.

24. 20, the sinner shall be no more r.

24. 20, the sinner shall be no more r. 14.13. appoint me a set time and r. me.
24. 20. the sinner shall be no more r.
Ps. 9.12, when he maketh inquisition he r.
25. (4, r. thy mercies, they have been ever of old.
7, r. not sins of my youth, by mercy r. me.
63. 6, when I r. thee upon my bed.
73. 9, lr. God and was troubled.
73. 90, he r. that they were but flesh.
78. 9, r. not against us former inquities,
89. 47, r. how short my time is.
105. 8, he hath r. his covenant for ever.
119. 55, I have r. thy name in the night.
136. 22, who r. us in our low estate.
137. 1, we wept when we r. Zion.
Prov. 31. 7, drink and r. his misery no more.
Eccl. 5. 20, not much r. the days of his life.
11. 8, let him r. the days of darkness.
12. 1, r. now thy Creator.
Cant. 1. 4, we will r. thy love.
1sa. 23. 16, sing songs that thou mayest be r.
43. 18; 46, 9, r. ye not the former things.
57. 11, thou hast not r. me.
65. 17, the former heavens shall not be r.
1er. 31. 20, I do earnestly r. him still.
15. 50, ye that have escaped r. the Lord.
Lam. 1. 9, she r. not her last end.
Ezek. 16, 61; 20. 43; 38. 31, then shalt thou r. thy
vays.
Armos. 1. 9 and r. not the brotherly overant.

ways

mos 1. 9. and r. not the brotherly covenant. Hab. 3.2, in wrath r. mercy. Zech. 10. 9, they shall r. me in far countries. Mat. 28. 75, Peter r. the word of Jesus. Lu. 16. 25, son, r. that thou in thy lifetime.

Lu. 17. 32, r. Lot's wife,
23. 42, Lord r. me when thou comest,
24. 8, and they r. his words.
John 2. 22, when he was risen, they r.
15. 20, r. the word I said unto you.
Acts 11. 16, then r. I the word of the Lord,
20. 35, r. the words of the Lord Jesus,
Gal. 2. 10, that we should r. the poor.
Col. 4. 18, r. my bonds.
1 Thess. 1. 3, r. your work of faith.
Heb. 13. 3, r. them that are in bonds.
7, r. them that have the rule over you.
Rev. 2. 5, r. from whence thou art fallen.
3, r. how thou hast received.
See Ps. 88. 5; 103. 14; Mat. 5, 23; John 16. 21,
EMMEMBERANCE, Num. 5, 13, bringing injor. Lu. 17. 32, r. Lot's wife. REMEMBRANCE, Num. 5. 15, bringing iniquity to r. 20 r.

2 Sam. 18. 18, no son to keep my name in r.

1 Kings 17. 18, art thou come to call my sin to r.

Job 18. 17, his r. shall perish.

Ps. 6. 5, in death there is no r. of thee.

30. 4; 97. 12, give thanks at r. of his holiness.

77. 6, 1 call to r. my song in the night.

112. 6, righteous shall be in everlasting r.

Eccl. 1. 11, there is no r. of former things. Eccl. 1.11, there is no r. of former things. 2.16, no r. of wise more than the fool. 1sa. 43, 28, put me in r. 51.8, behind doors hast thou set up thy r. Lam. 3. 20, my soul hath them still in r. Ezek. 23.19, calling to r. days of youth. Mal. 3.16, a book of r. Lu. 22.10; 1 Cor. 11. 24, this do in r. of me. John 14. 26, bring all things to your r. Acts 10.31, thine alms are had in r. 21m. 1.3. I have r. of thee in my prayers. 2.14. of these things mut them in r. 2.14, of these things put them in r. See Heb. 10.3; 2 Pet. 1. 12; 3.1; Jude 5; Rev. 16.19.

REMIT. John 20.23, whose soever sins yer, are r. REMIT. John 20.23, whose soever sins yer, are r. REMNANT. Lev. 5.13, the r. shall be the priest's. 2 Kings 19.4; 18a. 37.4; lift up prayer for the r. Ezra 9.5, grace shewed to leave us a r. Isa. 1.9, unless the Lord had left a r. Il. 11, to recover the r. of his people. 16.14, the r. shall be very small and feeble. Jer. 44.28, r. shall know whose words shall stand. Ezek. 6.8, yet will I leave a r. Joel 2.32, the r. whom the Lord shall call. See Mic. 2.12; Hag. 1.12; Rom. 11.5; Rev. 11.13. REMOVE. Deut. 19.14, shall not r. landmark. Job 9.5, r. the mountains and they know not. 14.18, the rock is r. out of his place. P. 35. 11, let not hand of wicked r. me. 39. 10, r. thy stroke away from me. 46.2, not fear though the earth be r. 16, 19, 39. 10, r. tny stroke away from me.
46. 2, not fear though the earth be r.
51. 6, I r. his shoulder from burden.
103. 12, so far hath he r. our trausgressions,
119. 22, r. from me reproach.
125. 1, as mount Ziou, which cannot be r.
Prov. 4. 27, r. thy foot from evil.
10. 30, the righteous shall never be r.
Feel 11. 10 as serrow from thy heart 10. 30, the righteous shall never be r. Ecc. 11. 10, r. sorrow from thy heart.
1sa. 13. 13, earth shall r. out of her place.
24. 20, earth shall be r. like a cottage.
29. 13, have r. their heart far from me.
54. 10, the hills shall be r.
Jer. 4.1, return unto me, then shalt thou not r.
Lam. 3.17, thou hastr. my soul from peace.
Mat. 11. 20, ye shall say, r. hence, and it shall r.
Lu. 22. 42, r. this cup from me.
Gal. 1. 6. I marvel ye are so soon r.
Rev. 2.5; or else I will r. thy candlestick.
See Job 19. 10; Eccl. 10. 9; Ezek. 12. 3; Heb. 12. 27 REND. 1 Kings 11.11, I will r. the kingdom, Iss. 64.1, that thou wouldest r. the heavens. Hos. 13.8, I will r. the eaul of their heart. Joel 2.13, r. your heart. Mat. 7.6, lest they turn again and r. you. See Ps. 7.2; Eccl. 3.7; Jer. 4.30; John 19. 24.

RENDER. Deut. 32, 41, r. vengeance.

Lu. 13. 3, except ye r.

1 Sam. 26. 23, r. to every man his faithfulness. Job 33. 26, he will r. to man his righteousness. 34.11, the work of a man shall be r. to him. Ps. 4, r. to them their desert. 35.20, they that r. evil for good. 19.12, and r. to our neighbour sevenfold. 44.2. r. a reward to the proud.
116.12. what shall I r. to the Lord.
Prov. 24.12; Rom. 2.6, r. to every man according. 26.16, wiser than seven men who can r. a reason. Hos. 14. 2, so will we r, the calves of our lips. Joel 3.4, will ye r, me a recompence. Joel 3. 4. will ye r. me a recompense. Zech. 9. 12, I will r. double. Mat. 21. 41, r. fruits in their seasons. 22. 21; Mk. 12. 17; I.u. 20. 25, r. unto Cæsar. Rom. 13. 7, r. to all their dues. 1 Thess. 3. 9, what thanks can we r. 5. 15, see that none r. evil for evil. 1 Pet. 3. 9, not r. evil for evil. or railing. See Num. 18. 9; Judg. 9. 56; Ps. 62. 12; Isa. 66. 6. ENNEW. John 10. 17, thun r. thy witnesses. RENEW. Job 10. 17, thou r. thy witnesses. ENEW. Job 10. 17, thou r. thy witnesses.
29. 20, my bow was r. in my hand.
Ps. 51. 10, and r. a right spirit within me.
103. 5, thy youth is r. like the eagle's.
104. 30, thou r. the face of the earth.
Isa. 40. 31, wait on Lord shall r. strength.
141. let the people r. their strength.
142. 5, r. our days as of old.
2 Cor. 4.16, the inward man is r. day by day.
Eph. 4.23, be r. in spirit of your mind.
Col. 3.10, new man which is r. in knowledge.
Heb. 6. 6, if they fall away, to r. them again.
See 2 Chron. 15. 8; Rom. 12. 2; Tit. 3. 5. RENOUNCED. 2 Cor. 4.2, have r. hidden things. RENOUNCED. 2 COT. 4.2, nave 7. Induct amgs. RENOWN. Gen. 6.4; Num. 16.2, men of r. Num. 1.18, the r. of the congregation. Isa. 14.20, evil doers shall never the r. Ezek. 16. 14, thy r. went forth among the heathen. 34.29, a plant of r. See Ezek. 23. 23; 26. 17; 39. 13; Dan. 9. 15. Bee LZek. Z3. Z3; Z6. F1; 39. L3; Dan. 9, 15.

RENT. Gen. 37. 33, Joseph is r. in pieces.
Josh. 9, 4, bottles old and r.
Judg. 14. 5, 6, r. lion as he would have r. a kid.
I Kings 13, 3, the altar shall be r.
Job 26. 8, the cloud is not r. under them.
Mat. 9, 16; MK. 22, the r. inade worse.
Z7. 51; MK. 15, 38; Lu. 23. 45, yall was r. in twain.
See 1 Sam. 15. 27; Job 1. 20; 2. 12; Jer. 36. 24.

REPAID. Prov. 13, 21, to righteous good shall be r.
REPAID. 2 Chron. 9 15. gather money to the REPAIR. 2 Chron. 24.5, gather money to r. the house.
Isa. 61. 4, they shall r. the waste cities.
Gee 2 Kings 12. 5; Ezra 9. 9; Neh. 3. 4; Isa. 58. 12.
REPAY. Deut. 7. 10, he will r. to his face.
Lu. 10. 35, when I come I will r. these.
Rom. 12. 19, yeugeance is mine, I will r.
Philem. 19, I have written it, I will r. it.
See Job 21. 31; 41.11; Isa. 59. 18.
REPEATETH. Prov. 17. 9, he that r. a matter.

REPEATETH. Prov.17.9, he that r. a matter.

REPENT. Gent. 6., it r. the Lord.

2x. 13. 17, lest the people r.

32. 14; 2 Sam. 24. 16; 1 Chron. 21. 15; Jer. 26. 19,
Lord r. of evil he thought to do.
Nun. 23. 19, neither son of man that he should r.
Deut. 32. 36, Lord shall r. for his servants.
1 Sam. 15. 20, will not r., for he is not a man
that he should r.

10b. 42, 6, 1 r. in dust and ashes.
Ps. 90. 13, let it r. thee concerning thy servants.
106. 45, Lord r. according to his mercies.
110. 4; Heb. 7. 21, Lord hath sworn and will
not r.

nov.",
Jer. 8.6, no man r. of his wickedness.
18.8; 20.13, if that nation turn I will r.
31.19, after that I was turned I r.
Joel 2.13, he is slow to anger and r. him.
Mat. 12.41; Lu.11.32, they r. at the preaching.
21.29, afterward he r. and went.
27.3, Judas r. himself.

15.7, joy over one sinner that r. 17.3, if thy brother r., forgive him. 17. 3, if thy brother r., forgive him.
Acts 8. 22, r. of this thy wickedness.
Rev. 2. 21, space to r., and she r. not.
See Acts 2. 38; 17. 30; Rev. 2. 5; 3. 3; 16. 9.
REPENTANCE. Hos. 13. 14, r. shall be hid.
Mat. 3. 8; Lu. 3. 8; Acts 26. 21, fruits meet for r.
Rom. 2. 4, goodness of God leadeth thee to r.
11. 29, gifts of God are without r.
2 Cor. 7. 10, r. not to be repented of.
Heb. 6. 1, not laying smain the foundation of r. Heb. 6.1, not laying again the foundation of r. 6, to renew them again to r.
12.17, no place of r., though he sought it.
See Lu. 15.7; Acts 20. 21; 2 Tim. 2. 25; 2 Pet. 3. 9. REPLENISH. Gen. 1. 28; 9.1; Jer. 31. 25; Ezek.

REPLIEST. Rom. 9. 20, that r. against God. REPORT (n.). Gen. 31.2, their evil r. Ex. 23.1, thou shalt not r. a false r. Num. 13. 32, an evil r. of the land. 1 Sam. 2.4, it is no good r. I hear. 1 Kings 10.6; 2 Chron. 9.5, it was a true r. I neard. Prov. 15.30, a good r. maketh the bones fat. 1sa. 22. 19, a vexation only to understand r. 53. 1, who hath believed our r. heard

53.1, who nath pellevel dur. 7.
Acts 6.3, men of honest r.
10.22, of good r. among the Jews.
2 Cor. 6.8, by evil r. and good r.
Phil. 4.8, whatsoever things are of good r.
1 Tim. 3.7, a bishop must have a good r.
See Deut. 2.25; Heb. 11.2, 39; 3 John 12.

See Deut. 2. 25; Heb. 11. 2, 25; 5 John 12.

REPORT (v). Neh. 6. 6, it is r. among heathen.
Jer. 20. 10, r., say they, and we will r. it.
Mat. 28. 15, saying is commonly r.
Acts 10. 2, well r. of by the brethren.
I cor. 14. 25, he will r. that God is in you.
See Ezek. 9. 11; Rom. 3. 8; 1 Tim. 5. 10; 1 Pet. REPROACH (n.). Gen. 30. 23, hath taken away

my r.

34. 14, that were a r. to us.
1 Sam. 11. 2, lay it for a r. upon all Israel.
Neh. 2, 17, build that we be no more a r.
Ps. 15. 3, that taketh not up a r.
22. 6, a r. of men.
31. 11, I was a r. among mine enemies.
44. 13; 79. 4; 89. 41, a r. to our neighbours.
69. 9; Rom. 15. 3, the r. of them that reproached thee.

ed thee.

78.66, put them to a perpetual r. Prov. 6.33, his r, shall not be wiped away. 14. 34, sin is a r. to any reople.
18. 3, with ignominy cometh r.
18. 43. 25, I have given I smel to r.
51. 7, fear not the r. of men.
Jer. 23. 40, I will bring an everlasting r.
31. 19, I did bear the r. of my youth.
Lam. 3. 30, he is filled full with r.
Lam. 3. 14, I will make thee a r. among actions.
15, Jerusalem shall be a r. and a taunt.
Wie. 6. 16. ve shall bear the r. of my neonle. 14.34, sin is a r. to any reople. 15, Jerusalem shall be a r. and a taunt.
Mic. 6, 16. ye shall bear the r. of my people.
2 Cor. 11. 21, I speak as concerning r.
12. 10, pleasure in r. for Christ's sake.
1 Tim. 3. 7, good report lest he fall into r.
4. 10, we labour and suffer r.
Heb. 11. 26, the r. of Christ greater riches.
13. 13, without the camp bearing his r.
See Ps. 69. 10; 119. 39; Jer. 6. 10; 20. 8; 24. 9.
ENDROACH (a) Num. 15. 30, r. the Lord.

See Ps. 69. 10; 119. 39; Jer. 6. 10; 29. 8; 24. 9.

REPROACH (v.). Num. 15. 30, r. the Lord.

Ruth 2. 15, r. her not.

2 Kings 10; 22; shown hast thou r.

Job 19. 3, these ten times have ye r. me.

21. 6, my heart shall not r. me.

Ps. 42. 10, as with a sword mine enemies r. me.

44. 16, the voice of him that r.

74. 22, how the foolish man r. thee.

119. 42; Prov. 27. 11, to answer him that r. me.

Prov. 14. 31; 17. 5, oppresseth poor r. his Maker. Lu. 6, 22, men shall r. you for my sake. I Pet. 4, 14, if ye be r. for Christ's sake. See Ps. 55, 12; 74, 18; 79, 12; 89, 51; Zeph. 2, 8. 22, 12; 74, 12; 74, 12; 74, 12; 75, 14; 7 REPROACHFULLY. Job 16, 10; 1 Tim. 5.14. REPROVE. 1 Chron. 16, 21, r. kings for their sakes.

Job 6. 25, what doth your arguing r. 13. 10, he will r, you if ye accept. 22. 4, will he r, thee for fear. 40. 2, he that r. God let him answer it.

Ps. 50, 8, I will not r. thee for burnt offerings, 141. 5, let him r. me, it shall be excellent oil. Prov. 9. 8, r. not a scorner lest he hate thee. 15. 12, a scorner loveth not one that r. 19. 25, r. one that hath understanding.

19, 20, 7, the that being often r.
30, 6, lest he r. thee and thou be found.
1sc, 11, 4, r. with equity for the meek.
Jer. 2, 19, thy backslidings shall r. thee.

John 3.20, lest his deeds should be r. 16.8, he will r. the world of sin. See Lu. 3.19; Eph. 5.11, 13; 2 Tim. 4.2. REPROVER. Prov. 25, 12; Ezek. 3. 26.

REPUTATION. Eccl. 10. 1, him that is in r. for

Acts 5.34, had in r. among the people. Phil. 2.7, made himself of no r. 29, hold such in r.

See Job 18.3; Dan. 4.35; Gal. 2.2. REQUEST. Judg. 8. 24, I would desire a r. of thee.

Eira 7.6, the king granted all his r.
Job 6.8, Oh that I might have my r.
Ps. 21.2, hast not withholden r. of his lips.
106.15, he gave them their r.
Phil. 14, in every prayer making r. with joy.

4. 6. let your r. be made known. See 2 Sam. 14. 15; Neh. 2. 4; Esth. 4. 8; 5. 3. REQUESTED. 1 Kings 19.4. Elliah r. that he

might die.

REQUIKE. Gen. 9.5, blood of your lives will Ir. 31.39, of my hand didst thou r. it. Deut. 10.19; Mic. 68, what doth the Lord r. Josh. 22.23; 1Sum. 20.16, let the Lord himself

Ruth 3.11, I will do all thou r. 1 Sam. 21.8, the king's business r. haste. 2 Sam. 3.13, one thing I r. of thee.

2 Sam. 3.13, one thing I r. of thee.

19. 3S, whatsoever thou shalt r. I will do.

2 Chron. 24. 22, the Lord look on it and r. it.

Neh. 5. 12, we will restore and r. nothing of them.

Ps. 10. 13, he hath said thou wilt not r. it.

40. 6, sin offering hast thou not r.

137. 3, they flat wasted us r. of us mirth.

Prov. 30. 7, two things have I r. of thee.

Ecol. 3. 15, God r. that which is past.

Isa. 1. 12, who hath r. this at your hand?

Ezek. 3. 18, 33. 6, his blood will I r. at hine hand.

34. 10. I will r. my flock at their hand.

14. 10. I may be r. of this generation.

12. 20, this night thy soul shall be r.

48, of him shall much be r.

19. 23. I might have r, mine own with usury.

1 Cor. 1. 22, the Jews r. a sign.

4. 2, it is r. in stewards.

4.2. it is r. in stewards.

See 2 Chron. 8. 14; Ezra 3.4; Neh. 5. 18; Esth. 2. 15. REQUITE. Gen. 50. 15, Joseph will certainly r. us.

Deut. 32.6, do ye thus r. the Lord. If you all 12.6 and 1.6. do ye thus r. the Lord. If you this kindness. 28 and 2.6, I also will r, you this kindness. 1 Tim. 5. 4, learn to r. their parents. See Ps. 10. 14; 41. 10; Jer. 51. 56.

REREWARD. Josh, 6.9; Isa. 52.12; 58.8. BESCUE. Ps. 35, 17, r. my soul. Hos. 5, 14, none shall r. him. See Deut. 28, 31; 1 Sam. 14, 45; Dan. 6, 27; Acts

RESEMBLANCE. Zech. 5. 6, this is their r. RESEMBLE. Judg. 8. 18; Lu. 13. 18.

RESERVE. Gen. 27. 33, hast thou not r. a blessing. luth 2.18, gave her mother in law that she had r. Job 21. 30, the wicked is r. to day of destruction. 38.23, which I have r. against time of trouble. Jer. 3.5, will he r. anger for ever.

50: 20, Will her, alight for ever.
50: 20, I will pardon them whom I r.
Nah. 1. 2, the Lord r. wrath for his enemies.
1 Pet. 1.4, an inheritance r. in heaven.
2 Pet. 2.4, to be r. to judgment.

3.7, the heavens and earth are r. unto fire. See Num. 18.9; Rom. 11.4; 2 Pet. 2.9; Jude 6, 13.

RESIDUE. Ex. 10, 5, locusts shall eat the r.
Iss. 38, 10, 1 and deprived of the r. of my years.
Jer. 15, 9, r. of them will I deliver to the sword.
Ezek, 9, 8, wilt thou destroy all the r. Zech. S. 11, I will not be to the r. as in former

Mal. 2. 15, yet had he the r. of the Spirit. Acts 15. 17, that the r. might seek the Lord. See Neh. 11. 20; Jer. 8. 3; 29. 1; 39. 3.

RESIST. Zech. 3.1, at his right hand to r. Mat. 5. 39, r. not evil.
Lu. 21. 15, adversaries shall not be able to r. Rom. 9, 10, who hath r. his will.

13. 2, whose r. power, r. ordinance of God. Jas. 4, 6; 1 Pct. 5, 5, God r. the proud. 7, r. the devil, and he will flee. 1 Pct. 5, 9, whom r. stedfast in the faith. See Acts 6, 10; 7, 51; 2 Tim. 3.8; Heb. 12. 4.

RESORT. Neh. 4.20, r. hither to us. Ps. 71. 3, whereunto I may continually r. John 18.2, Jesus ofttimes r. thither. See Mk. 2.13; 10.1; John 18.20; Acts 16.13.

RESPECT (n.). Gen. 4. 4, Lord had r. to Alel. Ex. 2. 25, God had r. unto them. 1 Kings S. 28; 2 Chron. 6. 19, have r. unto their

prayer. 2 Chron. 19. 7; Rom. 2. 11; Eph. 6. 9; Col. 3. 25, there is no r. of persons with God, PS. 74. 20, have r. unto thy covenant. 119. 15, I will have r. unto thy ways.

119, 15, 1 will have r. unto thy ways, 138. 6, yet hath he r. to the lowly. Prov. 24 23; 28. 31, not good to have r. of rersons. 1sa. 17. 7, his eyes shall have r. to Holy One. 22. 11, nor had r. to him that fashloned it. Phill. 4. 11, not that I speak in r. of want. See Heb. 11. 26; Jas. 2, 1, 3, 6; 1 Pct. 1.17. RESPECT (c.). Lev. 19. 15, shalt not r. person of

Poor. 1.17, ye shall not r. persons in judgmen 1. Job 37, 24, he r. not any that are wise of heart. See Num. 16, 15; 2 Sum. 14, 14; Ps. 40, 4; Lam. 4, 16.

RESPITE. Ex. 8. 15; 1 Sam. 11. 3.

REST (n.). Gen. 49, 15, Issachar saw that r. was good. Ex. 31, 15; 35. 2; Lev. 16. 31; 23. 3, 32; 25. 4, the

sabbath of r. 33. 14, my presence shall go with thee, and I will give thee r.

Lev. 25.5, a year of r. to the land. Deut. 12.10, when he giveth you r. from your

enemies.

chemies.

Judg. 3.30, the land had r, fourscore years.

Luth 3.1, shall not I seek r, for thee.

I Chron. 22.9, a man of r, and I will give him r.

18, bath he not given you r, on every side.

22.2, to build a house of r.

Neh. 9.28, after they had r, they did evil.

Esth. 9.16, the Jews had r, from their enemies.

Job 3.17, there the weary be at r.

11.18, thou shalt take thy r, in safety.

11.16, when our r, together is in the dust.

Ps. 55, 6, then would I fly away and be at r.

95. 11; Heb. 3. 11, not enter into my r.

110.7, return to thy r, O my soul.

122. 8, arise into thy r.

REST. Ps. 132 14, this is my r, for ever. Eccl. 2.23, his heart taketh not r, in the night, Isa. 11. 1, his r, shall be glorious. 14. 1; ecch. 1.11, earth is at r, and quiet. Isa. 11. 10, his r. shall be glorious.
14. 7; Zech 1. 11, earth is at r. and quiet.
18. 4, I will take my r.
30. 15, in returning and r. shall ye be saved.
66. 1, where is the place of my r.?
Jer. 6. 16, ye shall find r. for your souls.
Ezek. 83. 11, I will go to them that are at r.
Mic. 2. 10, depart, this is not your r.
Mat. 11. 28, I will give you r.
29, ye shall find r. to your souls.
12. 43; I will give you r.
29, ye shall find r. to your souls.
12. 43; Iu. 11. 24, seeking r. and finding none.
26. 45; Mk. 14. 41, sleep on and take your r.
John 11. 13, of taking r. in sleep.
Acts 9. 31, then had the churches r.
See Prov. 29. 17; Ecol. 6. 5; Dan. 4. 4; 2 Thess. 1. 7.
REST (r.). Gen. 2. 2, he r. on seventh day.
Num. 11. 25, when the Spirit r. upon them.
2 Chron. 32. 8, people r. on the words.
Job. 3. 18, there the prisoners r. together.
Ps. 16. 9; Acts 2. 26, my flesh shall r. in hope.
37. 7, r. in the Lord.
Eccl. 7. 9, anger r. in bosom of fools.
Isc. 11. 2, the spirit of the Lord shall r. upon

Isa. 1i. 2, the spirit of the Lord shall r. upon him.

28. 12 we may cause the weary to r.

57. 20, like the sea when it cannot r.

62. 1, for Jerusnien's sake I will not r.

63. 14, Spirit of the Lord caused him to r.

Jer. 4f. 6, r. and be still
Dan. 12. 13, thou shalt r. and stand in thy lot.

Mk. 6. 31, come and r. awhile.

2 Cor. 12. 9, power of Christ may r. on me.

Rey. 4. 8, they r. not day and night.

6. 11, r. yet for a little scason.

14. 13, that they mad 1. 7; Isa. 32. 18; Lu. 10. 6.

RESTORE. Ex. 22. 4, he shall r. double.

Lev. 6. 4, he shall r. that he took away.

Deut. 22. 2, things strayed thou shalt r. again.

Ps. 23. 3, he r. my soul.

51. 12, r. to me the joy of thy salvation.

69. 4. I r. that which I took not away.

Isa. 1. 26, I will r. them to this place.

30. 17, I will r. health to thee.

Ezek. 33. 16, if wicked r. pledge.

Mat. 17. It, MR. 9. 12, Elias shall r. all things.

Lu. 19. 8, I r. him fourfold.

Acts. 16, will thou at this time r. the kingdom.

Gal. 6. 1, r. such an one in meekness.

See Ruth 4. 15; Isa. 68. 12; Joel 2. 26; Mk. 8. 25.

RESTRAIN. Gen. 11. 6, nothing will be r.

Ex. 36. 6, peoble were r. from bringing.

MESTRAIN. Gen. 11.6, nothing will be r. Ex. 35.6, people were r. from bringing. 1 Sam. 3.13, his sons made themselves vile, and

he r. them not.
Job 15. 4, thou r. prayer before God.
8, dost thou r. wisdom to thyself.
Ps. 70. 10, remainder of wrath shalt thou r.
SeeGen. 8.2; 1ss. 63. 15; Ezek. 31. 15; Acts 14. 18.

Section. 8.2; 183. us. 10; £265. 31. 10; ACCS 4-1 RETAIN. Job 2.9, dost thou still r. integrity. Prov. 3. 18, happy is every one that r. her. 4.4; let thine heart r. my words. 11. 16, a gracious woman r. honour. Eccl. 8. 8, no man hath power to r. the spirit. John 20. 23, whose soever sins ye r. they are r. See Mic. 7. 18; Rom. 1. 28; Philem. 13.

RETIRE. Judg. 20. 39; 2 Sam. 11. 15; Jer. 4. 6. RETIRE Judg. 20. 39; 2 Sam. 11. 15; Jer. 4 & RETURN. Gen. 3. 19, to dust shalt thou r. Ex. 14. 27, the sea r. to his strength. Judg. 7. 3, whosoever is fearful, let him r. Ruth 1. 16, entreat me not to leave thee or r. 2 Sam. 12. 23. he shall not r. to me. 2 Kings 20. 10, let the shadow r. backward. Job 1. 21, naked shall I r. thither. 7. 16, he shall r. no more. 10. 21; 16. 22, I go whence I shall not r. 15. 22, he believeth not he shall r. out of darkness.

Job 33. 25, he shall r. to the days of his youtth. Ps. 35. 13, my prayer r. into mine own boscin. 73. 10, his people r. hither. 60. 3, thou sayest r., ye children of men. 104. 20, they die and r. to their days. 116. 7, r. to thy rest, O my soul. Prov. 2. 19, none that go to her r. again. 23. 11, as a dog r. to his yomit. 27 he that mollet ha stone, it will r.

27, he that rolleth a stone, it will r. Eccl. 1. 7, whence rivers come, thither they r.

again. 5. 15, naked shall he r. to go as he came. 12. 2, nor the clouds r. after the rain.

12. 2. nor the clouds r. after the rain.
7, dust r. to earth and spirit r. to God.
1sa. 21.12, if ye will enquire, enquire ye; r., come.
35. 10; 51. 11, the ransomed of the Lord shall r.
41. 22, r. unto me, for I have redeemed thee.
45. 23, word is gone out and shall not r.
55. 11, it shall not r. to me void.
Jer. 4. 1, if thou wilt r., saith the Lord, r. unto

me.
15. 19, let them r. unto thee, but r. not thou.
24. 7, they shall r. with whole heart.
31. 8, a great company shall r. thither. 31. S. a great company shall r. thither.
36. 3, r. every man from his evil way.
Ezek 46. 9, he shall not r. by the way he came.
192. 2, I will r. to my place.
7. 18, they r., but not to the most High.
14.7, they that dwell under his shadow shall r.
16. 16. We with box we work the shadow shall r.

14.7, they that dwell under his shadow shall r. Amos 4.6, yet have ye not r. to me. Joel 2.14, who knoweth if he will r. and repent. Zech. 1.16, I am r. to Jensalem with nercies. 8.3, I am r. to Zion and will dwell. Mal. 3.7, r. to me and I will r. to you. 18, then shall ye r. and discern. Mat. 12. 44; Lu. 11. 24, I will r. into my house. 24. 13, neither let him in the field r. back. 11. 0. 10, apostles r. and told him all. 10. 11, the seventy r. with joy. 12. 36, when he will r. from wedding. 17. 18, not found that r. to give glory. Acts 13. 34, now no more to r. to corruption. Heb. 11. 15, might have had opportunity to r. 1Pet. 2.25, now r. to the Shepherd of your souls. See Gen. 31. 3; Ex. 4. 18; Lev. 25. 10; 1sa. 55. 7.

Deut. 29, 29, things r. belong unto REVEAL. Deut. 29. 29, us and to our children. us and to our children.

1 Sam. 3. 7, nor was word of Lord r, to him.

1 Sam. 3. 7, nor was word of Lord r, to him.

10 20. 21, the heaven shall r, his iniquity.

Prov. 11. 13; 20. 19, a talebearer r. secrets.

18a. 22. 14, it was r, in mine cars.

40. 5, elory of the Lord shall be r.

53. 1; John 12. 38, to whom is arm of Lord r.

56. 1, my righteousness is near to be r.

56. 1, my righteousness is near to be r.

56. 1, in a shall read r. r. my cause.

33. 6, I will r. abundance of peace.

33. 6, I will r. abundance of peace.

34. 1, he r. dise and secret things.

25. there is a God that r. secrets.

Ams. 3. 7, he r. his secrets to the prophets.

Mat. 10. 26; Lu. 12. 2, nothing covered that shall not be r.

not be r.

11.25, hast r. them unto babes.
16.17, fiesh and blood hath not r. it.
11.2.2.35, that thoughts of many hearts may be r.
17.30, in day when Son of man is r.
18. wrath of God is r. from heaven.
18. wrath of God is r. from heaven.
2.18, glory which shall be r. in us.
10.7.2.10, God hath r. them by his Spirit.
2.15, it shall be r. by fire.
14.30, if anything be r. to snother.
Gal. 11.6, br. his Son in me.
2 Thess. 1.7, when Lord Jesus shall be r.
2.3, man of sin be r.
2.4, that wieked one be r.
1 Pet. 1.5, ready to be r. in last time.

1 Pet. 1.5, ready to be r. in last time.
4.13, when his glory shall be r.
5.1, partaker of glory that shall be r.
See Eph. 3.5; Phil. 3.15; 2 Thess. 2.6.

REVELATION. Rom. 2. 5, r. of righteous judgment-16.25, r. of the mystery.
1 Cor. 14.26, every one hath a r.
2 Cor. 12.1, to visions and r.
See Gal. 2.2; Eph. 1 17; 3.3; 1 Pet. 1.13; Rev. 1.1.
REVELLINGS. Gal. 5.21; 1 Pet. 4.3. REVENGE. Jer. 15. 15, O Lord, r. me, 20. 10, we shall take our r. on him. Nah. 1. 2, the Lord r. and is furious. 2 Cor. 7. 11, what r. it wrought in you. 10. 6, in readiness to r. See Ps. 79. 10; Ezek. 25. 12; Rom. 13. 4. REVENUE. Prov. 8.19, my r. better than silver. 16.8, better than great r. without right. Jer. 12.13, askumed of your r. See Ezra 4.13; Prov. 15.6; Isa. 23.3; Jer. 12.13. REVERENCE. Ps. 89.7; Mat. 21.37; Mk. 12.6; REVEREND. Ps. 111. 9, holy and r. is his name. REVERSE. Num. 23. 20; Esth. 8. 5, 8. REVILE. Isa. 51. 7, neither be afraid of r. REVILE. Isa.51.7, neither be afraid of r.
Mat. 27. 39, they that passed by r. him.
Mk. 15. 32, they that were crucified r. him.
1 Cor. 4. 12, being r. we bless.
1 Pet. 2. 23, when he was r, r. not again.
See Ex. 22. 28; Mat. 5. 11; John 9. 28; Acts 23. 4. See Ex. 22. 28; Mat. 5. 11; John 9. 28; Acts IEVIVE. Neh. 4.2, will they r. the stones. Ps. 85. 6, wilt thou not r. us. 138. 7, thou wilt r. me. Isa. 57. 15, to r. spirit of the humble. Hos. 6.2, after two days will lie r. us. 14. 7; they shall r. as corn. Hab. 3. 2, r thy work in midst of years. Rom. 7. 9, when commandment came sin r. 14. 9, Christ both died, rose, and r. See Gen. 45. 27; 2 Kings 13. 21; Erra 9. 8. REVOLT. Isa. 15. 31. 6. 59. 13. Inc. 5. 23. REVOLT. Isa. 15; 31. 6; 50. 13; Jer. 5. 23.
REWARD (n.). Gen. 15. 1. thy exceeding great r.
Num. 22. 7, r. of divination in their hand.
Deut. 10, 17, God who taketh not r.
Ruth 2. 12; full r. be given thee of the Lord.
2 Sum. 4. 10, thought I would have given r.
Job 6. 22, did I say, give a r.
7. 2, as an hireling looketh for r.
Ps. 19. 11, in keeping them there is great r.
58. 11, there is a r. for the righteous.
91. 8, thou shalt see the r. of the wicked.
127. 3, fruit of womb is his r.
Prov. 11. 18, soweth righteousness a sure r.
21. 14, a r. in the bosom.
24. 20, no r. to the evil man.
Eccl. 4. 9, they have a good r. for labour.
9. 5, neither have they any more a r.
1s. 1. 23, every one followeth after r.
5. 23, lustify wicked for r. REVOLT. Isa. 1.5; 31.6; 59.13; Jer. 5.23. 5. 23, justify wicked for r. 40. 10; 62. 11, his r is with him. Ezek. 16. 34, thou givest r., and no r. is given Dan. 5.17, give thy r. to another. Hos. 9.1, thou hast loved a r. Mic. 3.11, the heads thereof judge for r. 1.3, judge asketh for a r. 7. 3, judge asketh for a r. Mat. 5.12; Lu 6.23, great is your r. in heaven. 48, what r. have ye.
6. 1, ye have no r. of your father.
2. 5, 16, they have their r.
10, 41, a prohet's r., a righteous man's r.
42; Mk. 9, 41, in no wise lose r. 12; int. 8.14. in the wise 1657.

123. 41, we receive due r. of our deeds.

23. 41, we receive due r. of our deeds.

Acts 1.18, purchased with r. of iniquity.

Rom. 4.4, the r. is not reckoned.

1. Cor. 3.8, every man shall receive his own r.

1 Cor. 3.8, every man small receive its ow, 9.18, what is my r. then.
Col. 2.18, let no man begulle you of your r.
3.24, the r. of the inheritance.
1 Tim. 5.18, labourer worthy of his r.
Heb. 2.2; 10.35; 11.26, recompence of r.

2 Pet. 2.13, the r. of unrighteousness.

See 2 John 8; Jude II; Kev. II. 18; 22. 12.

REWARD (v), Gen. 44.4, wherefore have ye r.

Deut. 32. 41, I will r. them that hate me.

1 Sam. 24. 17, thou hast r. me good.

2 Chron. 15. 7, be strong, and your work shall be r.

20. 11, behold how they r. us.

Job 21. 19, he r. him and he shall know it.

Ps. 31. 23, plentifully r. the proud doer.

35. 12; 109. 5, they r. me evil for good.

103. 10, nor r. us according to our iniquities.

137. 8, happy is he that r. thee. 137. 8, happy is he that r, thee. Prov. 17. 13, whose r, evil, evil shall not depart. Prov. 17. 13, whose r. evil, evil shall not depart. 25. 22, heap coals, and the Lord shall r. thee. 26. 10, both r. the fool and r. transgressors. Jen. 31. 16, thy work shall be r. See 2 Sam. 22. 21; Mat. 5. 4; 16. 27; 2 Tim. 4. 14. RICH. Gen. 13. 2, Abram was very r. 14. 23, lest thou shouldest say, I have made Abram r. Abram r. Ex. 30.15, the r. shall not give more. Josh. 22. 8, return with much r. to your tents. Ruth 3.10, followeds not poor or r. 18xm. 2.7, the Lord maketh poor and r. 1 Kings 3.11; 2 Chron. 1.11, neither hast asked r. 13, 1 have given thee both r. and honour. 10.23; 2 Chron. 9.22, Solomon exceeded all for r. 1 Chron. 29.12, both r. and honour come of thee. Job 15.29, he shall not be r. 2015. 20.15, he swallowed down r. 27.19, r. man shall lie down, but shall not be 24. 19, r. man shall lie down, but shall gathered.

36. 19, will be esteem thyr.

58. 19, she better than r. of many wicked.

39. 6, he heapeth up r.

45. 12, the r. shall entrent thy favour.

49. 16, be not afraid when one is made r.

52. 7, typical in shundaring of r. 49. 16, be not afraid when one is made r.
52. 7, trusted in abundance of r.
62. 10, if r. increase set not your heart.
73. 12, the ungodly increase in r.
104. 24, the earth is full of thy r.
112. 3, wealth and r. shall be in his house.
Prov. 3. 16, in left hand r, and honour. 8.18, r. and honour are with me. 10.4, hand of diligent maketh r. 10. 3, hand of diligent maketh r.
22, blessing of the Lord maketh r.
11. 4, r. profit not in day of wrath.
13. 7, poor yet hath great r.
18. 23, the r. answereth roughly.
21. 17, he that loveth wine shall not be r.
23. 5, r. make themselves wings.
28. 11, r. man is wise in his own conceit.
30. 8, give me patibar property no r. 30. S, give me neither poverty nor r. Eccl. 5. 13. r. kept for owners to their hurt. Eccl. 5. 13. r. kept for owners to their hurt.
10. 20. curse not r. in thy bedchamber.
1sa. 45. 3. I will give thee hidden r.
33. 9. with the r. in his death.
19r. 9. 23. let not r. man glory in his r.
17. 11. getteth r. and not by right.
17. 11. getteth r. and not by right.
17. 12. 8. heart lifted up because of r.
16. 12. 8. Ephraim said, I am become r.
16. 13. 22; Mk. 4. 19; Lu. 8. 14, deceitfulness of r.
18. 10. 13. hardly shall they that have r.
12. 41. r. cast in much.
12. 14. r. cast in much.
12. 13. r. he hath sent empty away. 12. 41. r. cast in much.

Lu. 1. 53, r. he hath sent empty away.
6. 24, woe to your. for ye have received.
12. 21, not r. toward God.
14. 12, call not thy r. heighbours.
18. 23, sorrowful, for he was very r.
Rom. 2. 4, the r. of his goodness.
9. 23, make known the r. of his glory.
10. 12, the Lord is r. to all that call.
11. 12, fall of them the r. of the world.
33, the depth of the r. of the wisdom.
1 Cor. 4. 8, now ye are full, now ye are r.
2 Cor. 6. 10, poor, yet making many r.
8. 9, r., yet for your sakes.
Eph. 1. 7, redemption according to the r. of grace.
2. 4, God, who is r. in mercy.
7, that he might show the exceeding r. of grace.

Eph. 3, 8, unsearchable r. of Christ. Phil. 4, 19, according to his r. in glory by Christ. Col. 1, 27, r. of the glory of this mystery. 2, 2, the r. of the full assurance. 1Tim. 6.9, they that will be r. fall into temptation.
17, nor trust in uncertain r. 18, do good and be r. in good works. 18, do good and be r. in good works.
Heb. 11.26, reproach of Christ preater r.
Jas. 1. 10, let r. rejoice that he is made low.
2.5, hath not God closen the poor, r. in faith.
5.2, your r. are corrupted.
Rev. 2.9, but thou art r.
3. 17, because thou sayest, I am r.
18, buy of me gold that thou mayest be r.
5. 12, worthy is the Lamb to receive r.
See Lev. 25. 47; Jas. 1. 11; 2. 6; 5. 1; Rev. 6. 15,
RICHLY. Col. 3. 16; I Tim. 6. 17.
BUDDANCE Lev. 23. 22. Zeph. 1. 18. RIDDANGE, Lev. 23. 22; Zeph. 1. 18 RIDDLE. Judg. 14. 12; Ezek. 17. 2. RIDDLE. Judg. 14. 12; EBEK. 17. 2.
RIDE. Deutt. 32. 13, r. on high places of the earth.
33. 25, who r. upon the heaven.
Judg. 5. 10, ye that r. on white asses.
2 Kings 4. 24, slack not thy r. for me.
Job 30. 22, causest me to r. upon the wind.
Ps. 45. 4, in thy majesty r. prosperously.
68. 12, hast caused men to r. upon the wind.
68. 4, 33, extol him that r. on the heavens.
Isa. 19. 1, the Lord r. on a swift cloud.
See Hos. 14. 3; Amos 2. 15; Hab. 3. 8; Hag. 2. 22. RIDER. Gen. 49. 17; Ex. 15. 1; Job 39. 18; Zech. 10, 5, RIDGES. Ps. 65. 10, waterest the r. thereof. RIGHT(n.), Gen. 18. 25, shall not Judge of all do r.? Deut. 6. 18; 12. 25; 21. 9, shalt do that is r. 21. 17, the r. of the firstborn is his. 2 sam. 19. 28, what r. have I to cry to the king. Neh. 2. 20, ye have no r. in Jerusalem. Job 34. 6, should I lie against my r. 36. 6, he giveth r. to the poor. Ps. 9. 4, thou maintainest my r. 17. 1, hear the r., O Lord. 140. 12. Lord will maintain r. of the poor. Prov. 16. 8, great revenues without r. Jer. 17. 11, that getteth riches and not by r. Ezek. 21. 27, till he come whose r. it is. See Amos 5. 12; Mal. 3. 5; Heb. 13. 10. RIGHT (adj), Gen. 24. 48, the Lord led me in r. way. RIDGES. Ps. 65. 10, waterest the r. thereof. Nehr (aa), very sure of the control 33. 23, he will not lay on man more than r.
Ps. 19.8, the statutes of the Lord are r.
45. 6, sceptre is a r. sceptre.
51. 10, renew a r. spirit within me.
107. 7, he led them forth by the r. way.
119. 75, thy judgments are r.
Prov. 4.11, I have led thee in r. paths.
8. 6, opening of my lips shall be r. things.
12. 5, thoughts of the righteous are r.
15, way of a fool is r. in his own eyes.
14. 12; 16. 25, there is a way that seemeth r.
21. 2, every way of man is r. in his own eyes.
24. 26, kiss his lips that giveth a r. answer.
18. 30. 10, prophesy not r. things.
19: 21. 27; 33. 14, that which is lawful and r.
19: 21. 27; 33. 14, that which is lawful and r.
19: 21. 27; 33. 14, that which is lawful and r.
19: 31. 30, they know not how to do r.
Amos 3. 10, they know not how to do r.
Amos 3. 10, they know not how to do r.
Mit. 5. 15; Lu. 8. 35, in his r. mind.
Lu. 10. 28, thou bast answered r.
Eph. 6. 1, obey your parents, this is r.
See Judg. 17. 6; Lu. 12. 57; Acts 8. 21; 2 Pet. 2. 15.
RIGHTEOUS. Gen. 7. 1, thee have I seen r, be-RIGHTEOUS. Gen. 7. 1, thee have I seen r. be-

Gen. 18. 23, wilt thou destroy r, with wicked.
20. 4, wilt thou slay also a r, nation?
33. 28, she hath been more r, than I.
Ex. 23. 8, gift perverteth words of the r.
Num. 23. 10, let me die the death of the r.
Num. 23. 11, thou art more r, than I.
I Sam. 23. 17, thou art more r, than I.
I Kings. 23. two men more r, than I.
Joh 4. 7, where were the r, cut off.
9.15, though I were r, yet would I not answer.
15. 14, what is man that he should be r.
17. 9, r, shall hold on his way. 10. 17, what is that that he should be r. 17. 9, r. shall hold on his way. 22. 3, is it any pleasure that thou art r. 23. 7, there the r. might dispute with him. 34. 5, Job hath said, I am r. Ps. 1.5, the congregation of the r. 6, the Lord knowth the way of the r. 7.9, the r. God trieth the beaute 7. 9, the r. God trieth the hearts.
11. 3, what can the r. do.
34. 17, the r. cry, and the Lord heareth them.
19, many are the afflictions of the r.
37. 16, a little that a r. man hath. 21, the r. showeth mercy and giveth, 25, have not seen the r. forsaken. 29, the r. shall inherit the land. 30, mouth of r. speaketh wisdom. 30, mouth of r. speaketh wisdom.
39, salvation of r. is of the Lord.
55.22, never suffer the r. to be moved.
58.11, there is a reward for the r.
69.28, let them not be written with the r.
92.12, the r. shall flourish like tailm tree.
97.11, light is sown for the r.
112.6, r. shall be in everlasting remembrance,
125.3, rod shall not rest on lot of r.
140.13, the r. shall give thanks. 140.13, the r. shall give thanks.
141.5, let the r. smite me.
146.8, the Lord loveth the r.
7. Prov. 2.7, he layeth up wisdom for the r.
3.32, his secret is with the r.
10.3, the Lord will not sufer r. to famish.
11, the mouth of r. is a well of life.
16, labour of r. tendeth to life.
21, lips of r. feed man, ye.
24, desire of the r. shall be granted.
25, the r. is an everlasting foundation.
28, hope of the r. shall be graduess.
30, the r. shall never be removed. the r. shall never be removed. 30, the r. shail never be removed. 11. 8, the r. is delivered out of trouble. 10, when it goeth well with the r. 21, seed of the r. shall be delivered. 12. 3, the root of the r. shall not be moved. thoughts of the r. are right. house of the r. shall stand. 10. r. man regardeth the life of his beast. 10, 7. man regardent tile mot his bedact.
13. 9, the light of the r. rejolecth.
21, to the r, good shall be repaid.
25, r. catch to the satisfying of his soul.
14. 9, among the r. there is favour. 14. y, among the r. there is larour.
32, the r. hath hope in his death.
15. 6, in the house of the r. is much treasure.
19, the way of the r. is made plain.
28, the heart of the r. studieth to answer.
29, he heareth the prayer of the r.
16. 13, r. lips are delight of kings. 10. 10, 7, 1198 are delignt of Kings.
18. 10, r. runneth into it and is safe.
28. 1, the r. are bold as a lion.
29. 2, when the r. are in authority, people rejoice.
Eccl. 7, 16, be not r. overmuch.
2, 1, the r. and the wise are in the hand of God. one event to r. and wicked. 3. 10, say to r. it shall be well. Isa. 3. 10, say to r. it shall be well.
24. 16, songs, even glory to the r.
26. 2, that the r. nation may enter.
41. 2, raised up a r. man from the east.
53. 11, shall my r. servant justify.
57. 1, r. perisheth, and no man layeth it
60. 21, thy reople shall be all r.
Jer. 23. 5, raise to David a r. branch.
Ezak. 13. 22, with lies ye have made r. sad
16. 52, thy sisters are more r. than thou.

Ezek. 33.12, the righteousness of the r. shall not. Amos 2. 6, they sold the r. for silver. Mal. 3. 18, discern between the r. and wicked. Mat. 0. 18; Mk. 2. 17; Ln. 5. 32, not come to call r. 13.17, many r. men have desired.
43, then shall the r. shine forth.
23.28, outwardly appear r. to men.
29, garnish sepulchres of the r. 23. 25, ottwardly appear r. to men.
29, garnish sepulchres of the r.
25. 46, the r. unto life eternal.
Lu. 1.6, they were both r. before God.
18. 9, trusted they were r. and despised others.
23. 47, certainly this was a r. man.
John 7. 24, judge r. judgment.
Itom, 3.10, there is none r., no not one.
5. 7, scarcely for a r. man will one die.
19, many be made r.
2 Thess. 1. 6, it is a r. thing with God.
2 Tim. 4. 8, the Lord, the r. Judge.
Iteh. 11. 4, obtained witness that he was r.
1 Pet. 3. 12, eyes of the Lord are over the r.
4. 18, if the r. scarcely be saved.
2 Pet. 2. 8, Lot vexed his r. soul.
1 John 2. 1, Jesus Christ the r.
3. 7, r. as he is r.
Rev. 22. 11, he that is r. let him be r. still.
See Ezek. 3. 20; Mat. 10. 41; Tim. 1. 9; Jas. 5. 16.
IGHTEOUSLY. Deut. 1. 16: Prov. 31. 9, judge r. RIGHTEOUSLY. Deut. 1. 16; Prov. 31. 9, judge r. Ps. 67, 4; 96, 10, thou shalt judge the people r. Isa. 33. 15, he that walketh r. shall dwell on high. See Jer. 11. 20; Tit. 2. 12; 1 Pet. 2. 23. RIGHTEOUSNESS. Gen. 30. 33, so shall my r. answer for me.
Deut. 33. 19, offer sacrifices of r.
182. 28, 23; Job 33. 28, render to every man his r.
Job 6. 29, return again, my r. is in it.
29. 14, I put on r. and it clothed me.
35. 2, thou saidst, My r. is more than God's?
36. 3, I will ascribe r. to my Maker.
Ps. 4. 1, hear me, O God of my r.
5. offer the sacrifices of r.
9. 8, he shall judge the world in r.
15. 2, he that worketh r. shall never be moved.
17. 15, as for me, I will behold thy face in r.
23. 3, leadeth me in paths of r.
24. 5, and r. from the God of his salvation.
40. 9, I have preached r. answer for me. 24.5, that r. from the God of ins savation.
40.5, I have preached r.
45.7; Heb. I.9, thou lovest r.
50.6; 97.6, heavens shall declare his r.
72.2, he shall judge thy people with r.
85.10, r, and peace have kissed each other.
94.15, judgment shall return unto r.
72, r, is the habitation of his thrope. 94 15, judgment shall return unto r. 97.2, r. is the habitation of his thrope.
111.3; 112.3, 9, his r, endureth for ever.
118.19, open to me the gates of r.
132.9, let thy priests be clothed with r.
132.9, let thy priests be clothed with r.
132.1, the control of the priest of the sand r, are with me.
10.2; 11.4, butr. delivereth from death.
11.5, r. of the perfect shall direct his way,
6, r. of the upright shall deliver.
19. r. tendeth to life.
12.23, in the way of r. is life.
14.34, r. exalictin a mation 18.7. Cluded to the.

12.25, in the way of r. is life.

13.35, r. exalteth a nation.

16. 5, better is a little with r.

12. the throne is established by r.

31, crown of glory if found in way of r.

Eccl. 7. 15, a just man that perisheth in his r.

Eccl. 7. 15, a just man that perisheth in his r.

Escl. 18. 15, r. the girdle of his loins.

28. 10, yet will he not learn r.

28. 1, a king shall reign in r.

11, the work of r. peace, and the effect of r.

41. 10, uphold thee with right hand of my r.

48. 12, ye that are far from r.

58. 8, thy r. shall go before thee.

58. 18, his r. sustained him.

62. 2, the Gentiles shall see thy r.

46. 6, our r. are as fitthy rags.

Jer. 23. 6; 33. 16, this is his name, The Lord our r.

33. 15, cause the branch of r. to grow.

61. 10, the Lord hath brought forth our r.

Ezek, 3, 20; 18, 24, righteous man turn from r. 14, 14, deliver but their own souls by r. 18, 20, the r, of the righteous shall be upon him. 33, 13, if he trust to his own r. Dan. 4, 27, break off thy sins by r. 9, 7, r, belongeth to thee. 24, to bring in everlasting r. 18, 3, then that turn purply to r. 24, to bring in everlasting r.
12, 3, they that turn many to r.
Hos. 10, 12, till he rain r. upon you.
Amos 5, 24, let r. run down as a stream. Amos 6. 24, let r. run down as a stream 6. 12, turned fruit of r. into hemlock. Zeph. 2. 3, ye meek of the earth, seek r. Mal. 4. 2, shall the Sun of r. arise. Mat. 3. 15, to fulfill all r. 5. 6, hunger and thirst after r. 10, persecuted for r. sake. 20, except your r. exceed the r. 21. 32, John came to you in the way of r Lu. 1.75, in r. before him. John 16. 8, reprove the world of r. Acts 10. 35, he that worketh r. 13. 10, thou enemy of all r. 24, 25, as he reasoned of r. Rom. 1. 17; 3. 5; 10. 3, the r. of God. 4. 6, to whom God imputeth r. 11, seal of the r. of faith. 5. 17, which regeive the gift of r. 5. 17, which regeive the gift of r. 4.0, which reflects the fifth.
5.17, which receive the gift of r.
18, by the r. of one.
21, so might grace reign through r.
6.13, yield your members as instruments of r.
20, ye were free from r.
8.14, the Spirit is life, because of r. 8. It, the Spirit is fire, because of r. 9. 30, the r. which is of faith.

10. 3, going about to establish their own r.
4, Christ is the end of the law for r.
10, with the heart man believeth unto r.
14. It, kingdom of God not meat and drink, butr.
1 Cor. 1. 30, Christ is made unto us r.
15. 34, awake to r.
2 Cor. 2. 21, that we might be made the r. 7, the armour of r. 14, what fellowship hath r. Gal. 2. 21, if r. come by the law. 5.5, we wait for the hope of r. Eph. 6.14, the breastplate of r. Phil. 1.11, filled with the fruits of r. 3.6, touching the r. in the law, blameless. 3. 6, touching ther, in the law, blameless.

9, not having mine own r, but the r, of God.

1 Tim. 6. 11, follow after r.

2 Tim. 3. 16, for instruction in r.

4. 5, lad up for me a crown of r.

Tit. 3.5, not by works of r.

Heb. 1. 8, a septre of r.

5. 13, unskilful in the word of r.

7. 2, by interpretation, King of r.

11. 7, heir of the r. which is by faith.

33, through faith wrought r.

12. 11, the peaceable fruit of r.

12. 11, the peaceable fruit of r.

12. 13, 12, wrath of man worketh not r. of God.

3. 18, the fruit of r. is sown in peace.

1 Pet. 2. 24, dead to sins should live unto r.

2 Pet. 2. 5, a preacher of r.

21, better not to have known way of r. 21, better not to have known way of r. 3, 13, new earth, wherein dwelleth r. 1 John 2.29, every one that doeth r. See Isa. 54 14; 63.1; Zech. 8. 8; Rev. 10. 8. RIGHTLY. Gen. 27. 36; Lu. 7. 43; 20. 21; 2 Tim. 2, 15, RIGOUR. Ex. 1. 13, 14; Lev. 25. 43, 46, 53. RINGLEADER. Acts 24. 5, a r. of the sect of the Nazarenes RIOT. Rom. 13, 13; Tit. 1. 6; 1 Pet. 4. 4; 2 Pet. 2. 13. RIPE. Gen. 40. 10, brought forth, grapes. Ex. 22. 29, offer the first of thy r. fruits. Num. 18, 13, whatsoever is first r. be thine. Joel 3. 13, put in siekle, for the harvest is r. Mic. 7. 1, my soul desired the first-r, fruit. Rev. 14. 5, time to reap, for harvest of earth is r. See Num. 13, 20; Jer. 24. 2; Hos. 9. 10; Nah. 3. 12. RISE. Gen. 10. 2, ye shall r. up early.

Gen. 19. 23, the sun was r. when Lot entered Zoar. Num. 24. 17, a sceptre shall r. out of Israel. 32. 14, ye are r. up in your fathers' stead. Job 9. 7, commandeth the sun and it r. not. 14. 12, man lieth down aud r. not. 24. 22, he r. up, and no man is sure of life, 31. 14, what shall I do when God r. up, Ps. 27. 3, though war should r. against me. 119. 62, at midnight I will r. to give thanks, 127. 2, it is vain to r. up early. Prov. 31. 15, she r. up while it is yet night. 25, her children r. up and call her blessed. Eccl. 12. 4, he shall r. at the voice of the bird. 18a. 33. 10, now will I r., saith the Lord. 68. 10, then shall thy light r. in obscurity. 60. 1, the flory of the Lord is r. upon thee. Jer. 7. 13; 25. 3; 35. 14, I spake unto you, r. up carly. early. 25; 25.4; 26.5; 29.19; 35.15; 44.4, I sent my servants, r. early, and protesting. 25.27, fall and r. no more. Lam. 3.63, sitting down and r. up, I am their Lam, 3.63, sitting down and r. up, I am their music.

Mat. 5.45, maketh sun to r. on evil and good.

17.9; Mk. 9.9, until Son of man be r.

20.19; Mk. 9.31; 10.34; Lu. 18.33; 24.7, the third day he shall r. again.

63.32; Mk. 14.28, after I am r. I will go before you.

46, r., let us be going.

Mk. 4.27, should sleep, and r. night and day.

9.10, what the r. from dead should mean. 9.10, what the r. from dead should mean.
10.49, r., be calleth thee.
Lu. 2.34, this child is set for the fall and r.
11.7, I cannot r. and give thee.
22.40, why sleep ye, r. and pray.
24.34, the Lord is r. indeed.
10.10 11.23, the brother shall r. again.
Acts 10.13, r., Peter, kill and eat.
28.16, r., and stand upon thy feet.
23. the first that should r. from the dead.
Lorn 8.34 that died ve arather that is r. 23, the first that snoular. From the dead. Rom. 8.34, that died, year arther that is r. 1 Cor. 15.15, if so be the dead r. not. 20, but now is Christ r. Col. 3.1, if ye then be r. with Christ. 1 Thess. 4.16, the dead in Christ shall r. first. See Prov. 20. 31; Isa. 60. 3; Mk. 16. 2; Col. 2. 12. RITES. Num. 9.3, according to all the r. of it. RIVER. Ex. 7. 19; S. 5, stretch out hand on r. 2 Sam. 17. 13, that city, and we will draw it into the r. 2 Kings 5. 12, are the r. of Damascus better. Job 20. 17, ye shall not see the r. of honey. Job 20, 11, ye shall not see the r. of honey.

98, 10, he outteth out r. among the rocks,

29, 6, the rock poured out r. of oil.

40, 23, he drinketh up a r.. and hasteth not.

Ps. 1. 3, tree planted by the r.

36, 8, the r. of thy pleasures.

46, 4, r., the streams whereof make glad.

65, 0, enrichest it with r. of God. 107. 33, turneth r. into a wilderness 119. 136, r. of waters run down mine eyes.
137. 1, by the r. of Babylon we sat.
Eccl. 1. 7, all the r. run into the sea.
1sa. 32. 2, shall be as r. of water in a dry place.
43. 2, through the r., they shall not overflow.
19. I will make r. in the desert.
48. 18, then had thy peace been as a r.
66. 12. I will extend peace like a r.
Lam. 2. 18, let tears run down like r.
Mio. 6. 7, be pleased with r. of oil.
John 7. 38, shall flow r. of living water.
Rev. 22. 1, a pure r. of water of life.
See Gen. 41. 1; Ex. 1. 22; Ezek. 47. 9; Mk. 1. 5.
OAD. 1 San. 27. 10, whither have ye made a r. 119. 136, r. of waters run down mine eyes. ROAD. 1 Sam. 27. 10, whither have ye made a.r. ROAR. 1 Chron. 16. 32; Ps. 96. 11; 98. 7, let the

sear. Job 3.24, my r. are poured out. Ps. 46.3, will not fear, though waters r. 104.21, young lions r. after their prey.

Prov. 19.12; 20.2, king's wrath as the r. of a lion. Isa. 59. 11, we r. like bears. Jer. 6. 23, their voice r. like the sea. 25. 30, the Lord shall r. from on high. Hos. 11. 10, he shall r. like a lion. Jer. 3. 16; Amos 1. 2, the Lord shall r. out of Zion. Amos 3. 4, will a lion r, when he hath no prey? See Ps. 22. 1; 32. 3; Zech. 11. 3; Rev. 10. 3. ROARING. Prov. 28. 15, as a r. lion, is a wicked ROARING. Prov. 28, 15, as a r. lion, is a wicker ruler.

Lu. 21. 25, distress, the sea and waves r.

1 Pet. 5. 8, the devil as a r. lion.

See Ps. 22. 13; 1sa. 31. 4; Ezek. 22. 25; Zeph. 3. 3.

ROAST. Ex. 12, 9, not raw, but r. with fre.

Prov. 12. 27, slothful man r. not that he took.

Isa. 44. 16, he r. r., and is satisfied.

See Deut. 16. 7; 18 and. 215; 2 Chron. 35. 13.

ROB. Prov. 22. 22, r. not the poor.

Let. 10. 2 that they may a the fatherless. Isa. 10. 2, that they may r. the fatherless. 18s. 10. 2, that they may r. the latheriess.
 13. 1 have r. their treasures.
 42. 22, this is a people r. and spolled.
 Ezek, 33. 15, if he give again that he had r.
 Mal. 3. 8, ye have r. me.
 2 Cor. 11. 8, 1 r. other churches.
 See Judg. 0. 25; 2 Sam. 17. 8; Ps. 110. 61; Prov. 17. 12. ROBBER. Job 12.6, tabernacles of r. prosper. Isa. 42.24, who gave Israel to the r. Jer. 7.11, is this house become a den of r. John 10.1, the same is a thief and a r. S, all that came before me are r.
Acts 19. 37, these men are not r. of churches.
2 Cor. 11. 26, in perils of r.
See Ezek. 7. 22; 18. 10; Dan. 11. 14; Hos. 6. 0. ROBBERY. Phil. 2.6, thought it not r. to be equal. ROBE. 13 Sam. 24. 4, cut off skirt of Saul's r.
Job 29. 14, my judgment was as a r.
Isa. 61. 10, covered me with r. of righteousness.
Lu. 15. 22, bring forth the best r.
20. 46, desire to walk in long r.
See Ex. 28. 4; Mic. 2. 8; Mat. 27. 28; Rev. 6. 11. See Ex. 28. 4; Mic. 2. 8; Mat. 27. 28; Rev. 6. 11. ROCK. Ex. 33. 22. I will put thee in a clift of r. Num. 20. 8, speak to the r. before their cyes. 10. must we fetch you water out of this r. 23. 9. from the top of the r. I see him. 24. 21, thou puttest thy nest in a r. Deut. 8. 15, who brought thee water out of the r. 22. 4, he is the R. 15. lightly esteemed the R. of his salvation. 18, of the R. that begat thee. 30. except their R. had sold them. 31, their, is not as our R. 30, except their R. had sold them.
31, their, r is not as our R.
37, where is their r, in whom they trusted?
15 am. 22, neither is there any r. like our God.
25 am. 22, 2; Ps. 18, 2; 92, 15, the Lord is my r.
32; Ps. 13, 31, who is a r, save our God?
33, the R. of Israel spake.
1 Kings 19, 11, strong wind brake in pieces the r.
100 14, 18, the r. is removed out of his place.
19, 24, graven in the r. for ever.
28, embrace the r. for want of shelter.

Rom. 9. 33; 1 Pet. 2. 8, I lay a r. of offence. 1 Cor. 10. 4, spiritual R., and that R. was Christ. Rev. 6. 16, said to the r., fall on us. See Judg. 6. 20; 13, 19; 1 Sam. 14. 4; Prov. 30. 19. ROD. Job 9, 34, let him take his r. from me. 21. 9, neither is the r. of God upon them. Ps. 2. 9, break them with a r. of iron. 23. 4, thy r. and thy staff comfort me. Prov. 10. 13; 23. 3, r. for the back of fools. 13. 24, he that spareth his r. 22. 8, the r. of his anger shall fail. 23. 14, thou shalt beat him with the r.

23. 14, thou shait beat nim with use r.
29. 15, the r. and reproof give wisdom.
Isa. 10. 15, as if the r. should shake itself.
11. 1, shall come forth a r.
Jer. 48. 17, how is the beautiful r. broken.
Ezek. 20. 37, cause you to jass under the r.
Mic. 6. 9, hear ye the r., and who hath appointed it.
Z Cor. 11. 25, thrice was 1 beaten with r.
See Gen. 30. 37; 1 Sann. 14. 27; Rev. 2. 27; 11. 1. RODE. 2 Sa Ps. 18, 10. 2 Sam, 18, 9; 2 Kings 9, 25; Neh, 2, 12;

ROLL. Josh. 5. 9, I have r. away reproach. Job 30. 14, they r. themselves on me. Job 20. 14, they r. means eves on me. 18. 9. 5, with samments r. in blood. 3. 4. 1 lev. 6. 14, the heaven shall be r. together. Mk. 16. 3, who shall r. us away the stone? Lu. 24. 2, they found the stone r. away. See Gen. 2. 8. 5; Prov. 26. 27; 18. 17. 13; Mat. 27. 60.

ROOF. Gen. 19. 8, under the shadow of my r. Deut. 22. 8, make a battlement for thy r. Job 29. 10; Ps. 137. 6; Lam. 4. 4; Ezek. 3. 28, tongue cleaveth to r. of mouth.

Mat. 8.8; Lu. 7.6, I am not worthy that thou shouldest come under my r.

Mk. 2. 4, they uncovered the r. See Josh. 2. 6; Judg. 16. 27; 2 Sam. 11. 2; Jer. M. E. 2. 5, Indy uncovered the r. See Josh. 2 6; Judg. 16. 27; 2 Sam. 11. 2; Jer. 18. 13. 3. ROM. Gen. 24. 23, is there r. for us. 26. 22, the Lord hath made r. for us. Ps. 31. 8, set my feet in a large r. 80. 9, thou preparedst r. before it. Prov. 18. 16, a man's gift maketh r. for him. Mal. 3. 10, there shall not be r. enough. Mat 23. 6; Mk. 12. 39; Ju. 20. 46, love uppermost r. Mk. 2. 2, there was no r. to receive them. Lu. 2. 7, no r. for them in the inn. 12. 17, no r. to bestow my goods. 14. 7, how they chose out the chief r. 6, begin with shame to take the lowest r. 22, it is done, and yet there is r. See Gen. 6. 14; I Kings 8. 20; 19. 16; Mk. 1. 15. ROOT (n.) Lout. 29. 18, a r. that hearth gall. 2 Kings 10. 30, shall again take r. downward. Job 5. 3, I have seen the foolish taking r. 8. 11, his r. are wrapped about the heap. 14. 8, the r. thereof wax old in the earth. 18. 18, his r. shall be dried up. 19. 28, the r. of the matter.

ROOT (v.). Deut. 29. 28, Lord r. them out.

1 Kings 14. 15, he shall r. up Israel.
Job 18. 14. confidence shall be r. out. Job 18.14, confidence shall be r. out.
31. 8, let my offspring be r. out.
12, r. out all mine increase.
Ps. 52. 5, r. thee out of land of the living.
Mat. 13.19, lest ye r. up also the wheat.
15.13, hath not planted shall be r. up.
Eph. 3. 17, being r. and grounded in love.
Col. 2.7, r. and built up in him.
See Prov. 2.22; Jer. 1.10; Zeph. 2.4.
ROSE (n.). Cant. 2.1; Isa. 35.1.
ROSE (r.). Gen. 32. 31, the sun r. upon him as he

passed.

Josh. 3. 16, waters r. up on an heap.

Lu. 16. 31, though one r. from the dead.

Rom. 14. 9, to this end Christ both died and r.

1 Cor. 15. 4, buried, and r. the third day.

2 Cor. 5. 15, live to him who died and r.

See Lu. 24. 33; Acts 10. 41; 1 Thess. 4. 14; Rev.

19. 3.

ROT. Num. 5. 21; Prov. 10. 7; Isa. 40. 20. ROTTEN. Job 41. 27; Jer. 38. 11; Joel 1. 17. ROTTENNESS. Prov. 12. 4; 14. 30; Isa. 5. 24. ROUGH. Isa. 27. 8, stayeth his r. wind. 40. 4; Lu. 3. 5, r. places made plain. Zech. 13. 4, wear a r. garment to deceive. See Deut. 21. 4; Jer. 51. 27; Dan. 8. 21.

ROUGHLY. Gen. 42. 7. Joseph spake r. Prov. 18. 23, the rich answereth r. See 1 Sam. 20. 10; 1 Kings 12. 13; 2 Chron. 10. 13. ROUND. Ex. 16. 14; Isa. 3. 18; Lu. 19. 43 ROWED. Jonah 1. 13; Mk. 6. 48; John 6. 19.

ROYAL Gen. 49. 20, yield r. dainties. Esth. 1. 7, r. wine in abundance. 5. 1; 6, 8; 8, 15; Acts 12, 21, r. apparel. Jas. 2, 8, tuidi the r. law. 1. Pet. 2, 9, ar. priesthood. See 1 Chron. 29, 29; Isa. 62, 3; Jer. 43, 10.

RUBIES. Job 28. 18; Prov. 8. 11; 31. 10. RUDDY. 1 Sam. 16. 12; Cant. 5. 10; Lam. 4. 7. RUDE. 2 Cor. 11. 6, r. in speech. RUDIMENTS. Col. 2. 8, 20, r. of the world.

RUIN. 2 Chron. 28. 23, they were the r. of him. Ps. 89. 40, hast brought his strong holds to r. Prov. 24. 22, who knoweth the r. of both. 26. 28, a flattering mouth worketh r. Ezek, 18. 30, so injudity shall not be your r. 21. 15, that their r. may be multiplied. Lu. 6. 49, the r. of that house was great. See Isa. 3. 8; Ezek. 36. 35; Amos 9. 11; Acts 15. 16.

See Isa. 3. 8; Ezek. 36. 35; Amos 9. 11; Acts 15. 1 RULE (n). Esth. 9. 1. Jews had r. over them. Prov. 17. 2. a wise servant shall have r. 19. 10, servant to have r. over princes. 25. 28, nor . over his own spirit. Isa. 63. 19, thou never barest r. over them. 1 Cor. 15. 24, when he shall put down all r. Gal. 6. 16, as many as walk according to this r. Heb. 13. 7. 17, them that have the r. over you. See Eccl. 2. 19; Isa. 44. 13; 2 Cor. 10. 13.

RULE (e). Gen. 1.16, to r. the day.

3. 16, thy husband shall r. over thee,
Judg. 8.23, I will not r. over you.
2 Sam. 23, 3, that r. over men must be just.
Ps. 60. 7, he r. by his power for ever.
89, 9, thou r. the raging of the sea.
103. 19, his kingdom r. over all.
Prov. 16. 32, that r. his spirit.
22. 7, rich r. over the poor.
Fecl. 9. 17, him that r. among fools.
Isa. 3. 4, babes r. over them.
32. 1, princes shall r. in judgment.
40. 10, his arms shall r. for him.
Ezek. 29. 15, shall no more v. over nations.
Rom. 12. 8, he that r. with diligence.
Ool. 3. 15, peace of God r. in your hearts.
I Tim. 3. 4, one that r. well his own house.
5. 17, elders that r. well his own house.
See Dan. 6. 21; Zech. 6. 13; Rev. 2. 27; 12. 5.

RULER. Num. 13.2, every one a r. among them. Prov. 6.7, ant having no guide, overseer, or r. 23.1, when thou sittest to eat with a r. 28.15, a wicked r. over the poor. 28. 15, a whose r deet not be pool. Sa. 3. 6, be thou our r. Mic. 5. 2, out of thee shall come r. Mat. 25. 21, I will make thee r. John 7. 26, do the r. know that this is Christ? 48, haye any of the r. believed. Rom. 13. 3, r. not a terror to good works. See Gen. 41, 43; Neh. 5. 7; Ps. 2. 2; Isa. 1, 10. Bee Gen. 11. 3; Neh. 3; 1; 1. 12; 18a. 1 RUMOUR. Jer. 49. 14; I have heard ar. Ezek. 7. 26, r. shall be upon r. Mat. 24, 6; Mk. 13. 7, wars and r. of wars. See 2 Kings 19. 7; Obad. 1; Lu. 7. 17. RUN. 2 Sam. 18. 27, the r. of the foremost is like. 2 Chron. 16. 9, eyes of Lord r. to and fro. Ps. 19. 5, as a strong man to r. a race.

23. 5, my cup r. over.

23. 5, mis cup r. over.

17. 15, his word r. very swiftly.

Cant. 1.4, draw me, we will r. after thee.

18. 40. 31, they shall r. and not be weary.

55. 5, nations shall r. to thee.

19. 12. 5, if thou hast r. with the footmen.

51. 31, one post shall r. to meet another.

Dan. 12. 4, many shall r. to and fro.

Hab. 2. 2, that he may r. that readeth.

Zech. 2. 4, r. speak to this young man.

Lu. 6. 38, good measure r. over.

Rom. 9. 16, nor of him that r.

1 Cor. 9. 24, they which r. in a race r. all.

26, 1 therefore so r.

Gal. 2. 2, lest I should r. or had r. in vain.

5. 7, ye did r. well. Ps. 19. 5, as a strong man to r. a race. 5.7, ye did r. well.

Heb. 12.1, let us r. with patience.
1 Pet. 4.4, that ye r. not to same excess.
See Prov. 4. 12; Jer. 5.1; Lam. 2. 18; Amos 8. 12. RUSH (n.). Job 8.11; Isa. 9, 14; 19, 15; 35, 7. RUSH (v.). Isa. 17, 13; Jer. 8, 6; Ezek. 3, 12; Acts

RUST. Mat. 6, 19, 20; Jas. 5, 3,

S.
SABATH. Lev. 25. 8, number seven s. of years.
2 Kings 4, 23, it is neither new moon nor s.
2 Chron. 36, 27, as long as desolate she kept s.
Ezek. 46. 1, on the s. it shall be opened.
Amos 8. 5, when will the s. be gone.
Mk. 2. 27, the s. was made for man.
28; Lu. 6, 5, the Son of man is Lord of the s.
Lu. 13. 13, doth not each on s. loose.
See Iso. 1, 13; Lum. 1, 7; 2, 6; Mat. 28, 1; John
5, 18. SACK. Gen. 42. 25; 43. 21; 44. 1, 11, 12; Josh. 9. 4. SAOK CLOTH. 2 San. 3. 31. gird you with s. 1 Kings 10. 32, they girded s. on their loins. Neh. 9. 1, assembled with fasting and s. Esth. 4. 1, put on s. with ashes. Ps. 30. 11, thou hast put off my s. 35. 13, my clothing was s. Jonah 3. 5, and put on s. Jonah 3. 5, and put on s.

SAGRIFICE (m.). Gen. 31. 54, Jacob offered s.

Ex. 5. 17, let us so and do s. to the Lord.

Num. 25. 2, called people to the s. of their gods.

1 Saun. 2. 20, wherefore kick ye at my s.

9. 13, he doth bless the s.

15. 22, to obey is better than s.

Ps. 4. 5, offer the s. of righteousness.

27. 6, will 1 offer s. of joy.

40. 6; 51. 16, s. thou didst not desire.

51. 17, the s. of God are a broken spirit.

118. 27, bind the s. with cords.

Prov. 15. 8, s. of wicked an abomination.

17. 1, than a house full of s. with strife.

21. 3, to do justice is more acceptable than s.

Eccl. 5. 1, the s. of fools.

Iss. 1. 11, to what purpose is multitude of s.

Jer. 5. 20, nor are your s. sweet unto me.

33. 18, nor want a man to do s.

SAINTS. Dan. 8. 11; 9. 27; 11. 31, daily s. taken away. Hos. 3. 4, many days without a s. 6. 6; Mat. 9. 13; 12. 7, I desired mercy and not s. 6.6; Mat. 9. 13; 12.7; I desired mercy and not s. Amos 4.4, bring your s. every morning. Zeph. 1.7; the Lord hath prepared a. s. Mal. 1.8, ye ofter the blind for s. Ms. 9. 49, every s. shall be salted.
12. 33, to love the Lord is more than s. Lu. 13. 1, blood Pilate mingled with s. Acts 7. 42, have ye offered s. forty years.
14. 13, and would have done s. Rom. 12. 1, present your bodies a living s. 1 Cor. 8. 4, 10, 10, 28, offered in s. to idols. Eph. 5. 2, a s. to God for sweet-smelling savour. Phil. 2. 17, upon the s. of your faith.
4. 18, a s. acceptable, well pleasing. Heb. 9. 26, put away sin by s. of himself. 10. 12, offered one s. for sins.
28, there remaineth no more s. for sin.
11. 4, a more excellent s. 25. there remains in the more s. for sin.
11. 4, a more excellent s.
13. 15, let us offer the s. of praise.
16, with such s. God is well pleased.
1 Pet. 2. 5, to offer up spiritual s.
8cg 2 Chron. 7. 1; Ezra 6. 10; Neh. 12. 43; Jone h 1.16.
SACRIFICE (c). Ex. 22.20, he that s. to any god.
Ezra 4.2, we seek your God, and do s. to him.
Nch 4.2, will they s.
106.37, they s. their sons to devils.
107.22, let them s. sacrifices of thanksgiving.
Eccl. 9.2, to him that s. and that s. not.
1sa. 65.3, people that s. in gardens.
Hos. 8.13, they s., but the Lord accepteth not.
Hab. 1.16, they s. unto their net.
1 Cor. 5.7, Christ our passover is s. for us.
10.20, things Gentiles s., they s. to devils.
See Ex. 8.26; Deut. 15.21; 1 Sam. 1, 3; 15, 15.
SACRILEEE. Rom. 2.22 dost thou commits. 7 76 SACRILEGE. Rom. 2. 22, dost thou commit s. SAD. 1 Kings 21.5, why is thy spirit so s. Eccl. 7.3, by s. of countenance the heart is made Mat. 6. 16, be not of a s. countenance. Mk. 10. 22, he was s. at that saying. Lu. 24, 17, as ye walk and are s. Seg Gen. 40, 0; 1 Sam. 1. 18; Neh. 2. 1; Ezek. 13. SADDLE. 1 Sam. 19.26; 1 Kings 13.13. SADDLE. 1 Sam. 19, 20; I Aings 15, 13.

SAFE. 2 Sam. 18, 20, is the young man s.
Job 21. 9, their houses are s. from fear.
Ps. 119, 117, hold me up and I shall be s.
Prov. 18, 10, righteous run and are s.
29, 25, whose trusteth in the Lord shall be s.
Ezek. 34, 27, they shall be s. in their land.
Acts 27, 44, so they escaped all s.
See 1 Sam. 12, 11; 1sa, 5, 29; Lu, 15, 27; Phil. SAFEGUARD, 1 Sam. 22, 23, with me thou shalt be in s.

SAFELY. Ps. 78.53, he led them on s.

Prov. 1.33, shall dwell s.

3.23, shalt thou walk s.

31.11, dotn s. truts in her.

Hos. 2.18, 1 will make them to lie down s.

See Isa. 41.3; Zech. 14.11; Mk. 14.44; Acts 16.23, SAFETY. Job 3. 26, I was not in s. 5. 4, his children are far from s. 11. 18, thou shalt take thy rest in s. Prov. 11. 14; 24. 6, in the multitude of counsellors Prov. 11. 14; (2.0, 11 tas the control is s.
21. 31, s. is of the Lord.
1 Thess. 5. 3, when they say peace and s.
See Job 24. 23; Ps. 12. 5; 33. 17; Isa. 14. 30.
SAIL. Isa. 33, 25; Ezek, Zr. 7; Lu. 8. 23; Acts
Zr. 9.
SAINTS. 1 Sam. 2. 9, he will keep feet of s.
Job 5. 1, to which of the s. wilt thou turn.
15. 15, he putteth no trust in his s.
Ps. 16. 3, but to the s. that are in the earth.

Ps. 30. 4, sing to the Lord, O ye s. of his.
37. 28, the Lord forsaketh not his s.
50. 5, gather my s. together.
50. 5, the congregation of the s.
7, to be feared in assembly of s.
77. 10, preserveth the souls of his s.
116. 15, precious is the death of his s.
126. 16 thy s. shout for joy.
149. 9, this homour have all his s.
131. 19, but the s. shall take the kingdom.
8, 13, then I heard one s. speaking.
Mat. 27. 52, many bodies of s. arose.
Acts 9, 13, evil he hath done to thy s.
10m. 1. 7; I Cor. 12, called to be s.
8, 27, he maketh intercession for the s.
12. 13, distributing to the necessity of s.
16. 2, receive her as becometh s.
10c. 6. 1, daye any go to law, and not before 16. 2, receive her as becometh s.
1 Cor. 6.1, dare any go to law, and not before s.
2, the s. shall judge the world.
16. 1, concerning collection for s.
2 Cor. 16. 13, the ministry of s.
Eph. 1. 18, his inheritance in the s.
2, 19, fellowoitizens with the s.
3, 8, less than least of all s.
4, 12, perfecting of the s.
5, 3, not named among you, as becometh s.
Col. 1.12, the s. in lithy. 5.3, not named among you, as becometh s. Col. 1.12, the s. in light.

1 Thess. 3.13, at coming of our Lord with s. 2 Thess. 3.13, at coming of our Lord with s. 2 Thess. 3.13, at coming of our Lord with s. 2 Thess. 3.13, at coming of our Lord with s. 1 Thm. 5.10, if she have washed the s. feet. Jude 3, faith once delivered to s. Rev. 5. 8.8.3, 4, the prayers of s. See Phil. 4.21; Rev. 11, 15; 13.7; 14.12; 15.3, SAKE. Gen. 3.17, cursed for thy s. 8.21, not curse ground for man's s. 12.13, be well with me for thy s. 18.26, I will spare for their s. 30.27, the Lord hath blessed me for thy s. Num. 11, 29, enylest thou for my s. Deut. 1.37; 3.26, 4.21, angry with me for your s. 2 Sam. 9.1, shew kindness for Jonathan's s. 18, 5, deal gently for my s. Delth. 1.31; 5.20; 4.21, angry with increase your 25am. 9.1, shew kindness for Jonnthan's s. 18.5, deal gently for my s. 18.5, deal gently for my s. Ps. 6.4; 31.16, save me for thy mercles' s. 23, 3, he leadeth me for his name's s. 44.22, for thy s. are we killed. 106, 8, he saved them for his name's s. Mat. 5. 10, persecuted for righteousness' s. 10.13; Mk. 13, 9; Lu. 21.12, for my s. 24.22; Mk. 13, 20, for the elect's s. John 11.15, I am glad for your s. 13.38, wilt thou lay down thy life for my s. 13.38, wilt thou lay down thy life for my s. 13.38, wilt thou lay down thy life for my s. 13.38, wilt thou lay down thy life for my s. 13.18, or his body's s. which is the church. 1 These, 5.13, for their work's s. 1 Thn. 5.23, for thy stomach's s. 1 Tin. 5.23, for thy stomach's s. 1 Tin. 5.23, for the fruth's s. See Rom. 11.22; 20 Cor. 8.0; 1 Theses, 3.9. ALUTATION. Mk. 12, 33; Lu. 1.29; Col. 4. 18 SALUTATION. Mk. 12.38; Lu. 1.29; Col. 4.18; 2 Thess, 3.17. SALUTE. 1 Sam. 10, 4; 2 Kings 4. 29; Mk. 15, 18. SALVATION. Gen. 49, 18, 1 have waited for thy s. Ex. 14, 13; 2 Chron. 20, 17, see the s. of the Lord. 15, 2, he is become my s. Deut, 32, 15, lightly esteemed the rock of his s. 1 Sam. 11, 13; 19, 5, the Lord wrought s. in Israel. 14, 45, Jonathan, who hath wrought his s. 2 Sam. 22, 51, he is the tower of s. for his king. 1 Chron. 16, 23, shew forth from day to day his s. 2 Chron. 6, 41, let thy priests be clothed with s. Ps. 3, 8, s. belongest ho the Lord. 9, 14, 1 will rejoice in thy s. 14, 7, 0 that the s. of Israel were come. 25, 5, thou art the God of my s. 27, 17, (2. 6; issa 12, 2, my light and my s. 25, 3, say unto my soul, I am thy s. 37, 39, the s. of the righteous is of the Lord. 40, 10, 1 have declared thy fatthinless and s. 50, 23, to him will I show the s. of God. SALUTE. 1 Sam. 10.4; 2 Kings 4.29; Mk. 15.18.

Ps. 51. 12; 70. 4, restore the joy of thy s. 68. 20, he that is our God, is the God of s. 69. 13, hear me in the truth of thy s. 109, 15, hear the in the truth of thy s. 29, let thy s, set the up on high. 71, 15, my mouth shall shew forth thy s. 74, 12, working s. in the midst of the earth. 78, 22, they trusted not in his s. 78. 22, they trusted not in his s. 85. 9, his s. is night them that fear him. 91. 16, will satisfy him and show him my s. 96. 2, shew forth his s. from day to day, 98. 3, ends of the earth have seen the s. 116. 18, the cup of s. 118. 14; fsa. 12. 2, the Lord is become my s. 119. 41, let thy s. come. 81, my soul fainteth for thy s. 123, mine eyes fail for thy s. 125. a is far from the wicked. 123, mine eyes fail for thy s.
125, a is far from the wicked.
174, I have longed for thy s.
132, 16, I will clothe her priests with s.
144, 10, that giveth s. unto kings.
149, 4, beautify the meek with s.
181, 12, 3, the wells of s.
28, 1, s. will God appoint for walls.
33, 2, be thou our s. in time of trouble.
45, 8, earth open and let them bring forth s.
17, saved with an everlasting s.
49, 8, in a day of s. have I helped thee.
51, 5, my s. is gone forth.
52, 7, feet of him that publisheth s.
10, ends of the earth shall see s.
56, 1, my s. is near to come. 56. 1, my s. is near to come. 59. 11, we look for s., but it is far off. 16, his arm brought s. 10, an helmet of s, on his head, 60, 18, call thy walls S. 61, 10, the garments of s. 62, 1, the s. thereof as a lamp. 10.1. b), the garments of s. 2. 1, the s. thereof as a lamp, 63.5, mine own arm brought s. 19r. 3.23, in vain is s. hoped for. Lam. 3.26, wait for the s. of the Lord, Jonah 2.9, s. is of the Lord. Hab. 3.8, ride on thy chariots of s. 18, I will joy in the God of my s. Zech. 9, 9, thy King, just, and having s. Lu. 1.69, an horn of s. for us. 77, give knowledge of s. to his people, 2.30, mine eyes have seen thy s. 3.6, all flesh shall see the s. of God. 19, 9, this day is s. come to this house. John 4.22, s. is of the Jews. Acts 4.12, neither is there s. in any other, 13.28, to you is the word of s. scut. 16.17, these men shew to us the way of s. Rom. 1.18, the power of God to s. 10.10, confession is made to s. 13.11, now is our s. nearer. 2 Cor. 1.6, comforted, it is for your s. 6.2, the day of s. 2 Cor. 1.6, comforted, it is for your s.
6.2, the day of s.
7.10, sorrow worketh repentance to s.
Eph. 1.13, the Gospel of your s.
6.17; 1 Thess, 5.8, the helmet of s. and sword.
Phill. 1.19, this shall turn to my s.
28, an evident token of s.
2.12, work out your own s.
1 Thess, 5.9, hath appointed us to obtain s.
2 Tim. 3.15, wise unto s.
2 Tim. 3.15, wise unto s.
1 Tit. 2.11, grace of God that bringeth s.
Heb. 1.14, for them who shall be heirs of s.
2.3, if we neglect so great s. Heb. 1.14, for them who shall be heirs of s
2.3, if we neglect so great s.
10, the captain of their s.
5.9, author of eternal s.
6.9, things that accompany s.
9.28, without sin unto s.
9, end of faith, s. of your souls.
10, of which s. the prophets enquired.
2 Pet. 3.15, longsuffering of the Lord is s.
Tyda 3 of the componer.

Jude 3, of the common s. Rev. 7, 10, saying, s. to our God. See Job 13, 16; 1 Sam. 2, 1; 2 Sam. 22, 36.

AME. Job 4.8, sow wickedness, reap the s. Ps. 102. 27; Heb. 1, 12, thou art the s. Mat. 5. 46, do not the publicans the s. Acts 1. 11, this s. Jesus shall come. Rom. 10. 12, the s. Lord over all. 12. 16; 1 Cor. 1. 10; Phil. 4.2, be of s. mind. Heb. 13.8, s. yesterday, to-day, and for ever. See 1 Cor. 10. 3; 12. 4; 15. 39; Eph. 4.10. 55, 17, s, themselves in gardens.
Jer, 1.5, 1. s, and ordained thee a prophet.
Ezek, 20, 41; 36, 23, I will be s, in you.
S2, 25; 30, 47, s, in them in sight of heathen.
Joel I. 14; 2, 15, s, ve a fast.
John 10, 38, him whom the Father s,
17, 17, s, them through thy truth,
19, for their sakes I s. myself.
Acts 20, 32; 26, 18, inheritance among them that
are s. 19, for their snaces and are an Acts 10. 32; 26.18, inheritance among them that are s.
10or. 1.2, to them that are s.
1.1, but now ye are s.
1.14, husband is s. by the wife, and the wife is s.
Eph. 5.26, s. and cleause the church.
1 Thess. 5.23, the very God of peace s. you.
1 Tim. 4.5, it is s. by the word of God.
2 Tim. 9.21, a vessel s. for the Master's use,
10.10, by the which will we are s.
13, 12, that he might s. the people.
14, perfected for ever them that are s.
13, 12, that he might s. the people.
19et. 3.15, s. the Lord God in your hearts.
Jude 1, to them that are s. by God the Father.
See Gen. 2.3; Ex. 13.2; Job 1.5; Mat. 23.17.
SANCTUARY. Ex. 15.17, plant them in the s.
25, 8, let them make me a s.
36.1; 3.4, work for the s.
Num. 7. 9, service of s. belongeth to them.
Neh. 10, 39, where are the vessels of the s.
Ps. 14.7, they have cast fire into thy s.
Isa. 60.13, heautify the place of my s.
Jann. 2.7, the Lord hath abhorred his s.
See Dan. 8.11; 9.17; Heb. S. 2; 9.1.
SAND. Gen. 22.17, as the s. which is upon the sea shore. SAND ACT. Rev. 20 S. as the s. of the sea. Heb. 11. 12, the s. which is by the sea. See Job 6. 3; Prov. 27. 3; Mat. 7. 26. SANDALS. Mk. 6. 9, be shod with s. Acts 12. 8, bind on thy s. SANG. Ex. 15.1; Neb. 12.42; Job 38.7. SANK. Ex. 15. 5, they s. into the bottom. SAP. Ps. 104. 16, trees full of s. SAPPHIRE. Ex. 24. 10, a raved work of a s. stone. 2s. 18; Ezek. 2s. 13; Rev. 2l. 19, and a s. Ezek. 1, 2s, as the appearance of a s. stone. 10. 1, as it were a s. stone. SARDINE. Rev. 4. 3, like a jasper and s. stone.

SARDIUS. Ex. 28. 17, the first row shall be a s. Ezek. 28, 13; Rev. 21. 20, s. etc. SARDONYX. Rev. 21. 20, the fifth s. SAT. Judg. 20. 26, they s. before the Lord. Job 29. 25, I s. chief. Job 29, 25, 1 s. chief.
Ps. £6. 4, have not s. with vain persons.
Jer 15. 17, 1 s. alone because of thy hand.
Ezek 3. 15, 1 s. where they s.
Mat. 4. 16, the people who s. in darkness.
Mk. 16. 19, he s. on the right hand of God.
Lu. 7, 15, he that was dead s. up.
10. 39, Mary s. at Jesus' feet.
John 4. 6, s. thus on the well.
Acts 2. 3, cloven tongues s. upon each.
See Ezra 10. 16; Neh. 1. 4; Ps. 137. 1; Rev. 4. 3.

SATAN. 1 Chron. 21. 1, S. provoked David.

Ps. 109, 6, let S, stand at his right hand.
Mat. 12, 26; Mk. 3, 23; Lu. 11, 18; if S, cast out S.
16, 23; Mk. 8, 33; Lu. 4, 8, get behind me, S.
Lu. 10, 18, I beheld S, as lightning fall.
Acts 5, 3, why hath S, filled thine heart.
26, 18; turn them from power of S.
2 Cor. 12, 7, messenger of S, to buffet me.
2 Thess, 2, 9, after the working of S.
1 Tim. 1, 20, whom I have delivered unto S.
5 18, already turned aside after S.

5. 15, already turned aside after S. See Rom, 16. 20; 1 Cor. 5. 5; 2 Cor. 2. 11; 11. 14. SATIATE. Jer. 31, 14, 25; 46, 10.

SATISFY. Job 38, 27, to s, the desolate, Ps, 17, 15, I shall be s, when I awake, 22, 26, the meek shall ent and be s. 36, 8, they shall be s, with fatness, 37, 19, in days of famine be s. 50, 15, and grudge if they be not s. 63.5, my soul shall be s. 81.16, with honey should I have s. thee. 81. ib, with honey should I have s, thee.
90. 14, s, use arrly with thy mercy,
91. 16, with long life will, Is, him.
103. 5, who s, thy mouth with good.
104. 13, the earth is s.
105. 40, he s, them with bread from heaven,
107. 9, he s, the longing soul.
132. 15, I will s, her poor with bread.
Prov. 6, 30, if he steal to s, his soul.
12. 11, he that filleth his land shall be s.
14. 4 a good near shall he s from himself.

14. 14, a good man shall be s, from himself. 19. 23, he that hath it shall abide s. 19. 23. he that huth it shall abide s. 20. 13. open thine eyes and thou shalt be s. 30. 15. three things never s. Eccl. 1. 8. the eye is not s. with seeing. 4. 8. neither is his eye s. with riches. 5. 10, shall not be s. with silver. 1sa. 9. 20; Mio. 6.14, shall eat and not be s. 53. 11, travail of his soul and be s. 58. 10, if thou s. the afflicted soul. 11, the Lord shall s. thy soul in drought Jer. 31. 14, shall be s. with my goodness. Ezek. 16. 18, yet thou couldest not be s. Amos 4. 8. wandered to drink. but were not

Amos 4.8, wandered to drink, but were not s. Hab. 2.5, as death and cannot be s. See Ex. 15.9; Deut. 14. 29; Job 19. 22; 27. 14. ove Ex. 19. 3; Deut. 14. 23; 300 19. 22; 24. 14. AVE. Gen. 45. 7; to s. your lives.
47. 25, thou hasts our lives.
Deut. 28. 23, spoiled and no man shall s. thee.
33. 29. 0 people, s. by the Lord.
Josh. 10. 6; come up quickly and s. us.
Judg. 6. 15, wherewith shall 1 s. Israel?
11 Sam. 4. 3, the ark may s. us.
10. 77, low shall this man s. us?
11. 3, if there be no man to s. us we will come.
14. 6, no restraint to s. by many or by few. SAVE.

11. 3, if there be no man to s. us we will come.
14. 6, no restraint to s. by many or by few.
2 Sam. 19. 9, the king s. us, and now he is fied.
2 Kings 6. 10, s. hinself there, not once nor twice.
Job 2. 8, in thine hand, but s. his life.
22: 29, he shall s. the humble.
28. 29, he ws thou.
Ps. 7. 10, God who s. the upright.
20. 6, the Lord s. his anointed.
34. 18, he s. such as be of a contrite spirit.
43. neither did their own arm s. them.

34. 18, he a, such as be of a contrite spirit.
44. 3, neither did their own arm a, them.
60. 5, a with thy right hand.
72. 4, he shall a the children of the needy.
83. 3; Prov. 28. 18; Jer. 17. 14; Mat. 10. 22; 24. 13; Mk. 13. 13; 16. 16; John 10. 9; Acts 2. 21; 16. 31; Rom. 5. 9; 9. 21; 70. 9; 11. 26; shall be a.
83. 2, a, thy servant that trusteth.
103. 31, a, tim from those that condemn.
118. 25, a, I bessech thee, send prosperity.
119. 94, a, me, for I have sought.
146, a, me, and I shall keep thy testimonies.
138. 7, thy right hand shall a.
Prov. 20. 22, wait on Lord and he shall a. thee.
18a, 35.4, your God will come and a, you.

15a. 35.4, your God will come and s. you.
43. 12, I have declared and have s.
45. 20, pray to a god that cannot s.
22, look unto me and be ye s.

Isa. 47. 15, they shall wander, none shall s. 49. 25, I will s. thy children. 59. 1. Lord's hand not shortened, that it cannot s. 63. 1, mighty to s. Jer. 2. 28, let them arise if they can s. 8. 20, summer is ended, and we are not s. 11. 12, but they shall not s. 14. 9, as a mighty man that cannot s. 15. 20; 30. 11; 42. 11; 46. 27, I am with thee to s. thee. 14. 9. as a mighty man that cannot s.
15. 20; 20, 11; 42. 11; 46, 27, I am with thee to s.
thee.
30, 10, I will s. thee from afar.
48, 6, flee, s. your lives.
Lam. 4. 17, a nation that could not s. us.
Ezek. 3. 18, to warn wicked, to s. his life.
34. 22, therefore will I s. my flock.
Hos. 1.7, I will s. them by the Lord.
13, 10, is there any other that may s. thee.
Hab. 1. 2, cry to thee and thou wilt not s.
Zeph. 3. 17, he will s.
Mat. 1. 21, s. his people from their sins.
16. 25; Mk. 18. 35; Lu. 18. 26, who then can be s.?
27. 40; Mk. 15. 31, be, so thers, himself he cannot s.
Mk. 3. 4; Lu. 6. 9, is it lawful to s.
Lu. 7. 50; 13. 42, thy faith hath s. thee.
8, 12, lest they should believe and be s.
12. 23, are there few that be s.?
23. 35, let him s. himself.
39, if thou be Christ, s. thyself and us.
John 3. 17, that the world might be s.
13, 41, not to judge but to s.
412, no other name whereby we must be s.
415, 1, except ye be circumised ye cannot be s. 12.47, not to judge but to s.
4.12, no other name whereby we must be s.
18.1 except ye be circumeised ye cannot be s.
18.30, what must I do to be s.?
27.43, the centurion willing to s. Paul.
Rom. 8.24, we are s. by hope.
10.1, my prayer is that they might be s.
11.14; I Cor. 9.22, if I might s. some.
11.14; I Cor. 9.22, if I might s. some.
11.16; I So us who are s.
21, by foolishness of preaching to s. some.
3.15, s. yet so as by fire.
5.5, that the spirit may be s.
7.18, shalt s. thy husband.
2 Cor. 2.15, savour in them that are s.
Erhh. 2.5, s. by grace ye are s.
1 Tim. 1.15, came to s. sinners.
2.4, who will have all men to be s.
4.16, thou shalt s. thyself and them.
Heb. 5.7, table to s. him from death.
7.25, able to s. to the uttermost.
10.33, believe to s. of soul.
11.7, an ark to the s. of his house.
18.1.12, word which is able to s. your souls. 11. 7, an ark to the s. of his house.

Jas. 1. 21, word which is able to s. your souls. Jas. 1. 21, word when is able to s. your s 2.14, can faith s. him? 4.12, able to s. and destroy. 5.15, prayer of faith shall s. slck, 20, shall s. a soul from death. 1 Pet. 3.20, souls were s. by water, 4.18, righteous scarcely be s. Jude 23, others s. with fear. See Maa. 14. 30; John 12. 27; 1 Pet. 3. 21. SAVE (except). 2 Sam. 22, 32, who is God, s. the Lord? LOW!?
Mat 11.27, nor knoweth any s, the Son.
13.57, s, in his own country.
17.8; Mk. 9.8, s, Jesus only.
Lu. 17.18, s, this stranger.
18.19, none good s, one.
2 Cor. 11.24, forty strines s, one.
Gal. 6.14, Flory s, in the cross.
See Mk. 5.31; Lu. 4.26; Rev. 2.17; 13.17.

SAVIOUR. 2 Sam. 22.3, my refuge, my s. 2 Kings 13.5, the Lucd gave Israel a s.

Ps. 106. 21, they forgat God their s. Isa. 19. 20, he shall send them a s. 45. 21, a just God and a S. 49. 26, all shall know I am thy S. 63. 8, so he was their S.

Eph. 5. 23, Christ is the s. of the body.

1 Tim. 4. 10, who is the S. of all men.

Tit. 2. 10, adorn doctrine of God our S. 13, glorious appearing of our S. Jude 25, the only wise God our S. See Neh. 9. 27; Obad. 21; John 4. 42; Acts 5. 31. See Field S. J. Cord smelled a sweet s. Ex. 5. 21, have made our s. to be abhorred. Cant. 1.3. s. of thy good ointment. Joel 2.20, his ill s. shall come up. Mat. 5. 13; Lu. 11, 134, if salt have lost his s. See Eccl. 10. 1; Ezek. 6. 13; 20. 41; Eph. 5. 2. SAVOUREST. Mat. 16. 23; Mk. 8. 33. SAVOURY, Gen. 27, 4, 7, 14, 31, AVOURY. Gen. 2.1, 4, 7, 14, 31.

AW. Gen. 2.2, 4, Abraham s. the place.
26, 28, we s. the Lord was with thee.
Ex. 19, 23, they s. not one another.
24, 19, they s. the God of Israel.
2 Chron. 26, 21, they s. one another in the face.
Job 29, 11, when the eye s. me.
Ps. 71, 16, the waters s. thee.
Eccl. 2.24, this I s. s. it was from hand of God.
Cant. 3, 3, s. ye him whom my soul loveth.
Mat. 12, 22, both spake and s.
17, 8, they s. no man.
Mk. 8, 23, if he s. ought.
John 1, 48, under the fig-tree I s. thee.
8, 55, Abraham s. my day. 8.58, Abraham s. my day. 20. 20, glad when they s. the Lord. See 1 Sam. 19.5; Ps. 50. 18; 1sa. 59. 16. See I Sam. 19. 5; Ps. 50. 18; 1sa. 59. 16.
SAY. Ex. 3. 13, what shall I s. to them.
4. 12, teach thee what thou shalt s.
Num. 22. 19, know what the Lord will s.
Judg. 18. 24, what is this ye s. to me?
Fzra 9. 10, what shall we s. after this?
Mat. 3. 9, think not to s. within yourselves.
7. 22, many will s. in that day.
16. 13; Mk. 8. 27, whom do men s. that I am?
23. 3, they s. and do not.
Lu. 7. 40, I have somewhat to s. to thee.
1 Cor. 12. 3, no man can s. that Jesus.
See Lu. 7. 7; John 4. 20; 8. 26; 16. 12.
SAYING. Dent 1 23, the s. pleased me wall. SAYING. Deut. 1. 23, the s. pleased me well. 1 Kiugs 2. 38, the s. is good. Ps. 49. 4, my dark s. upon the harp. Ps. 40. 4, my dark s. upon the narp. 78. 2, utter dark s. of old.
Prov. 1. 6, the dark s. of the wise.
Mat. 28. 15. this s. is commonly reported.
Lu. 2. 51, kept all these s. in her heart.
John 4. 37, herein is that s. true.
6. 60, an hard s., who can hear it?
See John 21. 23; Rom. 13. 9; 1 Tim. 1. 15. SCAB. Lev. 13. 2, a s. or bright spot. Deut. 28. 27, and with the s. Isa. 3. 17, the Lord will smite with a s. SCANT. Mic. 6. 10, s. measure. SCARCE. Gen. 27. 30; Acts 14. 18. SCARCELY. Rom. 5. 7; 1 Pet. 4. 18. SCARCENESS. Deut. 8. 9, bread without s. SCAREST. Job 7. 14, thou s. me with dreams. SCATTER. Gen. 11. 4, lest we be s. abroad. Lev. 26. 33, I will s. you among the heathen. Num. 10. 35; Ps. 68. 1, let thine enemies be s. Job 18. 15, brimstone shall be s. on his habitation. 37.11, he s. his bright cloud. 31.11, he s. his bright cloud.
Ps. 63.30, s. thou the people that delight in war.
92.9. the workers of iniquity shall be s.
147.16, he s. the hoar frost.
Prov. 11.24, there is that s. and yet increaseth.
20.8, a king s. evil with his eyes.
26, a wise king s. the wicked.
Jer. 10, 21, all their flocks shall be s.

Jer. 23. 1, wee to pastors that s. the sheep. 50. 17, Israel is a s. sheep. Zech. 13, 7; Mat. 26, 31; Mk. 14, 27, sheep shall he s

Mat. 9.36, s. as sheep having no shepherd. 12.30; Lu. 11.23, he that gathereth not with

See John 11.52; 16.32; Acts 8.1; Jas. 1.1. SCENT. Job 14.9; Jer. 48.11; Hos. 14.7. SCHOLAR. 1 Chron. 25. 8; Mal. 2. 12. SCHOOLMASTER. Gal. 3. 24, the law was our s. SCIENCE. Dan. 1. 4; 1 Tim. 6. 20. SCOFF. Hab. 1. 10; 2 Pet. 3. 3. SCORCH. Mat. 13.6; Mk. 4.6; Rev. 16.8. SCORN. Esth. 3. 6; Job 16. 20; Ps. 44. 13; 79. 4.

SCORNER. Prov. 9. 8, reprove not a s. 13. 1, a s. heareth not rebuke. 19. 25, smite a s. 28, an ungodly witness s. judgment.

29, judgments are prepared for s. 21, 11, when s. is punished simple is made wise.

21. 11, when s. is pullished simple is made w 24. 9, the s. is an abomination. Isa. 29. 20, the s. is consumed. Hos. 7.5, stretched out hands with s. See Ps. 1.1; Prov. 1. 22; 3.34; 9. 12. SCORPIONS. Deut. 8. 15, flery serpents and s. u. 10. 19, power to tread on s Rev. 9. 3, as the s. of the earth.

Rev. 9. 3, as the s. or the earth.

SCOURGE. Job5. 21, the s. of the tongue.

9. 23, if the s. slay suddenly.

Isa. 28. 15, the overflowing s.

Mat. 10. 17; 23. 34, they will s. you.

John 2. 16, as. of small cords.

Acts 22. 25, is it lawful to s. a Roman.

Heb. 12. 6, the Lord s. every son.

See Josh. 23. 13; Isa. 10. 26; Mat. 27. 26; John

10. 1

SCRAPE. Lev. 14. 41; Job 2. 8; Ezek. 26. 4. SCRIBE. 1 Chron. 27. 32, a wise man and a s. Isa. 33. 18, where is the s.? Jer. 8. 8, the pen of the s. is in vain. Mat. 5. 20, exceed righteousness of the s. 7.29, authority, and not as the s. 13.52, every s. instructed unto kingdom. Mk. 12.38; Lu. 20.46, beware of the s. See Ezra 4.8; 7.6; Neb. 8.4; Mat. 8.19.

SCRIP. 18am. 17. 40; Mat. 10. 10; Lu. 10. 4; 22. 35. SEARCH (n.). Ps. 64. 6; 77. 6; Jer. 2. 34. SEARCH (v.). Num. 13. 2, that they may s. the land.

18ad. 1 Chron. 28. 9, the Lord s. all hearts. Job 11. 7, canst thou by s. flud out God? 13. 9, is it good that he should s. you out? 28. 27, he prepared it and s. it out. 29. 16, the cause I knew not I s. out.
32. 11, I waited whilst ye s. out what to say.
36. 26, can number of his years be s. out.
PS. 44. 21, shall not God s. this out?
139. 1, thou hast s. me and known me. 23. s. me and know my heart.

23, s. me and know my heart.

Prov. 25. 2, honour of kings to s. out a matter.

27, for men to s. out their own glory.

Eccl. 1. 13; 7. 25, I gave my heart to s. wisdom.

18a. 40. 28, no s. of his understanding.

Jer. 17. 10, I the Lord s. the heart.

29. 13, when ye shall s. for me with all.

31. 37, foundations of the earth s. out.

Lam. 3. 40, let us s. our ways, and turn.

Ezek. 34. 6, none did s. or seek after them.

8, neither did my shepherds s. for my flock.

11, I will s. my sheep.

Amos 9. 3. I will s. and take them out thence.

Zeph. 1. 12, I will s. Jernsalem with candles.

John 5. 39; Acts IT. U.; s. the scriptures.

Rom. 8. 27, that s. hearts knoweth mind.

1 Gor. 2. 10, the Spirit s. all things.

1 Fest. 1. 10, which salvayton prophets s. diligently.

See Job 10, 6; 28. 3; Prov. 2. 2; 1 Pet. 1. 11

SEARED. 1 Tim. 4.2, conscience s.
SEASON. Gen. 1. 14, for signs, and s., and days,
Deut. 22. 12, give rain in his s.
2 Chron. 15. 3, for long s. without true God.
Job. 5.26, as a shock of corn in his s.
Fs. 1.3, that bringeth forth fruit in his s.
Fs. 1.3, that bringeth forth fruit in his s.
Fs. 1.3, that bringeth forth fruit in his s.
Frov. 15. 25, word spoken in due s.
Frov. 15. 25, word spoken in due s.
Eccl. 3. 1, to everything there is a s. and a time.
Isa. 50.4, know how to speak a word in s.
Jer. 5.25, former and latter rain in his s.
35.20, day and night in their s.
Ezek. 34.26, cause shower to come down in s.
Dan. 2. 21, changeth the times and s.
7. 12, lives prolonged for a s.
Hos. 29, take away my while in s.
Mat. 21. 41, render the fruits in their s. SEARED. 1 Tim. 4.2, conscience s. Lu. 1. 20, my words shall be fulfilled in s. 20. 10, at the s. he sent servant. 23. 8, desirous to see him of a long s. John 5. 4, angel went down at certain s. 35, willing for a s. to rejoice. 35, Willing for a s. to rejoice.
Acts 1.7, not for you to know times and s.
13.11, not seeing the sun for a s.
24.25, a convenient s.
2 Tim. 4.2, be instant in s.
Heb. 11.25, pleasures of sin for a s.
See 1 Thess. 5.1; 1 Pet. 1.6; Rev. 6.11; 20.3.
SEAT. 1 Sam. 20.18, tys. swill be empty.
Job 23.3, that I might come even to his s.
29.7, when I prepared my s. in the street

29.7, when I prepared my s. in the street. Ps. 1.1. the s. of the scornful. Amos 6.3 causes s. of violence to come near.
Mat 21. 12, s. of them that sold doves.
22. 2, scribes sit in Moses' s.
6; Mk. 12. 39, chief s. in synagogues.
See Ezek. 8. 3; 28. 2; Lu. 1. 52; Rev. 2. 13; 4. 4.

SECRET (n.). Gen. 49. 6, come not into their s. Job II. 6, the s. of wisdom. 15. 8, hast thou heard the s. of God? 29. 4, the s. of God was upon my tabernacle. Ps. 25. 14. s. of Lord is with them that feat.

Ps. 25. 14, s. of Lord is with them that fear 2.5, in s. of his tabernacle will he hide. 139. 15, when I was made in s. Prov. 3. 32, his s. is with the rightcous, 9.17, bread eaten in s. 21. 14, a gift in s. pacifieth anger. 1sa. 45. 19; 48. 15, I have not spoken in s. Mat. 6. 4, thy Father who seeth in s. 6, pray to thy Father who seeth in s. 24. 25, he is in the s. chambers. John 18. 20, in s. have I said nothing. See Prov. 11. 13; 20. 19; Dan. 2. 18; 4. 9. PCRETI(add.) Deut. 29. s. things belong:

SECRET (adj.). Deut. 29. 29, s. things belong to God. Judg. 3. 19, I have a s. errand. 13. 18, my name, seeing it is s. Ps. 19. 12, cleanse thou me from s, faults.

90. 8, our s. sins. Prov. 27. 5, open rebuke better than s. love. See Cant. 2. 14; Isa. 45. 3; Jer. 13. 17.

See Cant. 2 14; 1sa. 45. 3; Jer. 13. 17. SECRETIV. Gen. 31. 27. flee away s. Deut. 13. 6, entice thee s., saying. 1 Sam. 18. 22, commune with David s. 23. 9, Saul s. practised mischief. 2 Sam. 12. 12, for thou didst it s. Job 4.12. a thing was s. brought to me. 13. 10, if you s. accept persons. 31. 27, my heart hath been s. enticed. Ps. 10. 9, he lieth in wait s. 31. 20, keep them s. from the strife. John 11. 28, she called her sister s. 19. 38, s for fear of the Jews. See Deut. 27. 24; Lev. 28. 57; 2 Kings 17. 9.

SECT. Acts 5, 17; 15. 5; 24. 5; 26. 5; 28. 22. SECURE. Job 11. 18; 12.6; Mat. 28. 14. SECURELY. Prov. 3. 29; Mic. 2. 8. SEDUCE. Mk. 13.22, show signs to s. 1 John 2.26, concerning them that s. you.

Ps. 10, 15, s. out his wickedness till thou find Rev. 2. 20, to s. my servants. See Prov. 12. 26; 1 Tim. 4. 1; 2 Tim. 3. 13. EE. Gen. 11.5. came down to a the city.
44.23, you shall a my face no more.
45.28, I will go and a him before I die.
Ex. 12.13, when I s, the blood.
14.13, a, the salvation of the Lord.
23.20, there shall no man a me and liva 14. 13. s. the salvation of the Lord.
32. 20, there shall no man s. me and live.
Deut. 3. 25, let me s. the good land.
34. 4. 1 have caused thee to s. it.
2 Kings 6. 17, open his eyes, that he may s.
10. 16. s. my zeal for the Lord.
Job 7. 7, mine eye shall no more s. 700d.
19. 25, yet in my flesh shall I s. God.
Ps. 27. 13, believed to s. the goodress.
65. 5. come and s. the works of God. 10. 2b, 'vet in my flesh shall I s. God.
Ps. 27. 13, believed to s. the goodness.
60. 5, come and s. the works of God.
94. 9, shall be not s.
1sa. 6. 10, lest they s. with their eyes.
22. 3, eyes of them that s. shall not be dim.
33. 17, shall s. the king in his beauty.
40. 5, all flesh shall s. it together.
52. 8, they shall s. eye to eye.
Jer. 5. 21; Ezek. 12. 12, eyes and s. not.
Mat. 5. 8, they shall s. God.
12. 28, we would s. a sigm.
13. 14; Mk. 4. 12; Acts 23. 26, s. ye shall s.
27. 4, s. thou to that.
28. 6, s. the place where the Lord lay.
Mk. 8, 18, having eyes s. ye not.
Lu. 17. 25, s. here of s. there.
John 1. 39; 11. 34; Rev. 6. 1, come and s.
50, thou shalt s. greater things.
9. 25, I was blind, now I s.
30, that they who s. not might s.
Heb. 2, 9, but we s. Jesus.
1 Pet. 1. 8, though now we s. him not.
1 John 3. 2, we shall s. him as he is.
See Mat. 27. 24; John 1. 50.
EED. Gen. 3. 15, enmity between thy s. See Satt 2.1.2.7, John 1.02.

47. 19, give us s.
47. 19, give us s.
Lev. 19. 19, thou shalt not sow mingled s.
26. 16, ye shall sow your s. in vain.
Num. 20. 5, it is no place of s.
Deut. 1. 8, to give it to their s. after them.
11. 10, notas Egypt where thou sowedst s.
14. 22, title all the increase of your s.
28. 38, thou shalt carry much s. into field.
Ps. 126, 6, bearing precious s.
Eccl. 11. 6, in the morning sow thy s.
Eccl. 11. 6, in the morning sow thy s.
Esc. 19. 50 bearing precious s.
Eccl. 11. 11, in morning make thy s. to flourish.
55. 10, give s. to the sower.
61. 9, the s. which the Lord hath blessed.
Joel 1. 17, the s. is rotten.
Amos 9. 13, overtake him that soweth s.
Hag. 2. 17, is the s. yet in the barn?
Zech. 8. 12, the s. shall be prosperous.
Mal. 2. 15, that he might seek a godly s.
See Mat. 13. 19; Lu. 8. 5; 1 Cor. 15. 38; 1 Pet. 1. 23.
EEK. Gen. 31. 15, what s. thou? SEED. Gen. 3. 15, enmity between thy s. SEEK. Gen. 37. 15, what a thou?

Num. 15. 39, that ye s. not after your own heart.

16. 10, s. ye the priesthood also.

Dent. 4. 29, if thou s. him with all ty heart.

12. 5, even to his habitation shall ye s. and come.

23. 6; Erra 9. 12, thou shalt not s. their peace.

10 thou 22. 9; 2 Chron. 13. 2, if thou s. him, he will be found. will be found.
2 Chron, 19. 3, hast prepared thine heart to s. God.
34. 3, Josiah began to s. after God.
22ra 4.2 we s. your God as ye do.
Neh. 2. 10, to s. the welfare of Israel.
Job 3, 8. 1 would s. unto God.
8. 5, s. unto God betimes.
20. 10, children shall s. to please the poor.
33. 29, from thence she s. the prey.
78. 9. 10, hast not forsaken them that s. thee.
10. 4, the wicked will not s. after God.

14.2; 53.2, if there were any that did s. God.
24.6, generation of them that s. him.
27.4, desired, that will I s. after.
8, s. ye my face, thy face will I s. after.
8, s. ye my face, thy face will I s. after.
8, s. ye my face, thy face will I s. after.
8, s. ye my face, thy face will I s. 34.14; I Pet. 3.11, s. peace and pursue it.
63.1, early will I s. thee.
69, 32, your heart shall live that s. God.
83.10; that they may s. thy name.
122.9, I will s. thy good.
Prov. 1.28, they shall s. me, but not find.
8.17, those that s. me early shall find me.
11.27, that dilizently s. good.
21.6, of them that s. death.
23.30, they that go to s. mixed wine.
23.1 will s. it yet again.
Eccl. 1.13; 1.25, gave my heart to s. wisdom.
Caut. 3.2; I will s. him whom my soul loveth.
Isa. 1.17, learn to do well, s. judgment.
8.19, should not a people s. unto their God.
13.3, they shall s. to charmers.
14.16, s. ye out of the book of the Lord.
14.17, when the needy s. water.
15.19, is noil not s. people s. unto their God.
19.13, it is doot, s. ye my face in vain.
Ier. 5.1, any that s. the truth.
29.13, ye shall s. me and find when ye search.
30.11, Zion whom no man s. after.
30.11, Zion whom no welfare of people.
Lam. 3.25, the Lord is good to the soul that s. him.
Ezek. 7.25, they shall s. peace.
24.16, I will s. that which was lost.
Dann 9.3, I set my face to s. by prayer.
Amos 5.4, s. me and ye shall live.
Zoph. 2.3, s. ye the Lord, all ye meek.
Mal. 2.7, they should s. the law at his mouth.
Mat. 6.32, after these things do Gentiles s.
25, 1.1, 1.2, 31, a. first the kingdom of God.
27, I. I. 1.19, s. and ye shall find.
28, 35, 1 Mk. 18, 6, I know that ye s. Jesus.
Mk. 1.37, all men s. for thee.
29, 1.1, 1.2, 1.1, 1.2, 1.3, and ye shall find.
21, 31, 1.4, 1.4, 1.5, and ye shall find.
22, 31, 1.6, 4 adulterous generation s. a sign.
25, 5, Mk. 18, 6, 1 know that ye s. Jesus.
Mk. 1.37, all men s. for thee.
21, 1.37, I come s. fruit.
22, 1.40, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.50, 1.5 none. 14. 2; 53. 2, if there were any that did s. God. 24. 6, generation of them that s. him. 27. 4, desired, that will I s. after. none. 10. 24, let no man s. his own.
13. 5, charity s. not her own.
2 Cor. 12. 14, 1 s. not yours, but you.
Phil. 2. 21, 2 all s. their own things.
Col. 3. 1, s. those things which are above.
Heb. 11. 6, a rewarder of them that s. him.
14, declure plainly that they s. a country.
13. 14, but we s. one to come.
1 Pet. 5. 8, s. whom he may devour.
Rev. 9. 6, in those days shall men s. death.
See Jer. 45. 5; Mat. 13. 45; John 6. 24; 1 Cor. 10. 33. See Jer. 45. 5; Mat. 13. 45; John 6. 24; 1 Cor. 10. 3; SEEM. Gen. 19. 14, he s. as one that mocked. 29. 20, they s. to him but a few days. Num. 16. 9, s. it but a small thing. Prov. 14. 25, there is a way that s. right. Lu. 8. 18, taken away that he s. to have. 24. 11, words a. as idle tales. 1 Cor. 3. 18, if any s. to be wise. 11. 16, if any man s. to be contentious. Heb. 4. 1, lest any s. to come short. 12. 11, now no chastening s. to be joyous. See Gen. 27. 12; Eccl. 9. 13; Acts 17. 18; Gal. 2. 6. SEEMLY. Prov. 19. 10: 28. 1. SEEMLY. Prov. 19. 10; 26. 1. SEEN. Gen. 32. 30, I have s. God face to face.

Ex. 14. 13. Egyptians whom ye have s. to-day. Judg. 6. 22. because I have s. an angel. 2 Kings 20. 15, what have they s. John 13. In nine eye hath s. all this. 28. 7, a path the vulture's eye hath not s. Ps. 37. 25, have I not s. righteous forsaken 90. 15, years wherein we have s. evil. Eccl. 6. 5, he hath not s. the sun. Iss. 9. 2, have s. a great light. 64. 4; 1 Cor. 2. 9, neither hath eye s. 95. 8, who hath s. such things. Mat. 6. 1; 23. 5, to be s. of men. 9. 33, never so s. in Israel. Mk. 9. 1, till they have s. the kingdom of God. Lu. 5. 25, we have s. strange things to-day. John 1. 18, no man hath s. God. 8, 57, hast thou s. Abraham? Soil 115 no man hard sold. \$ 57, hast thous. Abraham? John 14.9, he that hath s. me hath s. the Father. Acts 11.25, when he had s. the grace of God. 1 Cor. 9.1, have I not s. Jesus Christ. 17m. 9.16, whom no man hath s., nor can see. Heb. 11. 1, evidence of things not s. 1 Pet. 1. 8, whom having not s., ye love. See John 5. 37; 9. 37; 15. 24; 20. 29; Rom. 1. 20. SEER. 1 Sam. 9, 9, a prophet was beforetime called a s.
2 Sam. 24. 11, the prophet Gad, David's s. SEETHE. Ex. 23. 19; 2 Kings 4. 38; Ezek. 24. 5. SEIZE. Job 3.6; Ps. 55. 15; Jer. 49. 24; Mat. 21. 38. SEIZE. Job 3.6; Ps. 50. 15; Jer. 49. 24; Mat. 21. 38. SELF. Tit. 17; 2 Pet. 2. 10. SEIL. Gen. 25. 31, s. me thy birthright. 37. 27, come, let us s. him. 1 Kings 21. 25. Ahab did s. himself to work. Neh. 5. 8, will ye even s. your brethren. Prov. 23. 23, buy the truth, and s. it not. Joel 3. 8. I will s. your sons and daughters. Amos 8. 5, that we may s. corn. 6, and s. the refuse of the wheat. Mat. 19. 21; Mk. 10. 21; Lu. 12. 33; 18. 22, s. that thou best. thou hast. Jas. 4. 13, we will buy and s., and get gain. See Ps. 44. 12; Prov. 11. 26; 31. 24; Mat. 13. 44. SELLER. Isa 24. 2; Ezek. 7. 12, 13; Acts 16. 14. SEND. Gen. 24. 7, God shall s. his angel. 12, s. me good speed this day. Ex. 4. 13, s. by hand of him whom thou wilt s. 2. Chron. 7. 13; Ezek. 14, 9, if 14. p. restilence. Ps. 20. 2, s. thee help from the sanctuary. 43. 3, s. out thy light and truth. 118, 25, s. now prosperity. Isa. 6. 8, whom shall 1 s. f s. me. Mat. 9. 38; Lu. 10. 2, s. labourers. 12. 20, till ne s. forth judgment. 16. 23, s. her away, for she crieth after us. Mk. 3. 14, that be might s. them to preach. John 14. 26, whom the Father will s. in my name. 11. 8, believed that thou didst s. mc. Rom. 8. 3, God s. his Son in likeness. See Lu. 10. 3; 24. 49; John 20. 21; 2 Thess. 2. 11. SENSUAL Jas. 3. 15; Jude 19. SELLER. Isa. 24. 2; Ezek. 7. 12, 13; Acts 16. 14. SENSUAL. Jas. 3.15; Jude 19. SENSUAL. Jas. 3.15; Jude 19.
SENT. Gen. 45. 5, God s. me.
Judg. 6.14, have not I s. thee.
Ps. 71. 17, the skies s. out a sound.
106. 15, he s. leanness into their soul.
107. 20, he s. his word and healed them.
Jer. 23. 21, 1 have not s. these prophets.
Mat. 15. 24, I am not s. but to lost sheep.
John 4. 34, the will of him that s. me.
9. 4, work the works of him that s. me.
17. 3, life eternal to know him whom thou hast s.
Acts 10. 29, as soon as I was s. for.
Rom. 10. 15, preach, except they be s.
See Isa. 6.1; John 1.6; 3.28; 1 Pet. 1.2.
SENTENGE. Ps. 17.2 let my s. come forth.

SENTENCE. Ps. 17. 2, let my s. come forth. Prov. 16. 16, a divine s. in the lips of the king. Eccl. 8. 11, because s. is not executed speedily. 2 Cor. 1. 9, s. of death in ourselves. See Deut. 17. 9; zer. 4. 12; Dan. 5. 12; 8. 23.

SEPARATE. Gen. 13. 9, s. thyself from me. Deut. 19. 2, thou shalt s. three cities. Prov. 16. 28; 17. 9, whisperer s. chief friends. 19. 4, the poor is s. from his neighbour. Mat. 25. 32, he shall s. them. Rom. 8. 35, who shall s. us from love of God? 2 Cor. 6. 17, leyes. Heb. 7. 26, s. from sinners. See Num. 6. 2; Lzra 10. 11; Isa. 56. 3; 59. 2. SEPARATION. Num. 6. 8; 19.9; 31. 23; Ezek. SEPARATION. Num. 6. 8; 19. 9; 31. 23; Ezek. 42. 29.

SERPENT. Gen. 3. 1, the s. was more subtil. 49. 11, Dan shall be a s. by the way. Job 26. 13, his hand formed the crooked s. Ps. 58. 4, like the poison of a s. 140. 3, sharpened their tongues like a s. Prov. 23. 32, at last it biteth like a s. Ecol. 10. 8, breaketh a hedge, a s. shall bite him. 11, s. will bite without enchantment. Isa. 27. 1, the Lord shall punish the s. 65. 25, dust shall be the s. meat. Jer. 8. 17, I will send s. among you. Amos 9. 3, I will command the s. Micr. 71, I will send s. among you. Amos 9. 3, I will command the s. Mat. 7. 10; Lu. 11. 11, will he give him a s. 7 10. 16, be ye wise as s. 23. 33, ye s., how can ye escape. Mk. 16. 18, they shall take up s. John 3. 14, as Moses lifted up the s. Rev. 12. 9; 20. 2, that old s. called the Devil. See Ex. 4. 3; Num. 21. 8; 2 Kings 18. 4; Jas. 3. 7. SEBVANT. Gen. 9, 25, a s. of s. shall he be. 7, 2, as a s. desirch the shadow. Ps. 116. 16; 119. 125; 113. 12, 1 am thy s. Prov. 22. 7, the borrower is s. to the lender. 29. 19, a s. will not be corrected with words. Isa. 24. 2, as with s. so with master. Mat. 10. 25, enough for s. to be as his lord. 25. 21, good and faithful s. Lu. 2. 47, that s. which knew his lord's will. Mat. 10. 25, enough for s. to be as his lord. 25. 21, good and faithful s.
Lu. 12. 47, that s. which knew his lord's will. 17. 10, unprofitable s.
John 8. 35. s. abideth not in house for ever. 15. 15, s. knoweth not what his lord doeth. 1007, 7. 21, art thou called, being a s. 23, be not ye the s. of men. Eph. 6.5; Col. 3.22; Tit. 2.9; 1 Pet. 2.18, s. be obedient. See Rom. 6. 16; Col. 4. 1; 1 Tim. 6. 1; Rev. 22. 3. ERVE. Gen. 25. 23. elder shalls, the younger. Deut. 6. 13; 10, 12, 20; 11, 13; 13, 4; Josh. 22, 5; 24, 14; 1 Sam. 7, 3; 12, 14, thou shalt fear the Lord and s. him. Lord and s. him.
Josh. 24.15, choose ye whom ye will s.
1 Chron. 28. 9, s. him with a perfect heart.
Job 21. 15, what is the Almighty, that we should
s. him?
Ps. 22. 30, a seed shall s. him.
72. 11, all nations shall s. him.
12. 18. 45.25, have not caused thee to s. ERVICE. Ex 12.26, what mean ye by this s.? 1 Chron. 29.5, who is willing to consecrate his s. John 16.2, will think he doeth God s. 597

Rom. 12. 1, your reasonable s. Eph. 6. 7, doing s. as to the Lord. Phil. 2. 30, to supply your lack of s. See Ezra 6. 18; Ps. 104. 14; Jer. 22. 13.

See EZRAU, 18; Ps. 104, 14; Jer. 22, 13.
ET. Gen. 4.15, the Lords a mark on Cain.
9.13, I do s. my bow in the cloud.
Deut. 1.8, I have s. the land before thee.
Job 33.5, s. thy words in order.
Ps. 16, 8, I have s. the Lord before me.
20.5, we will s. up our banners.
91. 14, he hath s. his love upon me.
Ecol. 7. 14, hath s. the one against the other.
Cant. 8.6, s. me as a seal upon thine heart. Eccl. 7.14, hath s. the one against the other. Cant. 8.6 s. me as a seal upon thine heart. Mat. 5.14, a city s. on a hill.
Acts 18.10, no man shall s. on thee.
Heb. 6.18, the hope s. before us.
See Ps. 75.7; 101.41; Eph. 1.20; Col. 3.2.
SETILE. Zeph. 1.12; Lu. 21.14; Col. 1.23.
SEVER. Lev. 20.26; Ezek. 30.14; Mat. 13.49.
SEW. Gen. 3.7; Job 14.17; Eccl. 3.7; Mk. 2.21.
SHADE Ps. 121.5 * the Lord is the

SHADE. Ps. 121.5, the Lord is thy s.

SHADE. Ps. 121.5, the Lord is thy s. SHADE. Ps. 121.5, the Lord is thy s. SHADOW. Gen. 13. S, the s. of my roof. Joh 7. 2, as servant earnestly desireth the s. 14. 2, he fleeth as a s. and continueth not. 17. 7, all my members are as a s. Ps. 91. 1, under the s. of the Almighty. 102. 11, my days are like a s. 144. 4; Eccl. 8. 13, his days are as a s. Eccl. 6. 12, life which he spendeth as a s. Cant. 2. 3, under his s. with great delight. 17; 4. 6, till the a. flee away. 1st. 4. 5, for a s. in the daytime. 25. 4, a s. from the heat. 22. 2, as the s. of a great rock. 49. 2; 51. 16, in the s. of his hand. Jer. 6. 4, the s. of evening are stretched out.

Jer. 6.4, the s. of evening are stretched out. Lam. 4.20, under his s. we shall live. Hos. 14.7, they that dwell under his s. shall re-

Hos. 14. 7, they that dwell under his s. shall return.
Acts 5. 15, the s. of Peter might overshadow.
Jas. 1. 17, with whom is no s. of turning.
See Judg. 9. 15, 36; isa. 33. 8; Jonah 4. 5.
SHAFT. Ex. 25. 31; 37. 17; isa. 49. 2.
SHAKE. Judg. 16. 20, I will s. myself.
Ps. 20. 8, voice of Lords, swilderness.
12. 16, fruit thereof shall s. like Lebanon.
Isa. 2. 19, when he ariseth to s. the earth.
13. 13; Joel 3. 16; Hag. 2. 6, 21, I will s. the heavens.

13. 13; does a 10; first, 20, 24, 1 was a servens.

52. 2. s. thyself from the dust.
Hag. 2. 7. I will s. all nations.
Mat. 11. 7; Lu. 7. 24, a reed s. with the wind.
Lu. 6. 38, good measure, s. together.
2 Thess. 2. 2, be not soon s. in mind.
Heb. 12. 20, 1 s. not earth only.
27, things which cannot be s.
See Job 9. 6; Ezek. 37. 7; Mat. 24. 29.
UAME Ps. 4.2 turn nuy glory into s.

See Job 9. 6; Ezek. 37. 7; Mat. 24. 29.
SHAME. Ps. 4. 2, turn my glory into s.
40. 14; 83. 17. let them be put to s.
Prov. 10. 5; 71. 2, a son that causeth s.
Isa. 61. 7, for your s. ye shall have double.
Jer. 51. 51. s. hath covered our faces.
Ezek. 18. 62, bear thine own s.
Dan. 12. 2, swake, some to s.
Zeph. 3. 5, the unjust knoweth no s.
Lu. 14. 9, with s. to take lowest room.
Acts. 5. 41, worthy to suffer s.
1 Cor. 6. 5; 15. 34, I speak this to your s.
Eph. 5. 12, a s. to speak of those things.
Phil. 3. 19, whose glory is in their s.
Heb. 6. 6, put him to an open s.

Phil. 3. 19, whose glory is in their s.
Heb. 6. 8, put him to an open s.
12. 2, desmising the s.
See 1 Cor. 11. 6: 14. 35; 1 Thess. 2. 2; 1 Tim. 2. 9.
SHAPE. Lu. 3. 22; John 5. 37; Rev. 9. 7.
SHARP. 1 Sam. 13. 20, to s. every man his share.
21; a file to s. the goads.
Ps. 52. 2, tongue like a s. razor.
140. 3, they s. their tongues like a serpent.
Prov. 25, 18, false witness is s. arrow.

Prov. 27. 17, iron s. iron, so a man s. his friend, isa. 41. 15, a s. threshing instrument.
Acts 15. 39, the contention was so.
Heb. 4, 12, s. than any two-edged sword.
See Mic. 7, 4; 2 Cor. 13. 10; Rev. 1. 16; 14. 14. SHEAF. Deut. 24. 19; Ruth 2. 7; Ps. 116. 6; 129. 7. SHEARERS. Gen. 38, 12; 1 Sam. 25, 7; Isa. 53, 7. SHEATH, 1Sam. 17, 51; 1 Chron. 21, 27; Ezek. 21, 3,

SHEATH. 1Sam. 17.51; 1Chron. 21.27; Ezek. 21.3; SHED. Gen. 9.6, shall his blood be s. Mat. 26.28, s. for many for remission of sins, Rom. 5.5, love of God s. in our hearts. Tit. 3.6, which he s. on us abundantly, Heb. 9.22, without s. of blood is no remission. See Ezek. 18.10; 22.3; Acts 2.33.

SHEEP. Gen. 4.2. Abel was a keeper of s. Num. 27.17; 1 Kings 22.17; 2 Chron. 18.16; Mat. 9.36; Mk. 6.34, as s. which have no shelherd. 1Sam. 15.14, what meaneth this bleating of s. Ps. 40.14, like s. are laid in the grave. 95.7; 100.3, we are the s. of his hand. 1sa. 53.6, all we like s. have gone astray. Jer. 12.3, pull them out like s. for slaughter, Ezek. 34.6, my s. wandered.
Mat. 7.15, false prophets in s. clothing. 10.6. go rather to lost s. 12.12, how much is a man better than a s. John 10.2, that entereth by door is sherherd of s.

12. 12, how much is a man better than a s. John 10.2, that entereth by door is shep herd of s. 11, good shepherd giveth his life for the s. 21. 16, feed my s. See Mat. 10. 16; 12. 11; 18. 12; 25. 32; Heb. 13. 20.

SHEET. Judg. 14.12; Acts 10.11; 11.5. SHELTER. Job 24.8; Ps. 61.3. SHEPHERD, Gen. 46, 34, s. abomination to Egyp-

HEPHERD. Gen. 46. 34, s. adomination to Egyptians,
Ps. 23. 1, the Lord is my s.
Isa. 13. 20, nor shall s. make their fold there,
40. 11, he shall feed his flook like a s.
56. 11, they are s. that cannot understand.
Jer. 23. 4, I will set s. over them who shall feed,
50. 6, their s. have caused them to go astray.
Amos 3. 12, as the s. taketh out of the mouth,
Zech. 11. 17, we to the idol s.
John 10. 14, I am the good s.
See Zech. 11. 37, Lu. 2. 8; I Pet. 2. 25; 5. 4.
HIELD. Judg. 5. 8, was there a s. seen.

See Zeon. 11. 5; 5.11. 2.5; 1 Fet. 2.25; 5. 4. SHIELD. Judg. 5. 8, was there a. s. seen. Ps. 5. 12, compass him as with a s. 32.20; 5.9. 11; 8.4 9, the Lord is our s. 81. 11, a sun and s. 91. 4, truth shall be thy s. Isa. 21. 5, anoint the s. Eph. 6. 16, taking the s. of faith. See Prov. 30. 5; Jer. 51. 11; Ezek. 23. 24; 39. 9. SHINE. 1.50.20 89. 11. 11; Ezek. 23. 24; 39. 9.

See Prov. 30. 5; Jer. 51. 11; Ezek. 23. 24; 39. 9. SHINE. Job 22. 28; the light shall a upon thy ways. 39. 3, when his candle s. upon my head. Ps. 104. 15, oil to make his face s. 139. 12, the night s. as the day. Prov. 4. 18, light that s. more and more. Iss. 9. 2, upon them hath the light s. 60. 1, arise, s., for thy light is come. Dan. 12. 3, wise shall s. as the brightness. Mat. 5. 16, let your light so s. 13. 43, the righteous s. as the sun. 2 Cor. 4. 6, God who commanded the light to s. See John 1. 5; 2 Pet. 1. 19; 1 John 2. 8; Rev. 1. 16. SHOCK. Judg. 15. 5: 105. 26.

SHOCK. Judg. 15.5; Job 5.26. SHOD. Mk. 6.9; Eph. 6.15.

SHOOT. Ps. 22.7, they s. out the lip. 64.3, to s. their arrows, even bitter words. 144.6, s. out thine arrows and destroy them. See I Chron. 12.2; Mk. 4.32; Lu. 21.30.

See Founds: 2.3 Sec. 7, 102.2, 102.2, 103.2,

SHORTER. Isa. 28. 20, the bed is s.

SHORTLY. Gen. 41. 32; Ezek. 7. S; Rom. 16. 20.

Ps. 47. 5, God is gone up with a s. Lam. 3. 8, when I s. he shutteth out my prayer. 1 Thess. 4. 16, shall descend with a. s. See Num. 23. 21; 1 Sam. 4. 5; Isa. 12. 6. SHOWER. Ps. 65. 10, makest it soft with s.

72.6, like s. that water the earth. Ezek. 34.26, will cause s. to come in season. See Deut. 32.2; Job 24.8; Jer. 3.3; 14.22. SHUN. Acts 20. 27; 2 Tim. 2. 16.

SHUT. Gen. 7. 16, the Lord s. him in.

Isa. 2. 22, he shall open and none shall s.

60. 11, gates shall not be s. day nor night.

Jer. 35. 5, I am s. up, I cannot go to the house of

Jer. 35, 5, T am s. up, I cannot go to the house the Lord. Lam, 3, 8, he s. out my prayer. See Gal, 3, 23; 1 John 3, 17; Hev. 3, 7; 20, 3, SICK. Prov. 13, 12, maketh the heart s. 23, 35, stricken me and I was not s. Cant. 2, 5, I am s. of love. Isa, 1, 5, the whole head is s. Hos, 7, 5, made him s. with bottles of wine. Mat, 8, 14, wife's mother s. Jas, 5, 14, is any s.? call elders of the church. 15, prayer of faith shall save the s. SICKNESS. Ps. 41, 3; Eocl. 5, 17; Mat, 8, 17.

SICKNESS. Ps. 41. 3; Eccl. 5. 17; Mat. 8. 17.

SIFT. Isa. 30. 28; Amos 9. 9; Lu. 22. 31. SIFT. Isa. 30. 28; Amos 9. 9; Lu. 22. 31.
SIGHT. Fx. 3.3, this great s.
Deut. 28. 34, for s. of thine eyes.
Eccl. 6. 9, better is s. of eyes,
Mat. 11. 5; 20. 34; Lu. 7. 21, blind receive s.
26; Lu. 10. 21, it seemed good in thy s.
Lu. 18. 42; Acts 22. 13, receive thy s.
21. 11, fearful s. and signs from heaven.
Rom. 12. 17, things honest in s. of all. men.
2 Cor. 5. 7, walk by faith, not by s.
See Eccl. 11. 9; Isa. 43. 4; Dan. 4. 11; Heb. 4. 13.

See Eccl. 11. 9; Isa, 43. 4; Dan. 4. 11; Heb. 4. 13. SIGN. Isa, 7. 11, ask thee a s. of the Lord, 65. 13, for an everlasting s. Ezek, 12. 6, I have set thee for a s. Dan. 4. 3, how great are his s. Mat. 16. 3, s. of the times. Mk. 16. 20, with s. following. Lu. 2. 34, for a s. which shall be spoken against. John 4. 48, except ye see s. Acts 2. 22, man approved of God by s. 4. 30 that s. may be done by the name.

4. 30, that s. may be done by the name. See Rom. 4. 11; 15, 19; 1 Cor. 1. 22; Rev. 15. 1. SIGNIFY. John 12, 33; Heb. 9. 8; 1 Pet. 1. 11. SILENCE. Mat. 22, 34; 1 Tim. 2, 11; 1 Pet. 2, 15.

SILENCE. Mat. 22. 34; 1 Tim. 2.11; 1 Fet. 2.13.
SILENT. 1 Sam. 2.9, s. in darkness.
Ps. 28. 1, be not s. to me.
31. 17, let the wicked be s. in the grave.
Zech. 2. 13, be s., all flesh, before the Lord.
See Ps. 22. 2; 30. 12; isa. 47. 5; Jer. 8, 14.
SILK. Prov. 31. 22, her clothing is s. and purple.
Ezek. 16. 10, I covered thee with s. SILLY. Job 5. 2; Hos. 7.11; 2 Tim. 3. 6.

SILLY. Job 5. 2; Hos. 7. II; 2Tim. 3. 6.
SILVER. I Kings 10, 27, king made s. as stones.
Job 22. 25, thou shalt have plenty of s.
Ps. 12. 6; 66. 10, as s. is tried.
Prov. 8. 10, receive instruction and not s.
Eccl. 5. 10, he that boveth s. shall not be satisfied.
Iss. 1. 22, thy s. is become dross.
Jer. 6. 30, reprobate s. shall men call them.
Mal. 3. 3, sit as a refiner and purifier of s.
See Gen. 44. 2; Ecol. 12. 6; Mat. 27. 6; Acts 19. 24.
SIMILTUDE. Num. 12. 8, the s. of the Lord.
Leut 4. 12, say no. s.

SIMILITUDE. Num. 12. 8, the s. of the Lord. Deut. 4. 12, saw no s. Ps. 144. 12, after the s. of a ralace. Rom. 5. 14, after the s. of Adam's transgression. Jas. 3. 9, made after the s. of God. See Hos. 12. 10; Dan. 10. 16; Heb. 7. 15. SIMPLE (foolish). Ps. 19.7, making wise the s. 116. 6, the Lord preserveth the s. 119. 130, it giveth understanding to the s. Prov. 1. 22, how long, ye s. ones 22, the turning away of the s. 7. 7, and beheld among the s.

Prov. 8. 5, O ye s. understand wisdom. 14. 13, the s. believe the every word.
14. 13, the s. believe the every word.
19. 25, and the s. will beware.
22. 3; 27. 12, the s. pass on, and are punished.
10cm. 16. 18, deceive the hearts of the s.

SIMPLICITY, 2 Cor. 1, 12, that in s, and godly

sincerity 11. 3, from the s. that is in Christ.

SIN (n.). Gen. 4. 7, s. lieth at the door. Num. 27. 3, died in his own s. Deut. 24. 16; 2 Kings 14. 6; 2 Chron. 25. 4, put to death for his own s.

Job 10. 6, thou searchest after my s. Ps. 19. 13, from presumptuous s. 25. 7, remember not s. of my youth. 32.1, blessed is he whose s. is covered. 38.18, I will be sorry for my s.

38. 18, 1 will be sorry for my s.
51. 3, my s. is ever before me.
90. 8, our secret s.
103. 10, hath not dealt with us according to our s.
Prov. 5. 22, holden with cords of s.
10. 19, in multitude of words wanteth not s.
14. 9, fools make a mock at s.

34, s. is a reproach to any people. Isa. 30. 1, to add s. to s. 43. 25; 44. 22, not remember s.

Isa. 30. 1, to adds. to s.
43. 25; 44. 22, not remember s.
53. 10, offering for s.
12, bare the s. of many,
Jer. 51. 5, land filled with s.
Ezek. 33. 16, none of his s. shall be mentioned.
Hos. 4. 8, they eat up s. of my people.
Mic. 6. 7, fruit of my body for s. of my soul,
Mat. 12. 31, all manner of s. shall be forgiven.
John 1. 24; the s. of the world.
S. 7, he that is without s.
16. 8, will reprove the world of s.
19. 11, hath the greater s.
Acts 7. 60, lay not this s. to their charge,
22. 16, wash away thy s.
Rom. 5. 20, where s. abounded.
6. 1, shall we continue in s.
7. 7, 1 had not known s.
7. 7, 1 had not known s.
2. Cor. 5. 21, made him to be s. for us.
2. Thess. 2, 3, that man of s.
1 Pet. 2, 24, his own self bare our s.
Evel John 1. S; 3. 4; 4. 10; 5. 16; Rev. 1. 5.
EN (u.), Gen. 42. 22, do not s. against the child.

SiN (v.), Gen. 42, 22, do not s, argainst the child. Ex. 9, 27; 10, 16; Num. 22, 34; Josh. 7, 20; 1 Sam. 15, 24; 26, 21; 2 Sam. 12, 13; Joh 7, 20; 1 Sam. Mat. 27, 4; Lu. 15, 18, I have s. Job 10, 14; If 1s., thou markest me. Job 10. 14, if I a, thou markest me.
Ps. 4. 4, stand in awe and s. not.
39. 1, that I s. not with my tongue,
Prov. 8. 36, he that s. against me.
Isa. 43. 27, thy first father hath s.
Ezek, 18. 4, the soul that s. it shall die.
Hos, 13. 2. now they s. more and more.
Mat. 18. 21, how oft shall my brother s.
John 5. 14; 8. 11, s. no more.
Rom. 6, 15, shall we s. because,
I Cor. 15. 31, awake to righteousness and s. not.
Eph. 4. 26, be ye angry, and s. not.
I John 3, 9, he cannot s. because born of God.
See Num. 15. 28; Job 1. 5, 22; Rom. 3. 23.
SINGERE. Phil. 1. 10; I Pet. 2. 2.
SINGERE. Phil. 1. 10; I Pet. 2. 2.
SINGERE. Phil. 1. 10; I Pet. 2. 2.
SINGERTY, Josh. 24. 14; 1 Cor. 5, 8; Eph. 6, 24.

SINCERITY, Josh. 24. 14; 1 Cor. 5. 8; Eph. 6. 24. SINFUL. Lu. 5. 8; 24. 7; Rom. 7. 13; 8, 3 SINGING. Ps. 100. 2; 126. 2; Cant. 2. 12; Eph. 5. 19. SINGLE, Mat. 6, 22; Lu. 11, 34. SINGLENESS. Acts 2. 46; Eph. 6. 5; Col. 3. 22.

SINNER. Gen. 13. 13, men of Sodom s, exceedingly.

(NNEH, Gen. 13, 13, men of Sodom Ps. 1.1, standeth not in way of s. 25, 8, teach s. in the way, 26, 9, gather not my soul with s. 51, 13, s. shall be converted. Prov. 1, 10, if s. entice thee. 13, 21, evil pursueth s.

Eccl. 9, 18, one s. destroyeth much good.
1sa, 23, 14, the s. in Zion are afraid.
Mat. 9, 11; Mk. 2, 16; Lu. 5, 30; 15, 2, eat with s.
13; Mk. 2, 17; Lu. 5, 32, call s. to repentance.
11, 19; Lu. 7, 34, a friend of s.
Lu. 7, 37, woman who was a s.
13, 2, suppose ye these were s. above all?
15, 7, 10, joy over one s.
1s. 13, be merciful to me a s.
1s. 13, be merciful to me a s.
2s. yas the se s. Lucanta is a s. do such miracles?
2s, whather he hear a Lucanta. Eccl. 9. 18, one s. destroyeth much good. 25, whether he be a s. I know not. 25, whether he he as. I know how.
Rom. 5. 8, while we were yet s.
19, many were made s.
Heb. 7. 26, separate from s.
See Jas. 4. 8; 5. 20; 1 Pet. 4. 18; Jude 15.

SISTER, Job 17. 14; Prov. 7. 4; Mat. 12. 50; 1Tim.

5.2 SIT. 2 Kings 7. 3, why s: we here until we die? Ps. 60. 12, they that s. in the gate. 107. 10, such as s. in darkness. 1s. 30. 7, their strength is to s. still. Jer. 8. 14, why do we s. still? Ezek. 33. 31, they s. before thee as thy people. Mic. 4. 4, they s. every man under his vine. Mal. 3. 3, he shall s. as a refiner. Mat. 20. 23; Mk. 10. 37; to s. on my right hand. See Prov. 23. 1; Lam. 3. 63; Acts 2. 2. STUATION. 2 Kings 2. 19; Ps. 48. 2. SKILFUL. 1 Chron. 28. 21; Ps. 33. 3; Ezek. 21. 31; Dan. 1. 4.

Dan. 1. 4.

SKILL, 2 Chron. 2. 7; Eccl. 9. 11; Dan. 1. 17; 9. 22.

SKII. E. 201700. 2.17. ECGI. 3.117 DRIL. I. 117. S. 22. SKII. Ex. 34. 29, wist not that s. of his face shoue. Job 2. 4, s. for s. 10. 11, thou hast clothed me with s. and flesh. 10. 16, though after my s. worms destroy. Jer. 13. 23, can the Ethiopian change his s. Ezek, 37. 6, I will cover you with s. Heb. 11. 37, wandered in sheep-s. See Gem. 3. 21. 27. 10; P.S. 102. 5; Mic. 3. 2; Mk. 1.6. SKID. P.S. 08. 5.14. Lor 48. 97.

SKIP. Ps. 29. 6; 114. 4; Jer. 48. 27. SKIRT, Ps. 133.2; Jer. 2. 34; Zech. 8. 23. SLACK. Deut. 7. 10; Prov. 10. 4; Zeph. 3. 16; 2 Pet.

3.9.
SLAIN. Gen. 4.23. I have s. a man.
Prov. 7.26, strong men have been s. by her.
22.13, the slothful man saith, I shall be s.
24.11, deliver those ready to be s.
1ss. 22. 2, thy s. men are not s. with the sword.
20.21, earth shall no more cover her s.
66.16, the s. of the Lord shall be many.
Jer. 9.1, weep for the s. of my people.
Lam. 4. 9, s. with sword better than s. with

hunger. Ezek, 37, 9, breathe upon these s. Eph. 2, 16, having s. the enmity. Rev. 5, 6, a Lamb as it had been s. See 1 Sam. 18, 7; 22, 21; Lu, 9, 22; Heb. 11, 37.

SLANDEROUSLY. Rom. 3. 8, as we be s. reported. SHAUGHTER. Ps. 44.22, as sheep for the s. 1s. 53.7; Jer. 11. 19, brought as a lamb to the s. 1sr. 53.2; 19.6; valley of s. Ezek, 9.2, every man a s. weapon. See Hos. 5.2; Zech. 11. 4; Acts 9.1; Jas. 5.5. SLAVE. Jer. 2. 14; Rev. 18.13.

SLAY. Gen. 18.25, far from thee to Job 9.23, if scourge s. suddenly. Gen. 18.25, far from thee to s. the righteous. 13. 15, though he s. me. See Gen. 4. 15; Ex. 21. 14; Neh. 4. 11; Lu. 11, 49; 19. 27.

SLEEP (a.), 1 Sam. 26. 12, deep s. from God. Job 4. 13; 33. 15, when deep s. falleth, Ps. 13. 3, lest I sleep the s. of death, 127, 2, giveth his beloved s. Prov. 3, 24, thy s. shall be sweet.
6. 10; 24, 33, yet a little s.
20. 13, love not s. lest.
Eccl. 5. 12, the s. of a labouring man.

Jer. 51. 32, sleep a perpetual s.
Lu. 9. 32, heavy with s.
John 11. 13, of taking rest in s.
Rom. 13. 11, high time to awake out of s.
See Dan. 2. 1; 6. 18; 8. 18; Acts 16. 27; 20. 9.
SLEEP (s.), Ex. 22. 27, raiment, wherein shall he s.
Joh 7. 21, now shall I s. in the dust.
Ps. 4. 8, I will lay me down and s.
121. 4, shall neither slumber nor s.
Prov. 4. 16, they s. not, except they have done.
6. 22, when thou s. it shall keep thee.
10. 5, he that s. in harvest is a son that causeth shame. 10. 5, he that s, in harvest is a son that causet shame.

Cant. 5, 2, I s., but my heart waketh.

Dan. 1: 2, many that s, in the dust,

Mat. 9, 24; Mk. 5, 39; Lu. 8, 52, not dead but s,

I3. 25, while men s, the enemy sowed,

20. 45; Mk. 14; 4), s; on now.

Mk. 13, 36, coming suddenly he find you s,

Lu. 22. 46, why s, ye? rise and pray.

John II. 11, our friend Lazarus s.

1 Cor. 11. 30, for this cause many s,

15, 51, we shall not all s,

Eph. 5, 14, wake thou that s;

1 Thess. 4: 14, them which s, in Jesus,

5, 6: let us not s, as do others.

5. 6; let us not s. as do others. 7, they that s. s. in the night. 10, that whether we wake or s. See Gen. 28, 11; 1 Kings 18, 27; Acts 12, 6; 1 Cor. 15, 20,

SLEIGHT. Eph. 4.14, the s. of men.

SLEU. Judg. 9.54, a woman s. him.
1 Sam, 17.36, s. both the lion and the bear.
29, 5, Saul s. his thousands,
2 Kings 10.9, who s. all these?
Ps. 78.34, when he s. them, then they sought him.
1sa. 66.3 killeth an ox is as if he s. a man.
Dan. 5. 19, whom he would he s.
Mat. 23.35, whom ye s. between temple and altar.
Acts 5. 30; 10. 39, whom ye s. and hanged on a

tree, 22.20, kept raiment of them that s. him.
Rom. 7. 11, sin by the commandment s. nie.
See Gen. 4.8; Ex. 2.12; 13.15; Neh. 9.26; Lun. 2.4. SLIDE. Deut. 32, 35; Ps. 26.1; 37.31; Hos. 4.16. SLIGHTLY. Jer. 6. 14; 8. 11, healed hurt s.

SLIGHTLY, Jer. 6. 14; S. 11, neated nurt. s. SLIME. Gen. 11. 3; 14, 10; Ex. 2. 3. SLIP. 2 Sam. 22. 37; Ps. 18. 36, feet did not s. Job 12. 5, he that is ready to s. Ps. 17. 5, that my footsteps s. not. 38. 16, when my foots s. they magnify. 73. 2, my steps had well nigh s. Heb. 2. 1; lest we should let them s. See Deut. 19. 5; 1 Sam. 19. 10; Ps. 94. 18. SUIDDERY Ps. 25. 6. 73 18. 18. 23. 19. SLIPPERY. Ps. 35 6; 73.18; Jer. 23.12.

SLIPPERY. Ps. 35 6; 73.18; Jer. 23.12.
SLOTHFUL. Judg. 18. 9, be not s. to possess.
Mat. 25. 25, thou s: servant.
Rom. 12. 11, not s. in business:
Heb. 6. 12, that ye be not s.
See Prov. 18. 9; 18. 24; 24. 30; Eccl. 10, 18.
SLOW. Ex. 4. 10, I am s. of speech.
Neb. 9. 17. a God. s. to anger.
Prov. 14. 29, s. to wrath is of great understanding.
Lu. 24. 25. s. of heart.
See Acts 27. 7; Tit. 1. 12; Jas. 1. 19.
SUICOA DD. Prov. 6 8 25 25 25 25 25 25 25

SLUGGARD. Prov. 5. 6, go to the ant, thou s. 10.26, so is the s. to them that send him. 13. 4; the soul of the s, desirch. 20. 4. the s. will not plow. 28. 16, the s. is wiser in his own conceit.

SLUMBER. Ps. 121.3, that keepeth thee will not s. LUMBER. PS. 21.3, that keepen thee will Prov. 6.4 give not s. to thine eyelids. 10; 24.33, a little more s. 13a. 5.21, none shall s. among them. 56.10, loving to s. Nah. 3.18, thy shepherds s. Rom. 11.8, hath given them the spirit of s. See Job 33.15; Mat. 25.5; 2 Pet. 2.3.

SMALL. Ex. 16.14, s. round thing, s. as hoar frost, 18, 22, every s. matter they shall judge. Num. 16. 9, a.s. thing that God hath separated. 13, a s, thing that thou hast brought us. Deut. 9.21, 1 ground the calf s., even as s. as dust. 32. 2, doctrine distil as s. rain. 2 Sam. 7. 19; 1 Chron. 17. 17, yet a s. thing in thy sight.

1 Kings 2. 20, one s. petition of thee.

2 Kings 19. 26, inhabitants of s. power.

Job 8. 7, thy beginning was s. Jones, 1, tay tegraming was s.
15, 11, are consolations of God s.?
36, 27, he maketh s. the drops of water.
Ps. 119, 141, I am s.
Prov. 24, 10, thy strength is s. Isa. 7. 13, is it a s. thing to weary men? 16. 14, remnant very s. and feeble. 16. 11, remnant very s. and feeble.
40, 15, nations as the s. dust.
54. 7, for a s. moment.
60, 22, a s. one shall become a strong nation.
Jer. 49, 15, I will make thee s. among heathen.
Ian. 11, 23, strong with a s. people.
Armos 7.2, by whom shall Jacob artise? for he is s.
Zech. 4, 10, the day of s. things.
Mk. 8. 7; John 6. 9, a few s. fishes.
Acts 12, 18; 19, 23, no s. stir.
15, 2, had no s. dissension. 15. 2, had no s. dissension. Jas. 3. 4, turned with very s. helm. See Jer. 44. 28; Ezek. 34. 18; 1 Cor. 6. 2. SMART. Prov. 11. 15, shall s. for it. SMELL. Gen. 27. 27, as s. of field which the Lord hath blessed. Deut. 4. 28, gods that neither see nor s. Job 39, 25, he s. the battle. 1301 39 23, he s the battle.

18. 45. 5 thy garments s. of myrrh.

115. 6, noses have they, but they s. not.

18a. 3. 24, instead of sweet s.

18a. 3. 27, nor the s. of fire.

1 Cor. 12. 17, hearing, where were the s.? Eph. 5. 2, sacrifice for sweet-s. savour. Phil. 4. 18, an odour of a sweet s. See Cant. 1. 12; 2. 13; 4. 10; 7. 8; Amos 5. 21. Sec Cant. 1.12; 2.15; 4.10; 1.5; Amos 2.2.

SMITE. Ex. 2.13, wherefore s. thou
21.12, he that s.a. man.
1 Sam. 26. 8, I will not s. h'm the second time.
2 Kings 6. 18, s. this people with blindness.
21, shall I s. them?
Ps. 121. 6, the sun shall not s. thee by day
141. 5, let the righteous s. me. Ps. 121. 6, the sun shall not s, thee by day 141. 5, let the rightcous s. me.
Prov. 19. 25, s. a scorner.
Isa. 10. 24, he shall s: thee with a rod.
49. 10, neither shall heat s. thee.
50. 6, gave my back to the s.
58. 4, to s. with the fist of wickedness.
Jer. 18. 18, let us s: him with the tongue.
Lam. 3. 30, giveth his cheek to him that s.
Ezek. 7. 9, know that 1 am the Lord that s.
21. 14 rephecy and s thing bands foreth Ezek 7. 9, know that I am the Lord that s. 21. 14, rrophesy, and s: thine hands together. Nah. 2. 10, the knees s. together.
Zech. 13. 7, awakes, O sword, and s. the shepherd. Mal. 4. 6, lest I s. the earth with a curse. Mat. 5. 39, s. thee on the right cheek. 24. 49, shall begin to s. his fellow servants. Lu. 22. 49, shall we s. with sword?
John 18. 23, why s. thou me?
Sec Lu. 6. 29; Acts 23. 2; 2 Cor. 11. 29; Rev. 11. 6. WITH 1. Sep. 13. 10; Fee 4. 12. Jer. 24. 1. SMITH. 1 Sam. 13. 19; Isa. 44. 12; Jer. 24. 1. SMITTEN. Num. 22.28, that thou hast s. Deut. 28.25, cause thee to be s. 1 Sam. 4.3, wherefore hath the Lord s. us? 2 Kings 13.19, thou shouldest have s. five or six Ps. 3. 7, thou hast s. all mine enemies.

Ps. 3. 7, thou hast s. an inmedentmes. 102. 4, nay heart is s. 1sa. 24. 12, the gate is s. with destruction. 53. 4, s. of God.
Jer. 2. 30, in vain have I s. your children. Hos. 6. 1, he hath s. and he will bind.
Amos 4. 9, I have s. you.
See Job 16. 10; Ezek. 22. 13; Acts 23. 3.

SMOKE. Gen. 19.28, as the s. of a furnace. Deut. 29.20, the anger of the Lord shall s. Ps. 37. 20, wicked consume into s. 6.3., as, a function of the constant of the co Prov. 10. 26, as a to the eyes. Isa. 6. 4, the house was filled with a. 34. 10, the s. thereof shall go up for ever. 51. 6, the heavens shall vanish like s. 65. 5, these are a s. in my nose. Hos. 13. 3, as the s. out of a chimney. See Rev. 9.2; 14. 11; 15. 8; 18. 9; 19. 3. SMOKING. Gen. 15.17; Ex. 20.18; Isa. 42.3; Mat. 12, 20, SMOOTH. Gen. 27. 11, I am a s. man. 1 Sam. 17. 40; Isa. 57. 6, five s. stoues. sa. 30. 10, speak unto us s. things. Lu. 3.5, rough ways shall be made s. See Ps. 55.21; Prov. 5.3; Isa. 41.7. See Ps. 55. 21; Prov. 5. 3; Isa. 41. 7.

SMOTE. Num. 20. 11, Moses s. the rock twice.

Judg. 15. 8, Samson s. them hip and thigh.

I Sam. 24. 5, David's heart s. him.

Isa. 60. 10, in my wrath I s. thee.

Jer. 31. 19. I s. upon my thigh.

Hag. 2. 17. I s. you with blasting and mildew.

Mat. 26. 68; Lu. 22. 94, who is he that s. thee?

Lu. 1S. 13. s. upon his breast.

Acts 12. 23. immediately augel s. him.

See 2 Sam. 11. 7; Dan. 2. 34; Mat. 27. 30. See 2 Sam. 11. 7; Dan. 2. 3; Mat. 27. 30.
SNARE Ext. 10.7, this man be a s. unto us.
Deut. 7. 25, nor take silver of idols, lest thou be s.
12. 30, take heed that thou be not s. by them.
Josh. 23. 13, they shall be s. unto you.
Judg. 8. 27, which thing became a s. to Gideon.
1 Sam. 18. 21, that she may be a s.
28. 9; wherefore layest thou a s. for my life?
2 Sam. 22. 6; Ps. 18. 5, s. of death prevented me.
Job 18. 8, he walketh on a s.
29. 10. a var rayund about thes. 22. 10, & are round about thee. Ps. 11.6, upon the wicked he shall rain s. Ps. 11. 6, upon the wicked he shall rain s.
38. 12, they lay s. for me.
64. 5, commune of laying s. privily.
69. 22, let their table become a s.
91. 3, deliver thee from s. of fowler.
124. 7, the s. is broken.
Prov. 6. 2; 12. 13, s. with works of thy mouth. SNATCH. Isa. 9. 20, shall s. and be hungry. SNOW. Ex. 4.6; Num. 12. 10; 2 Kings 5. 27, leprous as s. S.m. 23, 20, slew lion in time of s. Job 6, 16, wherein the s. is hid. 9, 30, wash myself in s. water. 24, 19, drought and heat consume s. waters. 37. 6, saith to s., be thou on the earth. 38. 22, the treasures of the s.

38.22, the treasures of the s. Ps. 51. 7, I shall be whiter than s. 147. 16, he giveth s. like wool. Prov. 25. 13, cold of s. in harvest. 28. 1. as s. in summer. 31. 21, she is not afraid of the s.

Isa. I. 18, your sins shall be white as a. 55. 10, as the s. from heaven returneth not. Jcr. 18. 14, will a man leave the s. of Lebanon? Lam. 4. 7, Nazarites purer than s. Dan. 7. 9; Mat. 28. 3; Mk. 9. 3, garment white

as s. See Ps. 68. 14; 148. 8; Rev. 1. 14. SNUFFED. Jer. 14. 6; Mal. 1. 13. SOAKED. Isa. 34. 7, land s, with blood. SOAP. Jer. 2. 22; Mal. 3. 2. SOBLR. 2 Cor. 5, 13, s. for your cause. 1 Thess. 5, 6, let us watch and be s. 1 Tim. 3.2; Tit. 1.8, a bishop must be s. Tit. 2.2, aged men be s. 4, teach young women to be s. 1 Pet. 4.7, be ye therefore s., and watch. See Acts 26, 25; Rom. 12.3; Tit. 2.6. SODDEN. Ex. 12.9; 1 Sam. 2.15; Lam. 4.10.

SOFT. Job 23, 16, God maketh my heart s. 41, 3, will he speak s, words?

Ps. 65. 10, thou makest it s. with showers. Prov. 15. 1, a s. answer turneth away wrath. 25. 15, a s. tongue breaketh the bone. See Ps. 55. 21; Mat. 11. 8; Lu. 7. 25. SOFTLY. Gen. 33. 14; Judg. 4. 21; 1 Kings 21. 27;

Isa. 38. 15.

SOIL. Ezek. 17. 8, planted in a good s. SOIL. Ezek. 17. 8, planted in a good s. SOJOURN. Gen. 19. 9, this fellow came in to s. 26. 3, s. in this land, and I will be with thee. 47. 4, to s. in the land are we come. Deut. 26. 5, s. with a few, and became a nation. Judg. 17. 9, I go to s. where I may find place. 2 Kings 8. 1, s. wheresoever thou canst s. Ps. 120. 5, two si sme, that I s. Isa. 23. 7, feet carry her afar off to s. Jer. 42. 22, die in place whither ye desire to s. Lam. 4. 15, they shall no more s. there. Heb. 11. 9, by faith he s. in land of promise. 1 Pet. 1. 17, pass time of your s. here in fear. SOJOURNER. Gen. 23. 4; Ps. 30. 3.

SOJOURNER, Gen. 23, 4: Ps. 39, 12.

SOLD. Gen. 31. 15, our father hath s. us. 45. 4, whom ye s. into Egypt.
Lev. 25. 23, the land shall not be s. for ever.

Lev. 25, 23, the land shall not be s. for ever.
42, shall not be s. as bondmen.
27, 28, no devoted thing shall be s.
Deut, 15, 12, if thy brother be s. unto thee.
32, 30, except their Rock had s. them.
1 Kings 21, 20, thou hast s. thyself to work evil.
Nch. 5, 8, or shall they be s. unto us?
Fsth. 7, 4, for we are s. to be slain.
1sa. 50, 1, have ye s. yourselves?
52, 3, ye have s. yourselves?
152, 3, ye have s. yourselves for nonght.
Lam. 5, 4, our wood is s. unto us.
1ch 3, 3, they have s. a girl for wine. Jack 3, 3, they have s. a girl for wine. Amos 2. 6, they s. the righteous for silver. Mat. 10. 29, are not two sparrows s. for a furthing? 13. 46, went and s. all that he had.

13. 45, went and s. all that de had.
18. 25, his lord commanded him to be s.
21. 12; Mk. 11. 15, cast out them that s.
28. 9; Mk. 14. 5, might have been s. for much.
Lu. 17. 28, they bought, they s., they planted.
Acts 2. 45, and s. their possessions.
Rom. 7. 14, s. under sin.
1 Cor. 10. 25, whatsoever iss. in the shambles.
See Lu. 18. 45; John 12. 5; Acts 5. 1; Heb. 12. 18.

See Lu. 19. 45; John 12. 5; Acts 5. 1; Heb. 12. 16. SOLDIER. Ezra 8. 22 sashamed to requires. Mat. 8. 9; Lu. 7. 8; having s. under me. I.u. 3. 14, s. demanded, what shall we do? Acts 10. 7, a devout s. 2 Tim. 2. 3, as a good s. of Jesus Christ. Fee 2 Chron. 25. 13; Isa. 15. 4; Acts 27. 31. SOI.B. Gen. 8. 9, dove found no rest for s. of her foot, 2 Sam. 14. 25; Isa. 16, from s. of foot to crown. See Dent. 23. 35, 56, 65; Josh. 1. 3; Joh 2. 7.

SOLEMN. Ps. 92. 3, sing praise with a s. sound. See Num. 10. 10; Isa. 1. 13; Lam. 2. 22; Hos. 9. 5. SOLEMNITY, Isa. 30. 20, when a holy s. is kert. See Deut. 31. 10; Isa. 33. 20; Ezek. 45. 17; 46. 11. SOLEMNLY. Gen. 43. 3; 1 Sam. 8. 9. SOLITARY. Ps. 68. 6. God setteth the s. in families. 107. 4, wandered in a s. way. Isa. 35. 1, the wilderness and s. rlace shall be glad. See Job 3. 7; 30. 3; Lam. 1. 1; Mic. 7. 14; Mk. 1. 35.

See 300 & 1; 30 3; 12811. 1.1; 30 6. 1.1; 31 8. 1.35. SOME. Gen. 37. 20, a evil beast. Ex. 16. 17, and rathered, s. more, s. less; 1 Kings 14. 13, found s. good thing. Ps. 20. 7, s. trust in chariots. 69. 20, 1 looked for s. to take pity. Dan. 13. 2, s. to life, and s. to shame, Mat. 16. 14; Mk. S. 28; Lu. 9. 19, s. say thou art John the Baptist.

30 in his barrish.

28. 17, s. doubted.

John 6, 64, s. of you that believe not.

Acts 19. 32; 21. 34, s. cried one thing, s. another.

Rom. 2. 3, what if s. did not believe?

Rom. 3.3, what if s. did not believe?
5.7, s. would even dure to die.
1 Cor. 6.11, such were s. of you.
15.34, s. have not knowledge.
Eph. 4.11, s. prophets, s. evangelists.
1 Tim. 5.24, s. men's sins are open.
Heb. 10, 25, as the manner of s. is.
2 Pet. 3. 9, as s. men count slackness.
See 1 Tim. 1.19; 2 Tim. 2.18; Jude 22.
SOMETIMES. Eph. 2.13, s. far. off.

SOMETIMES. Eph. 2. 13, s. far off. 5. 8, ye were s. darkness. Col. 1. 21, s. alienated. See Col. 3. 7; Tit. 3. 3; 1 Pet. 3. 20.

SOMEWHAT. 1 Kings 2.14; Gal. 2.6; Rev. 2.4.

See 60.1.3.7; Tit. 3.3; 1 Pet. 3.20.

SOMEWHAT. 1 Kings 2.14; Gal. 2.6; Rev. 2.4.

SON. Gen. 6.2; Johl 6; 2.1; 3S.7; John 1.12; Phil. 2.15; John 3.1, s. of God. Johl 4.21, his s. come to honour. Ps. 2.12, kiss the S., lest he be angry. 68.16, save s. of thine handmaid. 116.16, 1 am the s. of thine handmaid. 116.16, 1 am the s. of thine handmaid. 117.25; 19.13, a foolish s. 17.25; 19.13, a foolish s. 11.25; 19.13, a foolish s. 12.5 of the morning. Jer. 35.5, s. of the Rechabites. Ezek. 20. 31; 23.37, s. pass through fire. Hos. 1.10, the s. of the living God. Mal. 3.17, as a man spareth his s. Mat. 11.27, no man knoweth the S. 13.55; Mk. 6.3; Lu. 4.22, the carpenter's s. 17.5, this is my beloved S. 22.42, Christ, whose s. is he? Lu. 7.12, only s. of his mother. 10.6, if the s. of peace. 19.0, he also is a s. of Abraham. John 1.18; 3.18, only begotten S. 5.21; the S. quickeneth whom he will. 8.35, the S. abideth ever. 36, if the S. make you free. 11.12; 2 Thess. 2.3, the s. of perdition Acts 4.36, s. of consolation. Rom. 1.9, serve in the gospel of his S. 23, spared not his own S. 20, conformed to the image of his S. 32, spared not his own S. 100.70.

32, spared not his own S

32, sparen not in swn 8. I warn you. Gal. 4:5, the adoption of s. 7, If a s, then proportion of s. 7, If a s, then an heir. Col. 1.13, the kingdom of his dear S. Heb. 2.10, bringing many s. to glory. 5.8, though a S., yet learned he obedience. 11, 24, retused to be called s.

11. 24, refused to be called s.
12. 6, scourgeth every s.
1 John 2. 22, antichrist denieth the S.
5. 12, he that hath the S. hath life.
See 1 John 1. 7; 4. 9; 5. 10, 11; Rev. 21. 7.
SONGS. John 30. 9, now am I their s.
35. 10; Ps. 71. 6, who giveth s. in the night.
Ps. 32. 7, with s. of deliverance.
33. 3; Isa. 42. 10, sing unto him a new s.
40. 3; he hath puts news s. in ny mouth.
69. 12, I was the s. of drumkards.

SOON. Ps. 119.54, my s. in house of my pilgrimage. 137.4, the Lord's s. in a strange land. Prov. 25. 20, that singeth s. to an heavy heart. SORROW. Gen. 3. 16, multiply thy s. 42. 28, with s. to the grave. Job 6. 10, I would harden myself in s. SORROW. Gen. 3. 16, multiply thy s.
42. 28, with s. to the grave.
Job 6, 10, I would harden myself in s.
21. 17, God distributeth s. in his anger.
41. 22, s. is turned into joy.
Ps. 13. 2, having s. in my heart daily.
90. 10, yet is their strength labour and s.
116. 3. I found trouble and s.
127. 2, to eat the bread of s.
Prov. 10. 22, maketh rich, addeth no s.
23. 29, who hath s.?
Ect. 2. 23, all his days are s.
7. 3, s. is better than laughter.
11. 10, remove s. from thy heart.
Iss. 17. 11, day of desperate s.
35. 10; 51. 11, s. and sighing shall flee away.
53. 3, a man of s.
Jer. 30. 15, thy s. is incurable.
49. 23, there is s. on the sea.
Lam. 1. 12, any s. like unto my s.
Mat. 24. 8; Mk. 13. 8, beginning of s.
Lu. 22. 45, sleeping for s.
John 16. 6, s. hath filled your heart.
2 Cor. 2. 7, with overmuch s.
7. 10, godly s. worketh repentance.
1 Thess. 4. 13, s. not as others.
1 Tim. 6. 10, pierced with many s.
See Prov. 16. 13; Hos. 8. 10; Rev. 21. 4.
SORROWFUL. 1 Sam. 1. 15, woman of a s. spirit.
Ps. 69. 29, I am poor and s.
Prov. 14. 13, even in laughter the heart is s.
Jer. 31. 25; replenished every s. soul.
Zeph. 3. 18, I will gather them that are s.
Mat. 19. 29; Lu. 18. 23, went away s.
26. 37, he began to be s.
See Jobo 6. 7; 2 Cor. 6. 10; Phil. 2. 28.
SORRY. Ps. 38. 18, I will be s. for my sin.
Isa. 51. 19, who shall be s. for the?
See 1 Sam. 22. 8; Neh. 8. 10; Mat. 14. 9.
SORT. Gen. 6. 19, two of every s.
I Chron. 23. 14, to offer after this s. See I Sam. 22. S; Neh. S. 10; Mat. 14. 9.

SORT. Gen. 6. 19, two of every s.

1 Chron. 29. 14, to offer after this s.

Dan. 3. 29, deliver after this s.

Acts 17. 6, fellows of the baser s.

2 Cor. 7. 11; 3 John 6, after a godly s.

2 Tim. 3. 6, of this s. are they.

See Deut. 22. 11; Eoc. 2. S; Ezek. 27. 24; 38. 4.

SOTICHT Gen. 43. 29. hes wheat ween. SOTTISH. Jer. 4.22, they are s. children.
SOUGHT. Gen. 43.30, he s. where to weep.
Ex. 4.24, the Lord s. to kill him.
1. Sam. 13. 14, the Lord hath s. him a man.
1. Chron. 15. 13, we s. him not after due order.
2. Chron. 15. 4, when they s. him he was found.
15. they s. him with their whole desire.
16. 12, in his disease he s. not the Lord.
26. 5, as long as he s. the Lord.
Ps. 34. 4; 77. 2, 1 s. the Lord, and he heard me.
111. 2, s. out of all that have pleasure.
12. 10, the preacher s. to find acceptable words.

Isa. 62. 12, shalt be called, S. out. 65. 1, s. of them that asked not. Jer. 10. 21, pastors have not s. the Lord. Lam. 1. 19, they s. meat to relieve their souls. Ezek. 22. 30, I s. for a man among them. 34. 4, neither have ye s. that which was lost. Lu. 11. 18, s. of him a sign. 13. 6, he s. fruit thereon. 19. 3, s. to see Jesus. Rom. 9. 32, s. it not by faith. Heb. 12. 17, though he s. it carefully with tears. See Cant. 3. 1; Lu. 2. 44; I Thess. 2. 6. Héb. 12. 17, though be s. it carefully with tears. See Cant. 3. 1; Lu. 2. 44; 1 Thess. 2. 6.

SOUL. Gen. 2. 7, a living s.
Ex. 30. 12, a ransom for his s.
Ex. 30. 12, a ransom for his s.
13. 6, thy friend, which is as thine own s.
30. 2; Mat. 22. 31, obey with all thy s.
Judg. 10. 16, his s. was grieved.
1 Sam. 18. 1; 20. 17, loved him as his own s.
1 Kings 8. 48, return with all their s.
1 Chron. 22. 19, set your s. to seek the Lord.
Job 3. 20, life unto the bitter in s.
12. 10, in whose hand is the s.
16. 4, if your s. were in my s. stead.
23. 13, what his s. desireth, even that he doeth.
31. 30, wishing a curse to his s.
33. 22, his s. draweth near to the grave.
Ps. 33. 19, to deliver their s. from death.
34. 22, redeemeth the s. of his servants.
49. 8, the redemption of their s. is precious.
62. 1, my s. waiteth upon God.
63. 1, my s. whitsth for thee.
14. 19, the s. of thy turiledove.
103. 1; 304. 1, bless the Lord, 0 my s.
8, thou hast delivered my s. from death.
19. 17, let my s. live.
19. 2, s. without knowledge.
20. 25, thou was a stairty the afflicted s.
19. 2, s. without knowledge.
21. 25, the ilberal s. shall be made fat.
19. 2, s. without knowledge.
22. 25, they have devoured s.
31. 12 their s. shall be as a watered garden.
22. 25, they have devoured s.
31. 12 their s. shall be as a watered garden.
22. 25, they have devoured s.
31. 22, their s. shall be as a watered garden.
22. 25, they have devoured s.
31. 24, his r. s. shall be as a watered garden.
22. 25, they have devoured s.
31. 24, his r. s. shall be as a watered garden.
22. 25, they have devoured s.
31. 24, his r. s. shall be as a watered garden.
22. 25, they have devoured s.
31. 24, his r. s. shall be as a watered garden.
32. 36, 31k. 8. 36, lose his own s.
32. 30, 30 of one bever and s. 26. 38; Mk. 14. 34, my s. is exceeding sorrowful.

Lu. 21.19, in your patience possess ye your s.

Acts 4. 32, of one heart and s.

Rom. 13. 1, let every s. be subject.

1 Thess. 5. 23, that your s. and body be preserved.

Heb. 6. 19, an anchor of the s.

13. 17, they watch for your s.

13. 17, they watch for your s.

13. 12, which war against the s.

4 19 compute keeping of s. to him. 4.19, commit keeping of s. to him. 2 Pet. 2.14, beguiling unstable s. 3 John 2, even as thy s. prospereth. See Prov. 3.22; Ezek. 3.19; Acts 15.24. See Prov. 3. 22; Ezek. 3. 19; Acts 15. 24.

SOUND (n.). Lev. 5. 36, the s. of a shaken leaf.

1 Kings 18. 41, s. of abundance of rain.

Job 15. 21, a dreadful s. is in his ears.

Ps. 80. 15, that know the joyful s.

92. 3, harp with a solemn s.

Ecol. 12. 4, s. of grinding is low.

Jer. 50. 22, s. of battle in the land.

51. 54, s. of s. cry corneth.

Ezek. 33. 5, he heard s., and took not warning.

John 3. 8, theu hearest the s., but canst not tell.

Acts 2. 2, suddenly a s. from heaven.

Rom. 10, 18, s. went into all the earth.

1 Cor. 14. 8, an uncertain s.

See 2 Kings 6. 32; Rev. L. 15; 9. 9; 18. 22.

SOUND (adf.). Prov. 2. 7; 3. 21; 8. 14, s. wisdom. SOUND (adj.). Prov. 2. 7; 3, 21; 8, 14, s, wisdom. Prov. 14, 30, a s, heart is life of the flesh.

1 Tim. 1. 10; 2 Tim. 4.3; Tit. 1.9; 2.1, s. doctrine. 2 Tim. 1.7, spirit of a s. mind.
13, form of s. words. See Ps. 119.80; Lu. 15.27; Tit. 2.2.8.

SOUND (v.). Ex. 19. 19, the trumpets long. Joel 2. I, s. an alarm in holy mountain. Mat. 6. 2, do not s. a trumpet before thee. 1. Thess. 1. 8, from you s. out word of the Lord. See Neh. 4. 15; 1 Cor. 11. 1; 15. 52; 1 Lev. 8. 7.

SOUR. Isa. 1S. 5; Jer. 31. 29; Ezek. 18. 2; Hos. 4.

SOW. Job 4, 8, they that s, wickedness. Ps. 97, 11, light is s, for the righteous. 1.6, 5, s, in tears. Proy. 6, 16, he that s, discord. Eccl. 11.4, he that observeth the wind shall not s. 6, in morning s, thy seed. Iss. 32, 20, that s, beside all waters.

Jer. 4. 3, s. not among thorns. 12. 13, they have s, wheat, but shall reap thorns. Hos. 10, 12, s, in righteousness, reap in mercy. Nah. 1, 14, that no more of thy name be s. Hag. 1.6, ye have s. much, and bring in little. Mat. 6.26, they s. not.

Mat 6.26, they s. not. 37, he that s. good seed. John 4.36, both he that s. and he that reapeth. 1 Cor. 15.36, that which thou s. is not quickened. 2 Cor. 9.6, he which s. sparingly. Gal. 6.7, whatsoever a man s., that shall he reap. See Lev. 26.5; Dout. 11. 10; Jer. 2.2; Jas. 3. 18.

SOWER. Isa. 55. 10; Jer. 50. 16; Mat. 13. 3; Mk. 4, 3; Lu. 8, 5; 2 Cor. 9. 10.

\$PAKE. Ps. 30. 3, then s, I with my tongue. 106, 33, he s, unadvisedly with his lips. Mal. 3. 16, s often one to another. John 7. 4b, never man s, like this man. 1 Cor. 13. 11, I s. as a child. Heb. 12. 25, refused him that s on earth. 2 Pet. 1. 21, holy men s. as they were moved. See Gen. 35, 15; John 9. 29; Heb. I. 1. SDAN EV. 29, 16, 124, 61, 21, 43, 14, 19, 20;

SPAN. Ex. 28. 16; Isa. 40. 12; 48. 13; Lam. 2. 20. SPAN. Ex. 23. 16; Isa. 40. 12; 45. 13; Lam. 2. 05
SPARE. Gen. 18. 26, I will a for their sakes.
Neh. 13. 22, a me according to thy mercy.
Ps. 33, 13, a me, that I may recover strength.
Prov. 13. 24, he that a, the rod.
19. 18, let not thy soul a, for his crying.
Joel 2. 17, a thy people.
Mal. 3. 17, I will a, them as a man a.
Lu. 15. 17, bread enough and to a.
Rom. 8. 32, a not his own Son.
11. 21, if God a, not the angular branches,
2 Pet. 2. 4, if God a, not the angular scales.
See Prov. 17. 27, 21. 26; Isa. 54. 2; 58. 1.
SPARK LUBS 7. 18. 5. Isa. 13, 15, 11.

SPARK. Job 5.7; 18.5; Isa. 1.31; 50.11.

SPEAK. Gen. 18. 37, to s. to God. Ex. 4. 14, I know he can s. well.

FEAR. Gen. 48-57, to 8-10 God.
EX. 4.14, I know he can s. well.
33. 11, spake to Moses as a man s. to his friend.
Num. 20. 8, s. to the rock.
1 Sam. 25. 17, a man cannot s. to him.
130. 11. 5, oh that God would s. against thee.
13. 7, will ye s. wickedly for God?
23. 7, days should s.
33. 14, God s. once, yea, twice.
37. 20, if a man s. he shall be swallowed up.
Ps. 85. 8, I will hear what the Lord will s.
Prov. 23. 9, s. not in the ears of a fool.
Cant. 7. 9, causing lips of those asleep to s.
15a. 19. 18, shall s. language of Canaan.
63. 1, I that s. in righteousness.
65. 24, while they are yet s., I will hear.
Jer. 20. 9, I will not s. any more in his name.
Hab. 2. 3, at the end it shall s.
Zech. 8. 16; Eph 4. 25. s. every man the truth.
Mat. 8. 8, s. the word only, and my servant.
10. 19; Mk. 13. 11, how or what ye shall s.
12. 34; Eu. 6. 45, of abundance of heart mouth s.
36, every idle word that men shall s.
Mk. 9. 39, can lightly s. evil of me.

Lu. 6.26, when all men's, well of you. John 3.11, we's, that we do know. Acts 4.17, that they s, to no man in this name.

Acts 4.17, that they s. to no man memory, we cannot but s.
28. 25. I s. words of truth and soberness,
28. 25. I s. words of truth and soberness,
14. 28, let him s. to himself and to God.
2 Cor. 4. 13, we believe and therefore s.
Eph. 4. 15, s. the truth in love.
Heb. 11. 4, he being dead yet s.
21. **hat.* ** hetter things than that of A.**

Heb. 11.4, he being dead yet s.
12.24, that s. better things than that of Abel.
Jas. 1.19, slow to s.
See I Cor. 11.2; I Pet. 2.1; 2 Pet. 2.12.
SPEAR. Josh. S. 18, stretch out the s.
Judg. 5. S. was there a shield or s. seen?
I San. 13.22, nor s. with any but Saul.
17. 7, the staff of his s.
45, thou comest to me with a s.
Ps. 46.9, he cuttet the s. in sunder.

13, 46.9, he cutteth the s. in sunder. Isa. 2.4; Mic. 4.3, beat s. into pruninghooks. See Job 41. 29; Jer. 6. 23; Hab. 3. 11; John 19. 34.

SPECIAL. Deut. 7.6; Acts 19.11. SPECTACLE. 1 Cor. 4.9, made a s. to the world.

SPECCH. Gen. 11. 1, earth was of one s. Ex. 4. 10, I am slow of s. Num. 12. 8, not in dark s. Deut. 32. 2, my s. shall distil as dew. 1 Kings. 3. 10, Solomon's s. pleased the Lord. Job 6. 26, the s. of one that is desperate. 15. 3, or with s. wherewith he can do no good. Ps. 13. 2, day unto day uttereth s.

Ps. 19. 2, day unto day uttereth s.
3, there is no s. where their voice is not heard.
Prov. 17. 7, excellent s, becometh not a 1001.
Cant. 4. 3, 14 ys. 1s comely.
Lac. 33, 19, of deeper s, than thou canst perceive.
Mat. 23, 73, thy s. bewrayeth thee.
1 Cor. 2, 1, not with excellency of s.
4, 19, not the s, but the power.
2 Cor. 3, 12, we use great plainness of s.
10, 10, his s, is contemptible.
Col. 4. 5, let your s. be alway with grace.
Tit. 2, 8, sound s., that cannot be condemmed.
See Ezek. 3. 5; Rom. 16, 18; 2 Cor. 11, 6.
SPEECHLESS. Mat. 22, 12; Lu. 1, 22; Acts 9, 7.
SPEECH Cen. 24, 12, send me good s.

SPEED. Gen. 24. 12, send me good s.
2 John 10, receive him not, neither bid him
God s.

See Ezra 6. 12; Isa, 5, 26; Acts 17. 15. See Exts. 0.1. Ps. 31, 2.6; Acts 11. 10.
SPEEDILY. Ps. 31, 2, deliver me s.
60, 17; 143. 7, hear me s.
79, 8, let thy mercles s. prevent us.
102, 2, when I call, answer me s.
Ecol. 8. 11, because sentence is not executed s.
Iss. 58, 8, thy health shall spring forth s.
Zech. 8. 21, let us go s. to pray.
Lu. 18, 8, he will avenge thems.

See 1 Sam. 27. 1; Ezra 6. 13; 7. 17; Joel 3.4.

SPFND. Job 21. 13, they s, their days in wealth.
36. 11, they s, their days in prosperity.
Ps. 69. 9, we s, our years as a tale that is told.
Isa, 55. 2, why s, money for that which is not bread?

2 Cor. 12, 15, very gladly s. and be spent for you. See Prov. 21, 20; Eccl. 6, 12; Lu. 10, 35.

SPENT. Gen. 21. 15, water was s. in the bottle.
Job 7. 6. days s. without hope.
Ps. 31. 10, my life is s. with grief.
Iss. 49. 4. I have s. my strength for nought.
Acts II 21, s. their time to tell some new thing.
See Mk. 6. 35; Lu. 15. 14; 24. 29; Rom. 13. 12.

SPILT, 2 Sam. 14. 14, as water s. SPIN. Ex. 35, 25; Mat. 6, 28; Lu. 12, 27.

SFIRT. Gen. 6.3, mys. shall not always strive. Ex. 35.21, every one whom his s. made willing. Num. 11.7, take of the s. that is on thee. 14.24, be had another s. with him. 16.22; 27.16, the God of the s. of all flesh. 27.18, a man in whom is the s.

Eph. 4. 3, the unity of the S. one body and one S.

SPIRIT. Josh. 5.1, nor was there any more s. in them. 1 Kings 22, 21; 2 Chron. 18. 20, there came 2 Kings 2.9, let a double portion of thy s. Neh. 9.50, thou gavest thy good s. to instruct, Job 4.15, a s. passed before my face. I5.13, thou turnest thy s. against God. forth a s. whose s. came from thee? 32. 8, there is a s. in man. Ps. 31. 5; Lu. 23. 46, into thine hand I commit my s. 32, 2, in whose s, there is no guile. 22.2. in whose s, there is no guile.
51. 10, renew a right s, within me.
78. 8, whose s, was not stedlast.
104.4: the h. 1.7, who maketh his angels s.
106. 33, they provoked his s.
139. 7, whither shall I go from thy s.?
Prov. 16. 2, the Lord weigheth the s. 1.101.10. 2, the Lord weighted the s. 18, an haughty s, gooth before a fall. 19; 28, 23; 1sa, 57, 15, an humble s. 32, he that ruleth his s, better than he, Eccl. 3, 21, who knoweth s, of man, and s, of beet. 3. 21, who knowers, of man, and s. of beast?

7. 8, the patient in s. better than the proud.
8. 8, no man hath power over s. to retain s.
11. 5, the way of the s.
12. 7, the s. shall return to God.
18.4. 4; 28. 6, s. of judgment.
11. 2; Eph. 1.17, the s. of wisdom.
34. 16, his s. it hath gathered them.
42. 1, I have put my s. upon him.
57. 16, the s. should fail before me.
61. 1; Lu. 4. 18, the S. of the Lord is upon me.
Ezek. 3. 14; 8. 3: 11. 1, I went in the heat of my s.
11. 19; 18. 31; 36. 26 a new s.
Mic. 2. 11, a man walking in the s. and falsehood.
Mat. 14. 26; Mk. 6. 49, it is a s.
26. 41; Mk. 14. 38, the s. is willing.
Mk. 1. 10; John 1. 32; the S. descending on him.
8. 12, sighed deeply in his s.
12. 12, came by the S. into the temple.
13. 55, her s. came again.
14. 55, ye know not what manner of s. beast? 8. 55, her s. came again.
9. 55, ye know not what manner of s.
10. 21. Jesus rejoiced in s.
24. 39, a. s. hath not flesh and bones.
John 3. 34, God giveth not the S. by measure.
4. 24, God is a S., worship him in s. and in truth.
6. 33. it is the s. that quickeneth.
14. 17; 15. 26; 16. 13; 1 John 4. 6; S. of truth.
Acts 2. 4, began to speak as the S. gave utterance.
6. 10, not able to resist the wisdom and s.
17. 18, his s. was stirred within him.
23. 8, say that there is neither angel nor-s.
Rom. 8.1, walk not after the flesh, but after the 6. 23. 8, say that there is neither angel nor-s. Rom. 8.1, walk not after the flesh, but after the S. 2, the law of the S. of life.

11, the S. of him that raised up Jesus.
16, the S. itself beareth witness.
26, the S. maketh intercession.
12. 11, fervent in s.
1 Cor. 2.4, in demonstration of the S.
10, the S. searcheth all things.
4. 21; Gal. 6.1, in the s. of meckness.
6. 17, be that is joined to the Lord is one s.
20. storify God in body and s. 6.17, be that is joined to the Lord is one s.
20, glorify God in body and s.
12. 4, diversities of gifts, but the same S.
10, to another discerning of s.
14. 2, in the s. he speaketh mysteries.
15. 45, the last Adam made a quickening s.
2 Gor. 3.6, the letter killeth, but the s. giveth life.
17, where the S. of the Lord is, there is liberty.
Gal. 3.3, having begun in the S.
22; Eph. 5.9, the fruit of the S.
22; Eph. 5.9, the fruit of the S.
6.8, he that soweth to the S. shall of the S.
Eph. 2.2, the s. that worketh in children of disobedience.
18, access by one S.

4, one body and one S.
23, renewed in s. of your mind.
30, grieve not the holy S. of God.
5. 18, be filled with the S.
6. 17, take sword of the S.
Phil. 1. 27, stand fast in one s.
2. 1, if any fellowship of the S.
Col. 1. 8, your love in the s.
2. 5, absent in flesh, yet with you in the s.
1 Thess. 5. 13, quench not the S.
2 Thess. 2. 13, chosen through sanctification of the S. the S. 1 Tim. 3. 16, justified in the S. 1 11m. 3. 16, Justined in the S.
4.1, giving heed to seducing s.
12. be thou en example in s.
22 Tim. 4.22, the Lord Jesus be with thy s.
Heb. 1.4, ministering s.
4.12, dividing asunder of soul and s.
9. 14, who through the eternal S.
12. 9, in subjection to the Father of s. 23, to s. of just men made perfect.
Jas. 2.26, the body without the s. is dead.
4.5, the s. lusteth to envy.
I Pet. 1.2, through sanctification of the 3. 4, ornament of a meek and quiet s. 18, but quickened by the S. 18, but difference by the S.

19, preached to s. in prison.

4.6, live according to God in the s.

1 John 3. 24, by the S. he hath given us.

4.1, believe not every s., but try the s.

2, hereby know ye the S. of Cod. every s. that confesseth not. 6, it is the S. that beareth witness. 3. 6, it is the S. than bearen Willes.

§ the s., the water, and the blood.

Jude 12, sensual, having not the S.

Rev. 1. 19, I was in the S. on the Lord's day.

2. 7, 11, 17, 29; 3. 6, 13, 22, hear what the S. saith,

4. 2, 1 was in the s., and, behold,

II. 11, the S. of life from God entered,

II. 35, bessed are the dead: Yea, saith the S.

II. 35, bessed are the dead: Yea, saith the S. 22. 17, the S. and the bride say, Come. See Mat. 8. 16; John 3. 5; Acts 7. 59; Rom. 7. 6. SPIRITUAL. Hos. 9.7, the s. man is mad. Rom. 1. 11, impart some s, gift.
7. 14, the law is s.
15. 27, partakers of their s, things,
1 Cor. 2. 13, comparing s, things with s. 1 Cor. 2. 13, comparing s, things with s,
15, he that is s, judgeth all things,
3.1, not speak unto you as unto s.
10. 3, all eat the same s, meat.
12. 1: 14. 1, concerning s, gifts,
15. 44, it is ralsed a s, tody,
46, that was not first which is s.
Gal. 5. 1, ye which are s, restore such an one.
Eph. 5. 18, in realms and bymns and s, songs.
6. 12, s, wich edness in high places.
1 Pot. 2. 5, as, house, to offer up s, sacrifices.
Sec 1 Cor. 9. 11; Col. 1. 9; 3. 16.
PRITTIALLY. Born. 8 5. 1 Cor. 2. 14; Rev. 11 SPIRITUALLY. Rom. 8. 6; 1 Cor. 2.14; Rev. 11. 8. SPITE. Ps. 10.14, thou beholdest mischief and s. SPOIL (n.). Judg. 5.30, necks of them that take s. 1 Sam. 14.32, people flew upon the s. 2 Chron. 15.11, offered to the Lord of the s. 2 Chrom. 15. II. offered to the Lord of the s. 90. 25. three days gathering the s. 23. I5. with the s. they clothed the naked. Esth. 3. 13. Is. 8. II. take the s. of them for a prey. 9. 10. 00. II. 1. plucked the s. out of his teeth. Ps. II.9. 162. rejoice as one that findeth great s. Prov. 16. Ib. than to divide s. with the proud. 31. II. he shall have no need of s. Is. 3. It, the s. of the poor is in your houses. 42. 24. who gave Jacob for a s.? 53. 12. divide the s. with the strong. Scels. 9. 3; Ezek. 7. 21; 38. 13; Nah. 2. 9; Zech. 14. 1. SPOIL (v.). Ex. 3. 22, ye shall s. the Egyptians. Ps. 76. 5, the stouthearted are s. Cant. 2. 15, the little foxes that s. the vines. 18, access by one S.
22, habitation of God through the S.
3. 16, strengthened by his S. in inner man.

Isa, 33.1, wee to thee that s., and thou wast not s.!
42.22, this is a people robbed and s.
Jer. 4.30, when s., what wilt thou do?
Hab. 2. 8, thou hast s. many nations.
Zech. 11. 2, howl because the mighty are s.
Col. 2. 15, having s. principalities.
See Ps. 35. 10; Isa, 22. 4; Col. 2. 8; Heb. 10. 34. See Ps. 35. 10; 1sa, 22, 4; Col. 2, 8; Heb. 10, 34. SPOKEN. Num. 23, 19, hath he s., and shall he not make it good?

1 Sam. 1, 16, out of my grief have I s.
1 Kings 18, 24, the people said, it is well s.
2 Kings 4, 13, wouldest thou be s. for to the king? Ps. 62, 11, God hath s. once.
66, 14, my mouth hath s. when in trouble.
87, 3, glorious things are s. of thee.
Prov. 15, 23, a word s. in due season.
25, 11, a word fitly s. is like.
Ecol. 7, 21, take no heed to all words s.
1sa, 48, 15, 1, even I, have s. Eccl. 7. 21, take no heed to all words s.
18a. 48. 15, 1, even I, have s.
Mal. 3, 13, what have we s. so much against?
Mk. 14. 9, shall be s. of for a memorial
Lu. 2. 34, for a sign which shall be s. against.
Acts 19. 36, these things cannot be s. against.
Acts 19. 36, your faith is s. of.
14. 17, let not your good be evil s. of.
Heb. 2. 2, the word s. by angels.
See Heb. 13. 7; 1 Pet. 4.14; 2 Pet. 3. 2.
POCK TSMAN. Ex. 4. 16. he shall be thy s. See Heb. 13.7; 1 Pet. 4.14; 2 Pet. 3.2.

SPORESMAN. Ex. 4.16, he shall be thy s.

SPORT. Gen. 26.8; Isa. 57.4; 2 Pet. 2.13.

SPOT. Num. 28.3; 9.11; 29.17. lambs without s.

Deut. 32.5, their s. is not the s. of his children.

Job 11. 15, lift up thy face without s.

Jet. 13.23, or the leopard his s.

Eph. 5. 27, glorlous church, not having s.

1 Tim. 6.14, commandment without s.

Heb. 9.14, offered himself without s.

1 Pet. 1.19, lamb without blemish or s.

2 Pet. 3.14, that ye may be found without s.

Jude 12, these are s. in your feasts. Jude 12, these are s. in your feasts. See Cant. 4.7; 2 Pet. 2.13; Jude 23. SPOUSE. Cant. 4. 8; 5. 1; Hos. 4. 13. SPRANG. Mk. 4.8; Acts 16.29; Heb. 7.14; 11.12. SPREAD. Deut. 32. 11, eagle s. abroad her wings. 2 Kings 19. 14; Isa. 37. 14, s. letter before the Lord

100 9.8. God who alone a out the heavens.

28. P. he a his cloud upon it.

28. 19. my root was a, out by waters.

38. 30. he a. his light upon it.

28. 10. my root was a, out by waters.

38. 30. he a. his light upon it.

18. 18. thus thou with him a out the sky?

Ps. 16. 39. he a. a cloud for a covering.

180. 5, they have a a net by the wayside.

181. 1.5, when ye a. forth your hands I will'hide.

38. 20, they could not a; the sail.

50. 2, a. out hands to a rebellious people.

Jer. 2. they shall a; them before the sun.

Ezek. 26. 14. a place to s. nets upon.

Mat. 21. 5; Mk. 11. 8; Lu. 19. 36, s. garments.

Acts 4. 17. but that is, no further.

See Judg. 2. 25; I Kings 8. 64; Ezra 9. 5.

PBIGS. Isa. 18. 6; Ezek. 17. 6. Lord SPRIGS. Isa. 18. 5; Ezek. 17. 6. SPRIGS. Isa. 18. 5; Ezek. 11. 0.
SPRING. Num. 21. 17, s. up, O well.
1 Sam. 9. 25, about the s. of the day.
Job 5. 6, neither doth trouble s. out of the ground.
38. 18, hast thou entered into the s. of the sea?
Ps. ST. 7, all my s. are in thee.
104. 10, he sendeth the s. into valleys.
107. 33, he turneth water-s. into dry ground.
35 turneth dry ground into water-s. 107. 33, he turneth water-s. into dry ground.
35, turneth dry ground into water-s.
Prov. 25. 28, a troubled fountain, and a corrupt s.
1sa. 42. 9, before they s, forth I tell you.
43. 19, a new thing, now it shall s. forth.
45. 8, let rightcounsess s. up together.
58. 8, thine health shall s. forth.
11, shall be like a s. of water.
MK-4, 27, seed should s. he knoweth not how.
See Joel 2, 22; John 4, 14; Heb. 12, 15,
SPHINKLE. Job 2, 12; Isa. 52. 15; Ezek. 38, 25.

SPROUT. Job 14. 7, a tree will s, again. SPUNGE. Mat. 27. 48; Mk. 15. 36; John 19. 29. SPY. Num. 13. 16; Josh. 2. 1; Gal. 2. 4. STABILITY. Isa. 33. 6, the s. of thy times. STABLE. 1 Chron. 16. 30; Ezek. 25. 5. STABLE. 1 Chron. 16.30; Ezek. 25. 5.
STAFF. Gen. 32. 10, with my s. 1 passed over.
Ex. 12. 11, eat it with s. in hand.
Num. 13. 23, bare grapes between two on a s.
Judg. 6. 21, the angel put forth end of his s.
2 Sum. 3. 29, not fail one that leaneth on a s.
2 Sum. 3. 29, not fail one that leaneth on a s.
2 Kings 4. 29, lay my s. on face of the child.
18. 21; 1-a. 36. 6, thou trustest on s.
Ps. 23. 4, thy rod and s. comfort me.
Isa. 3. 1, the stay and s., the whole stay of bread,
9. 4, thou hast broken the s. of his shoulder
10. 5, the s. in their hand is mine indignation,
15, as if the s. should lift up itself. 15, as if the s. should lift up itself.

14. 5, the Lord hath broken the s. of the wicked. 14, 5, the Lord hath proken the s, of the wicked, Jer. 48, 17, how is the strong s, broken? Zech, 11, 10, took my s, even Beauty, Mk, 6, 8, take nothing, save s, only, Heb, 11, 21, leaning on the top of his s, See Ex. 21, 19; Nun. 22, 27; 1sa, 28, 27, STAGGER, Job 12, 25; Ps. 101, 27, s, like a drunken man. man.

18a, 29, 9, they s., but not with strong drink,

See 1sa, 19, 14; Rom. 4, 20,

STAIN. Job 3.5; 1sa, 22, 9; 63, 3,

STAIRS, 1 Kings 6, 8; Neh. 9, 4; Cant. 2, 14,

STAKES, 1sa, 33, 20; 54, 2,

STALK, Gen. 41, 5; Josh. 2, 6; Hos. 8, 7,

STAILK, Phys. 15, 71, 145, 8, 37, 20; Mod. 4, 2 STALL. Prov. 15. 17; Hab. 3. 17; Mal. 4. 2. STAMMERING. 1sa. 28. 11; 32. 4; 33. 19. STAMP. Deut. 9. 21; 2 Sam. 22. 43; Jer. 47. 3. STAND. Ex. 14. 13; 2 Chron. 20, 17, s. still, and see, Deut. 29, 10, yes, this day all of you before the Lord. 1 Sam. 9, 27, s. thou still a while.

1 Kings S. 11; 2 Chron. 5, 14, priests could not s. 1 Kings 8. 11; 2 Chron. 5. 14, priests could not s. to minister.
17. 1; 18. 15; 2 Kings 3. 14; 5. 16, the Lord before whom I s.
2 Kings 10. 4, two kings stood not, how shall we s.?
2 Chron. 34, 32, caused all present to s. to it.
Esth. 8. 11, to s, for their life.
Job 8. 15, shall lean on his house, but it shall not s.
19. 25, he shall s. at the latter day.
Ps. 1. 1, nor s. in the way of sinners.
5 the uncolly shall up s. in indexent. ts. 1.1 not s. in the way to sining.

5, the ungodly shall not s. in judgment.

4: 4, s. in awe, and sin not.

10. 1, why s, thou afar off?

24. 3, who shall s. in his holy place?

33. 11, the counsel of the Lord s. for ever. 24.3. who shall s. in his holy place?
33.11, the counsel of the Lord s. for ever.
35.2. s. up for my help.
76. 7. who may s. in thy sight?
94. 16, who will s. up for me?
199. 31, shall s. at right hand of the poor.
122.2. our feet shall s. within thy gates.
130. 3. if thou, Lord, merk iniquities, who shall s.?
147. 17, who can s. before his cold?
Prov. 22.28, shall s. before envy?
Eccl. 8.3, s. not in an evil thing.
18s. 7.; 8. 10, thus saint the Lord, it shall not s.
21. 8., 1 s. continually on watchower.
22. 8. 18, your agreement with hell shall not s.
23. 8. the word of God shall s. for ever.
65. 5. 2b ythyself, 1 am holier than thou.
Jer. 6. 16, s. ye in the ways, ask for the old paths.
55. 19, shall not want a man to s. before me.
Dan. 11. 16, he shall s. in the glorious land.
12. 13, and shall s. in thy lot.
Mic. 5. 4, he shall s. and feed in strength.
Nah. 2. 8, s., shall they cry.
Zech. 3. 1, Satan s. at his right hand.
Mal. 3.2, who shall s. when he appeareth?
Mat. 12. 25; Mk. 3. 24, 25; Lu. 11. 18, house divided shall not s.
16. 28; Lu. 9. 27, there be some s. here.
20. 3, others s. idle in the marketplace.

Rom. 5. 2, this grace wherein we s. 11. 4, God is able to make him s. 1 Cor. 2. 5, faith should not s. in wisdom. 16, 13, s. fast in the faith. Gal. 4. 20, I s. in doubt of you. 5, 1, s. fast in the liberty.

Eph. 6, 13, having done all, to s.
Phil. 1.27, s. fast in one spirit.

4, 1; 1 Thess, 3, 8, s. fast in the Lord.

1 Thess, 3, 8, we live, if ye s. fast.

2 Tim. 2, 19, the foundation of God s. sure.

Jas. 5, 9, the judge s. before the door.

Rev. 3, 20, 1 s. at the door, and knock.

6, 17, is come, and who shall be able to s.?

20, 12, the dead, small and great, s. before God.

See Rom. 14, 4; 1 Cor. 10, 12; Rev. 15, 2. 5. 1. s. fast in the liberty

STANDARD, Isa, 10, 18, as when s.-bearer fainteth. 49. 22, I will set up my s. to the people.
59. 19, Spirit of the Lord shall lift up s. against. 59. 19, Spirit of the Bott shall 162. 10, go through, lift up a s. Jer. 4. 6; 50. 2; 51. 12, set up a s. See Num. 1. 52; 2. 3; 10. 14.

STATE. Ps. 39.5; Mat. 12.45; Lu. 11.26. STATURE. Num. 13. 22, men of great s.

1 Sam. 16. 7, look not on height of his s.

1s. 10. 33, his ones of s. hewn down.

40. 14, men of s. shall come.

Mat. 6. 27; Lu. 12. 25, not add to s.

Lu. 2. 52, Jesus increased in s.

19. 3, little of s.

Eph. 4. 13, s. of the fulness of Christ.

See 2 Sam. 21. 20; Cant. 7. 7; Ezek. 17. 6; 31. 3.

See 2 Sam. 21. 29; Cam. 1. 1; Ezek. 1. 18 TATUTE. Ex. 18, 18, the s. of God. Lev. 3. 17; 16, 34; 24. 9, a perpetual s. 2 Kings 17. 8, s. of the heathen. Neh. 9, 14, s. and laws. Ps. 19. 8, the s. of the Lord are right, 50, 16, to declare my s.

50, 10, to decire my s. 20, 25, s. that changed my s. 20, 25, s. that were not good. 33, 15, walk in the s. of life. Zech. 1. 0, my s., did they not take hold? See Ps. 18. 22; 105. 45; 110. 12, etc.; Ezek. 18. 19.

STAVES. Num. 21. 18, nobles digged with s. 1 Sam. 17. 43, am I adog, that thou comest with s.? 1 Sam. 17.45, am 1 adog. that thou comes with Hab, 3.14, strike through with his s. Zech, 11.7, took unto me two s. Mat. 10. 10; Lu. 9.3, neither two coats, nor s. See Mat. 26. 47; Mk. 14. 43; Lu. 22. 52.

STAY (n.). 2 Sam. 22. 19; Ps. 18. 18, the Lord was

my s. Isa. 3. 1, take away the s. and staff. See Lev. 13. 5; 1 Kings 10. 19; 1sa. 19. 13. STAY (v.). Gen. 19. 17, neither s. in plain.

TAY (c). Gen. 19, 17, neither s. in plain.
Ex. 9. 28, ye shall s. no longer.
Num. 16. 48; 25. 8; 2 Sam. 24. 35; 1 Chron. 21. 22;
Ps. 106. 30, the plague was s.
2 Sam. 24. 16; 1 Chron. 21. 15, s. now thine hand.
Job 37. 4, he will not s. them.
38. 11, here shall thy proud waves be s.
37, who can s. the bottles of heaven?
Prov. 28. 17, let no man s. him.
Isa. 26. 3, whose mind is s. on thee.
27. 8. he s. his rough wind.

lsa, 26. 3, whose mind is s. on thee.
27. 8, he s. his rough wind.
29. 9, s. yourselves, and wonder.
30. 12, ye trust in oppression, and s. thereon.
50. 10, trust in name of the Lord, and s. or his God.
Dan. 4. 35, none can s. his hand.
Hag. 1. 10, heaven is s., earth is s.
See Josh. 10. 13; 1 Sam. 24. 7; Jer. 4. 6; 20. 9.

TEAD. Ex. 4. 16, be to him in s. of God. TEAD. Ex. 4. 16, De to him in a or Goo. Num. 10. 31, be to us in as of eyes. 32. 14, risen in your fathers a. Job 16. 4. if your soul were in my soul's a. 31. 40, thistles grow in a. of wheat. 34. 24, he shall set others in their s. Ps. 45. 76, in a. of fathers shall be children. Prov. 11. 8, the wicked cometh in his a.

and the second second

Isa, 3.24, in s. of girdle a rent. 55.13, in s. of the thorn shall come up the fir tree. 2 Cor. 5.20, we pray you in Christ's s. See Gen. 30.2; 2 Kings 17.24; 1 Chron. 5.22. STEADY. Ex. 17. 12, Moses' hands were s. STEALDY. Ex. 17, 12, Mosse's hands were s. STEALL Gen. 31.27, wherefore didst thou s. away? 44.8, how then should we s. silver or gold? Prov. 6. 30, if he s. to satisfy his soul. 30.9, lest 1 be poor, and s. Jer. 23. 30, prophels that s. my words. Mat. 6. 19, thieves break through and s. John 10. 10, thief cometh not, but to s. See Hos. 4. 2; Mat. 27, 64; Rom. 2. 21. STEALTH. 2 cam. 10.3 her. situation.

STEALTH. 2 Sam. 19. 3, by s. into city. STEALTH. 28am. 19.3, by 8. Into city. STEDFAST. Ps. 78.8, not 8. with God. Dan. 6.16, living God, and 8. for ever. Heb. 2.2, word spoken by angels was 3.14, hold our confidence 8. to end. 6.19, hope as anchor, sure and 8. 1Pet. 5.9, resist 8. in the faith.

See Acts 2.42; Col. 2.5; 2 Pet. 3. 17.

STEEL. 2 Sam. 22. 35; Job 20. 24; Jer. 15. 12. STEEP. Ezek. 38. 20; Mic, 1. 4; Mat. 8. 32 STEP. 1 Sam. 20.3, but a s. between me and death. Job 14. 16, thou numberest my s.

300 14, 16, thou numberest my s.
23, 11, my foot hath held his s.
29, 6, I washed my s. with butter,
31, 4, doth not he count my s.
7, if my s. hath turned out of the way.
Rs. 37, 23, the s. of a good man are ordered.
31, none of his s. shall slide.

311, none of his s, shall side.
44, 18, nor have our s, declined.
56, 6, they mark my s.
73, 2, my s, had well nigh slipped.
85, 13, set us in the way of his s.
149, 133, order my s. in thy word.
Prov. 4, 12, thy s, shall not be straitened.
5, b, her s, take hold on hell.
16, 9, the Lord directeth his s.

16. 9, the Lord directeth his s.
13a, 26, 6, the s, of the needy shall tread it down.
Jer. 10. 23, not in man to direct his s.
Rom, 4. 12, walk in s. of that faith.
2 Cor. 12. 18, walked we not in same s.?
1 Pet. 2. 21, that ye should follow his s.
See Ex. 20. 26; 2 Sam. 22. 37; Lam. 4. 18; Ezek.

STEWARD. 1 Kings 16. 9, drunk in house of his s. Lu. 12. 42, that faithful and wise s. See Gen. 15. 2; Lu. 8. 3; 1 Cor. 4. 1; 1 Pet. 4. 10.

See Gen. 15. 2; Lu. 8.5; 10.7. 4.1; 1 Fet. 4.10, STICK. Num. 15. 32, gathered s. on sablath, 1 Kings 17. 12, 1 am gathering two s. Job 33. 21, his bones s. out.

Job 33. 21, his bones s. out.

Prov. 18. 24, a friend that s. closer than a brother, Ezek. 37. 16, take s. and write on it.

See 2 Kings 6. 6; Lam. 4.8; Ezek. 29. 4.

STIFF. Ex. 32. 9; 33. 3; 34. 9; Deut. 9. 6, 13; 10.

YIFF. Ex. 32. 9; 33. 3; 34. 9; Deut. 9. 6, 13; 16, s.-necked people. Ps. 75. 5, speak not with s. neck. Jen. 17. 25, obeyed not, but made their neck s. Ezek. 2. 4, impudent and s.-hearted. Acts 7. 51, vs. s.-necked, ye do always resist. See Deut. 31. 27; 2 Chron. 30. 8; 36, 13.

See Deut, 31. 21; 2 Chron. 30, 8; 30, 16.
STILL. Ex. 15. 16, as, as a stone.
Num. 14.38, Joshua and Caleb lived s.
Josh, 24. 10, Balaam blessed you s.
Judz. 18. 9; the land is good, and are ye s.?
2 Sam. 14. 32, good to have been there s.
2 Kings 7, 4, if we sit s. here, we die also.
2 Chron. 22. 9, no power to keep s. the kingdom,
Job 2. 9, dost thou s. retain thine integrity?
Ps. 4. 4; commune with thine heart, and be s.
8. 2 s. the enemy and avenger. rs. 4.2, commune with thine heart, and oe s. 8.2, s. the enemy and avenger.
23.2, beside the s. waters.
46.10, be s., and know that I am God.
75.5, earth feared, and was s.
83.1, hold not thy peace, and be not s., O God.
84.4, they will be s. praising thee.
107.29, so that the waves thereof are s.

Ps. 139. 18, when I awake, I am s. with thee. Ps. 199, 18, when I aware, I am s. with thee, Ecc. 1, 12, 9, he s. taught knowledge.
Isa. 5, 25; 9, 12; 10, 4, his hand is stretched out s.
30, 7, their strength is to sit s.
42, 14, I have been s. and refrained,
Jer. 8, 14, why do we sit s.?
31, 20, I do carnestly remember him s.
Zech. 11, 16, nor feed that that standeth s.
MEA 20 average and sit peace as Mk. 4 39, arose, and said, peace, be s. Rev. 22. 11, unjust s., filthy s., holy s. Sre Num. 13. 30; Ps. 65. 7; 89. 9; 92. 14. STING. Prov. 23. 32; 1 Cor. 15. 55; Rev. 9. 10. STIR. Num. 24.9, who shall s. him up? Deut, 32, 11, as an eagle s, up her nest.
1 Sam, 22, 8, my son hath s, up my servant.
26, 14, if the Lord have s, thee up.
1 Kings 11, 14, the Lord s, up an adversary.
1 Chron. 5, 21; 2 Chron. 36, 22; Hag. 1, 14, God s. up the spirit.

Job 17. 8, the innocent shall s, up himself.
41. 10, none dare s, him up.
Ps. 35. 23, s, up thyself. Ps. 35, 23, a. up thyself.

39. 2, my sorrow was a.

Prov. 10. 12, hatred a. up strifes.

15. 18; 29. 29, a wrathful man s. up strife.

18. 10. 26, the Lord shall s. up a scourge.

14. 9, hell from beneath s. up the dead.

64. 7, non s. up himself to take hold.

Lu. 23. 5, he s. up the people.

Acts 17. 18, his spirit was s. in him.

19. 23, no small s. about that way.

2 Tim. 1. 6. s. up gift of God in thee.

2 Pet. 1. 13, I think it meet to s. you up.

See Cant. 2. 7; 3. 6; 8. 4; Isa. 22. 2; Acts 12. 18.

TOOK Lab. 14. 8. though the s. thereof die. STOCK. Job 14.8, though the s. thereof die.
Isa. 40. 24, their s, shall not take root.
44. 10, shall I fall down to the s. of a tree? Hos. 4. 12, my people ask counsel at their s. Nah. 3. 6; Heb. 10. 33, a gazing-s. Acts 13. 26, children of the s. of Abraham. See Jer. 2. 27; 10. 8; 20. 2; Phil. 3. 5. STOLIS. 2 Sam. 15.6, Absalom s. the hearts. Eph. 4. 28, let him that s. steal no more. See Gen. 31. 20; 2 Kings 11. 2; 2 Chron. 22. 11; Mat. 28. 13. STOLEN. Josh. 7.11, they have s., and dissembled, 2 Sam. 21.12, men had s. the bones of Saul. Prov. 9. 17, s. waters are sweet. Obad. 5, s. till they had enough. See Gen. 30. 33; 31. 19; Ex. 22. 7; 2 Sam. 19. 41. STOMACH. 1 Tim. 5. 23, for thy s. sake. STONE. Gen. 11. 3, they had brick for s. 28. 18, 22; 31. 45; 35. 14, set up a s. for a pillar. Deut. 8, 9 a land whose s. are iron. Josh. 24, 27, this s. shall be a wincess. 2 Sam. 17. 13, till there be not one small s. found there. builders refused is become the head s. Prov. 27. 3, as. is heavy, a fool's wrath heavier. Isa. 54. 11, I will lay thy s, with fair colours. 60. 17, bring for s. irou. 62. 10, gather out the s. Jer. 2. 27, and to a s. thou hast brought me forth. Dan. 2. 34, as. was cut out of the mountain. Hab. 2. 11, the s. shall cry out of the wall. 19, that saith to the dumb s., arise. Hag. 2. 15, before s. was laid upon s. Zeoh. 3, 9, upon one s. shall be seven eyes. 4. 7, bring forth the head-s, thereof. 7. 12, they made their hearts as s.

Mat. 7. 9; Lu. 11. 11, will be give him a s.? 21. 44; Lu. 20. 18, whoseever shall fall on this s. 24. 2; Mk. 13. 2; Lu. 19. 44; 21. 6, not one s. upon another.

Mk. 13. 4, see what manner of s. are here!

16. 4; Lu. 24. 2, found s. rolled away.

Lu. 4. 3, command this s. that it he made bread,

John 1. 42, Cephas, by interpretation a s.

8. 7, first cast a s.

11. 39, take ye away the s.

Acts 17. 29, that the Godhead is like to s.

1 Pet. 2. 5, as lively s., are built up.

See 18am. 30.6; 1 Cor. 3.12; 2 Cor. 3.3; Rev. 2.17. another. STONY. Ps. 141. 6: Ezek. 11. 19: 36. 26: Mat. 13. 5. STOOD. Gen. 18. 22, s. yet before the Lord. Num. 14. 19, s. behind them. Josh. 3, 16, waters s, upon an heap, 2 Kings 23, 3, all the people s, to the covenant, Esth. 9, 16, Jews s, for their lives. Esting 3. 16; Jews 8. 161 line 18 ves. Ps. 33. 9, he commanded, and it s. fast. Lu. 24. 36, Jesus himself s. in the midst. 2Tim. 4. 16, no man s. with me. See Gen. 23. 3; Job 29. 8; Ezek. 37. 10; Rev. 7. 11. STOOP. Gen. 49. 9, Judah s. down.
Prov. 12. 25, heaviness maketh the heart s.
John S. 6, s. down, and wrote on the ground.
See 2 Chron. 36. 17; Job 9. 13; Mk. 1.7; John 20, 11, John 8.6, s. aown, and wrote on the ground.

See 2 Chron. 36. 17; John 120, 11,

STOP, Gen. 8. 2, windows of heaven were s.

1 Kings 18. 44, that the ruln s. thee not.

Ps. 107. 42, iniquity shall s. her mouth.

Zech. 7. 11, refused, and s. their ears.

Acts. 7. 57, s. their ears, and ran upon him.

Rom. 3. 18, that every mouth may be s.

Tit. 1. 11, whose mouths must be s.

Heb. 11. 33, through faith s. mouths of Hons.

See Gen. 26. 15; Job 5. 16; Ps. 58. 4; Prov. 21, 13.

STORE. Lev. 25. 22; 22, 10, eat of the old s.

Deut. 28. 5, blessed be thy basket and s.

2 Kings 20. 17, thy fathers have laid up in s.

Ps. 143. 13, affording all manner of s.

Nab. 2. 0, none end of the s. and glory.

Mal. 3. 10, bring tithes into s-bouse.

Lu. 12. 24, neither have s-house nor barn.

1 Cor. 16. 2, every one lay by him in s.

See 1 Kings 10, 10; 1 Chron. 29. 16; Ps. 33. 7.

STORK. Ps. 104. 17, as for the s., the fir trees are STORK. Ps. 104, 17, as for the s., the fir trees are her house. Jer. 8. 7, yea, the s. in the heaven. Zech. 5. 9, like the wings of a s. Zech. 5. 9, like the wings of a s. STORM. Ps. 55. 8, escape from windy s. 83. 15, make them afraid with thy s. 107. 29, he maketh the s. a. calm., lea. 4. 6; 25. 4; a cover from s. 28. 7, as a destroying s. Ezek. 38. 9, shalt assend and come like a s. Nah. 1. 3, the Lord hath his way in the s. See Job 21. 18; 17. 21; Mk. 4. 37; Lu. 8. 23, STORMY. Ps. 107. 25; 148. 8; Ezek. 13. 11. STORY. 2 Chron. 13. 22; 24, 27. STOUT. Dan.7. 20, whose look was more s. Mal. 3. 13, words have been s. against me. See Ps. 76. 5; Isa. 9. 9; 10, 12; 46, 12. See Fs. 10. 3; Tast. 9. 5; 10. 12; 30; 12.

STRAIGHT. Ps. 5. 8, make thy way s.
Prov. 4. 15; let eyelids look s. before thee.
Eccl. 1. 15; 7, 13, crooked cannot be made s.
Isa. 40, 3, make s. a highway.
4; 42. 16; 45. 2; Lu. 3. 5, crooked shall be made s.
Jer. 31. 9, cause them to walk in a s. way.
Mat. 3.3; Mk. 1. 3; Lu. 3. 4; John 1. 23, make
his paths s. Lu. 13, 13, she was made s. Acts 9, 11, street which is called S. Heb. 12, 13, make s., raths for your feet, See Josh, 6, 5; 1 Sam. 6, 12; Ezek. 1, 7; 10, 22. STRAIGHTWAY. Prov. 7. 22, he goeth after her s. Mat. 4. 20; Mk. 1. 18, they s. left their nets.

Jas. 1. 24, s. forgetteth what manner of man. See Lu. 14.5; John 13. 32; Acts 9. 20; 16. 33. STRAIN. Mat. 23. 24, s. at a gnat. STRAIN. Mat. 23. 24, s. at a gnat.
STRAIT. 2 Sam. 24. 14, I am in a great s.
Job 20, 22, he shall be in s.
Iss. 49. 20, the place is too s. for me, give place.
Mic. 2. 7, is spirit of the Lord s. ?
Mat. 7, 13; Lu. 13. 24, enter in at the s. gate.
Lu. 12.50, how am I s. till it be accomplished!
2 Cor. 6. 12, ye are not s. in us.
Phil. 1. 23, I am in a s. hetwist two.
Sec 2 Kings 6. 1; Job 18. 7; 37. 10; Jer. 19. 9.
CTPAITLY Gen. 43. 7. Josh 6. 1. Acts 4. 17. STRAITLY. Gen. 43. 7; Josh. 6. 1; Acts 4. 17. STRAITNESS. Deut. 28. 53; Job 36. 16. STRAITNESS. Deut. 28.53; Job 36.16.
STRANGE. Gen. 42.7, Joseph made himself s. Ex. 2.22; 18.3; Ps. 137.4, in a s. land.
Lev. 10.1; Num. 3.4; 26.61, offered s. fire.
1 Kings 11. 1, Solomon loved many s. women.
Job 19.17, my breath is s. to my wife.
31.3, a s. punishment to workers.
Prov. 2.16, to deliver thee from the s. woman.
5.3, 20, for the lips of a s. woman.
21.8, the way of man is trowerd and e 5. 3, 20, for the lips of a s. woman.
21. 5, the way of man is froward and s.
22. 27, a s. woman is a narrow lit.
18a. 28. 21, his s. work, his s. act.
Ezek. 3. 5, not sent to people of a s. speech.
Zeph. 1. 8, clothed with s. apparel.
Lu. 5. 26, we have seen s. things to-day.
Acts 17. 20, thou bringest s. things to our ears.
26. 11, persecuted them even to s. cities.
1Pet. 4. 4, they think it s. ye run not.
12, not s. concerning the flery trial.
See Judg. 11. 2; Ezra 10. 2; Prov. 2. 10; Jer. 8. 19.
TRANCER, Gen. 23. 4. Ps. 30 12. Lane s. with you STRANGER. Gen. 23.4; Ps. 39.12, Iamas. with you. TRANGER. Gen. 23.4; Ps. 39.12, Iamas. with you. Ex. 23.9, ve know the heart of a s.
10 hron. 29.15, we are s., as were all our fathers.
Job 15.19, no s. passed among them.
31.32, the s. did not lodge in the street.
Ps. 54.3, for s. are risen up against me.
109.11, let the s. spoil his labour.
146.9, the Lord preserveth the s.
Prov. 2.16, to deliver thee even from the s.
5.10, lest s. be filled with thy wealth. Prov. 2. 15, to deliver thee even from the s. 5. 11, lest s. be filled with thy wealth. 17, let them be thine own, not s. with thee. 6. 1, stricken thy hand with a s. 7. 5, from the s. which flattereth. 11. 15, he that is surety for a s. shall smart. 14. 10. a s. doth not intermeddle. 20. 16; 27. 13, garment that is surety for a s. 27. 2, let a s. praise thee.
18a. 1. 7, your land, s. devour it.
2. 6, please themselves in children of s. 14. 1, the s. shall be joined with them. 36. 3, neither let the son of the s. speak. Jer. 14. 8, why be as a s. in the land? Ezek. 28. 10, thou shalt die by the hand of s. 16s. 7. 9, s. have devoured his strength. Mat. 25. 35, 1 was a s., and ye took me in. Lu. 17. 18, that returned, save this s. Erh. 2. 12, s. from the covenant. 9, no more s., but fellowcitizens. Heb. 11. 13, confessed they were s. 13. 2. be not forgetful to entertain 13. 2, be not forgetful to entertain s. See Mat. 17. 25; John 10. 5; 1 Pet. 2. 11. STRANGLED. Nah. 2. 12; Acts 15. 20; 21. 25. STREAM, Ps. 124, 4; Isa. 35, 6; 66, 12; Amos 5, 24. STREET. Prov. 1. 20; Lu. 14. 21; Rev. 21. 21; 22. 2. STREET. Prov. 1. 20; Lu. 14. 21; Rev. 21. 21; 22. 25 STRENGTH. Ex. 15. 2; 2 Sam. 22. 33; Ps. 18. 2; 28 T. 118. 14; 1sa. 12. 2, the Lord is my s. Judg. 5. 21, thou hast trodden down e. 1 Sam. 2. 4, by s. shall no man prevail. 5. 29, the S. of Israel will not lie. Job 9. 18, if 1 speak of s. 10, he is strong. 12. 13, with him is wisdom and s. Ps. 18. 32, grieded me with s. 27. 1. the Lord will give s. to his people. 33, 16, mighty not delivered by much s.

Ps. 39. 13, spare me, that I may recover s. 46. 1; \$1. 1, God is our refuge and s. 68. 34, ascribe s. to God, his s. is in the clouds. 35, God giveth s. and power. 73, 26, God is the s. of my heart. 84, 5, the man whose s. is in thee. 7, they go from s. to s. 96. 6, s. and beauty are in his sanctuary.
138. 3, strengthenedst me with s. in my soul. 138. 3, strengthenedst me with a in my soul. Prov. 10. 29, the way of the Lord is s. Eccl. 9. 16, wisdom is better than s. 10. 17, princes eat for s. 10. 17, princes eat for s. 19. 18, 25. 4, a s. to the poor, a s. to the needy. 40. 29, he increaseth s. 51. 9, awake, put on s. Hag. 2. 22, I will destroy the s. of the kingdoms. Lu. 1. 51, he hath showed s. with his arm. Rom. 5. 6, when ye were without s. 1 Cor. 15. 56, the s. of sin is the law. Rev. 3. 8, thou hast a little s. See Job 21. 23; Prov. 20. 29; 2 Cor. 12. 9. TRENGTHEN. Job 15. 25. he s. himself against. STRENGTHEN. Job 15.25, he s. himself against. Ps. 20. 2, s. thee out of Zion.
104. 15, bread which s. man's heart.
Eccl. 7. 19, wisdom s. the wise. Fact. 1. 19, wishout a time wise. Is a 35, 5, ye the weak hands. Lu. 22, 23, when converted, s. thy brethren. Eph. 3. 16; Col. 1.11, to be s. with might. Phil. 4. 13, all things through Christ whos. me. See Lu. 22, 43; 1 Pet. 5. 10; Rev. 3. 2. See Ed. 22. 43; Feet. 3. 21, Rev. 3. 22. Structure Heads to God. Isa, 28. 20, shorter than a man can s. himself, Jer. 10, 12; 51, 15, he s. out the heavens, Ezek. 16, 27, I have s. out my band over thee, Mat. 12, 13, s. forth thine hand.

See Fs. 104, 2; Prov. 1.24; Rom. 10, 21; 2 Cor. 10, 14. See Prov. 23. 35; Isa. 1.5; 1Tim. 3.3; Tit. 1.7.

See Prov. 23. 35; Isa. 1.5; 1Tim. 3.3; Tit. 1.7. STRIPES. Deut. 25. 3, forty s. he may give. 2 Cor. 11. 24, five times received I forty s. 2 Cor. 11. 24, Ive times received 1 Intry 8. STRIVE. Gen. 6. 3, shall not always s. Prov. 3. 30, s. not without cause. Lu. 13. 24, s. to enter in at strait gate. 2 Tim. 2. 5, if a man s. for mastery. 24, the servant of the Lord must not s. See 18a. 45. 9; Jer. 50. 24; Mat. 12. 19; Heb. 12. 4. 24, the servant of the Lord mass note. See 18a. 45. 9; Jer. 50. 24; Mat. 12. 19; Heb. 12. 4. STRONG. 18am. 4.9; 1 Kings 2. 2; 2 Chron. 15. 7; Isa. 35. 4; Dan. 10. 19, he s. Job 9. 19, if I speak of strength, lo, he is s. Ps. 18. 5, sa s. man to run a race. 24. 8, the Lord is s. 31. 2, he thou my s. refuge. Prov. 10. 15. the rich man's wealth is his s. city. 18. 10, the name of the Lord is a s. tower. Ecol. 9. 11, the battle is not to the s. 18. 40. 26, for that he is s. in power. Mat. 12. 29, first bind the s. man. Rom. 4. 20, s. in faith. 1 Cor. 4. 10, we are weak, ye are s. 2 Thess. 2. 11, s. delusion. Heb. 5. 12, of milk, and not of s. meat. 6. 18, we have a s. consolation. See Prov. 14. 26; Joel 3. 10; Rom. 15. 1; Rev. 5. 2. STUBBLE. Ps. 83. 13, make them as s. STUBBLE. Ps. 83. 13, make them as s. Iss. 33. 11, conceive chaff, bring forth s. 41. 2, as driven s. Jer. 13. 24, 1 will scatter them as s. See Joel 2. 5; Nah. 1. 10; Mal. 4. 1; 1 Cor. 3. 12. STUDY. Eccl. 12, 12, much s. is a weariness of the flesh. See 1 Thess. 4. 11; 2 Tim. 2. 15. STUMBLE. Prov. 4. 19, know not at what they s. 1ss. 28. 7, they s. in judgment. 59. 10, we, at noonday.
Jer. 46. 6; Dan. 11. 19, s. and fall.
Mal. 2. 8, have caused many to s.

1 Pet. 2.8, that s. at the word.

See John 11.9; Rom. 9.32; II. II; 14. 21.

SUBDUE. Ps. 47.3, he shall a the people.

Mic. 7.19, he will a cour injunities.

Phil. 3.21, able to s. all things.

Heb. 11.33, through faith a kingdoms.

See Dan. 2. 49; Zeeh. 9. 15; 1 Cor. 15. 28.

SUBJECT. Lu. 10. II, devils are s. unto us.

Rom. 8.7, not s. to law of God.

20, creature a to vanity.

13. 1, s. to the higher powers.

1 Cor. 14. 33, spirits of prophets s. to prophets.

15.25; then shall the Son also be s. to him.

Eph. 5. 24, as the church is s. to Christ.

Heb. 2. 15, all their lifetime s. to bondago.

Jas. 5. 17, a man s. to like passions.

1 Pet. 2. 18, servants, be s. to your masters.

3. 22, angels and powers a to him.

5. 5. all of you be s. one to another.

See Lu. 2. 51; Col. 2. 20; Tit. 3. 1.

SUBMIT. 2 Sam. 22. 45, s. themselves.

Ps. 68. 30, till every one s. himself.

Eph. 5. 22, wives s. yourselves.

Jas. 4.7, s. yourselves to God.

1 Pet. 2. 13, s. yourselves to every ordinance of man.

See Bom. 10. 3: Eph. 5. 21: Heb. 13. 17. man. Sce Rom. 10. 3; Eph. 5, 21; Heb. 13. 17. SUBSCRIBE. 1sa. 44. 5; Jer. 32. 44. SUBSTANCE. Gen. 13. 6, their s. was great. SUBSCRIBE. 18.3. 24.5.; der. 32. 44.
SUBSTANCE. Gen. 13. 6, their s. was great. Deut. 23. 11, biess his s.
Job 20. 22, thou dissolvest my s.
Ps. 17. 14, they leave their s. to babes.
130. 15, my s. was not hid from thee.
Prov. 3. 9, honour the Lord with thy s.
28. 8, ho that by usury increaseth his s.
Cant. 8. 7, give all his s. for love.
Jer. 15. 13; 17. 3, thy s. will I rive to spoil.
Hos. 12. 8. 1 have found me out s.
Mic. 4. 13, 1 will consecrate their s.
Lu. 8. 3, ministered to him of their s.
15. 13, wasted his s.
Heb. 10. 34, a better s.
11. 1, the s. of things hoped for.
Ree Prov. 1. 13; 6. 31; 8. 21; 12. 27; 20. 3.
SUBTILC Gen. 3. 1; 2 Sam. 13. 3; Prov. 7. 10.
SUBTILL Gen. 3. 1; 2 Sam. 13. 3; Prov. 7. 10.
SUBTILLT, Gen. 2. 35; Mat. 26. 4; Acts 13. SUBTILTY. Gen. 27. 35; Mat. 26. 4; Acts 13. 10. SUBVERT. Lam. 3. 36; 2 Tim. 2. 14; Tit. 1. 11; 3. 11.

SUBVERT. Lam. 3.39; 2Tim. 2. 14; Tit. 1.11; 3. 11. SUCCESS. Jost. 1. 8, have good s. SUGK. Deut. 32, 13, s. honey out of rock. 33, 19, s. abundance of the seas. Job 20, 16, s. the milk of the Gentiles. See Mat. 24, 119; Mk. 13, 17; Lu. 21, 23; 23, 29. SUDDEN. Job 22, 10; p. s. destroyed. Eccl. 9, 12, when it falleth s. Mal. 31, s. hall s. come to his temple. Mk. 13, 36, lest coming s. he find you sleeping. 1 Tim. 5, 22, hay hands, c. on on mun. SUFFER. Job 21, 3, s. me that I may speak. Ps. 55, 22, never s. righteous to be moved. 89, 33, nor s. my faithfulness to fail. Prov. 19, 15, the idle soul shall s. hunger. Eccl. 5, 12, not s. him to sleep. Mat. 3, 15, s. it to be so now. 6, 21; Lu. 9, 59, s. me first to bury my father. 16, 21; 17, 12, 3 Mk. 8, 31; Lu. 9, 22, s. many things. 19, 14; Mk. 10, 14; Lu. 18, 16, s. little children. 23, 13, neither s. yo them that are entering to go in. go in

go in.
Lu. 24. 40; Acts 3. 18, behoved Christ to s.
Rom. 8. 17, if we s. with him.
1 Cor. 3. 15, he shall s. loss.
10. 13, will not s. you to be tempted.
12. 26, whether one member s., all s. with it.
Gal 6. 12, lest they should s. persecution.
2 Tim. 2. 12, if we s., we shall also reign.
3. 13, shall s. persecution.
Heb. 13. 3. remember them who s.
1 Pet. 2. 21, s. for us, leaving an example.

1 Pet. 4. 1, he that hath s, in the flesh.

See Gal. 3. 4; l'hil. 3. 8; Heb. 2. 18; 5. 8.

SUFFICIENCY. Job 20. 22; 2 Cor. 3. 5; 8. 8.

SUFFICIENT. Isa. 40. 16, not s, to burn.

Mat. 6. 34, s, for the day is the evil.

2 Cor. 2. 16, who is s, for these things?

See Deut. 15. 8; John 6. 7; 2 Cor. 3. 5; 12. 9.

SUM. Ps. 139, 17; Acts 22, 28; Heb. 8. 1.

2057. 2.19, Who is 8.10 these timings.

See Deut. 15.8; John 6.7; 2 Cor. 3.5; 12. 9.

SUM. Fs. 130. 17; Acts 22. 23; Heb. 8. 1.

SUM. Ed. Gen. 8. 22; Ps. 74. 17, s. and winter.

Prov. 6. 8; 30. 25, provideth meat in s.

10. 5, he that gathereth in s. is a wise son.

26. 1, as snow in s.

16. 8, be that gathereth in s. is a wise son.

26. 1, as snow in s.

See Dan. 2. 35; Zech. 14. 8; Lu. 21. 30.

SUMPTUOUSLY. Lu. 16. 19, fared s. every day.

SUN. Josh. 10. 12, s., stand thou still.

Job. 8. 10, hypeeride is green before the s.

Fs. 58. 8; that they may not see the s.

S. 11, a s. and shle in this might.

21. 6, the s. shall not smite thee.

Eccl. 1. 9, no new thing under the s.

11. 7, a pleasant thing it is to behold the s.

12. 2, while the s. or stars be not darkened.

Cant. 1. 6, because the s. hat booked upon me.

6. 10, clear as the s.

Jer. 15. 9, her s. is gone down while yet day.

Joel 2. 10; 3. 15, the s. be darkened.

Mal. 4. 2, the S. of righteousness.

Mat. 5. 45, maketh his s. to rise on evil.

13. 43, then shall righteous shine as s.

Eph. 4.26, let not s. go down on your wrath.

See Toor. 15. 41; Jas. 1. 11; Rev. 7. 16; 21. 23.

SUPPERFLUITY. Jas. 1. 21, s. of naughtiness.

Supplication. 11. Kings 9. 3, have heard thy s.

Job. 15, I would make s. to my judge.

Ps. 6. 9, the Lord hath heard my s.

Dan. 9. 3, to seek by prayer and s.

Eph. 6. 18, with all prayer and s.

Eph. 6. 18, with all prayer and s.

SUPPLY. Phil. 1. 19; 2. 30; 4. 19.

SUPPORT. Acts 20. 35; 1 Thess. 5. 14.

SUPREME. 1 Pet. 2. 13, to the king as s.

SURE. Num. 32. 23, be s. yoursin will find you out.

SUPPENET. 1 Pet. 2, 13, to the king as s.
SURE. Num. 32, 23, be s. your sin will find you out,
Job 24, 22, no man is s. of life.
Prov. 6.3, make s. thy friend.
Isa, 55, 3; Acts 13, 34, the s. mercies of David.
2Tim, 2, 10, the foundation of God standeth s.
See Isa, 33, 16; Heb. 6, 19; 2 Pet. 1, 10, 19. SURFEITING. Lu.21.34, overcharged with s. SURPRISED. Isa. 33.14; Jer.48.41; 51.41.

SUSTAIN PS. 3.5; 55.22; Prov. 18.14; Isa. 59, 18. SWALLOW. Ps. 34, 3, the s. a nest for her young. Prov. 26. 2, as the s. by flying. Isa. 38, 14, like a crane or a s. Jer. 8. 7, the s. observe the time.

SWAN. Lev. 11. 8; Deut. 14. 16, and the s.

SWEAR. Ps. 15. 4, that s. to his burt.
Ecol. 9.2, he that s., as he that feareth an oath.
Isa. 45. 23, to me every tongue shall s.
65. 16, shall s. by the God of truth.
Jer. 4. 2, s., the Lord liveth, in truth.
23. 10, because of s. the land mourneth.
Hos. 4. 2, by s., and lying, they break out.
10. 4, s. falsely in making a covenant.
Zech. 5. 3, every one that s. shall be out off.
Mal. 3. 5, a witness saminst false s.
See Zeph. 1. 5; Mat. 26. 74; Heb. 6. 13.
SWEAT. Gen. 3. 10; Ezek. 44. 18; Lu. 22. 44.
SWEET. Job 20. 12, though wickedness be s.
Ps. 55. 14, we took s. counsel together.
104. 35, my meditation shall be s.
Prov. 3. 24, thy sleep shall be s.
9. 17; stolen waters are s.
13. 19, desire accomplished is s. SWAN. Lev. 11. 8; Dout. 14. 16, and the s.

Prov. 16. 24, pleasant words are s. 27.7, to the hungry every bitter thing is s. Ecol. 5. 12, sleep of labouring man is s. 11.7, truly the light is s. Cant. 2.3, his fruit was s. to my taste. 183. 5. 20, put bitter for s., and s. for bitter. 23, 16, make s. melody. Jas. 3. 11, at same place s. water and bitter. See Judg. 14. 18; Mic. 6. 15; Mk. 16. 1. SWELLING. Jer. 12.5; 2 Pet. 2. 18; Jude 16. SWIFT: Eccl. 9.11, the race is not to the s. Amos 2.15, the s. of foot shall not deliver. Rom. 3.15, feet s. to shed blood. See Job 7.6; 9.25; Jer. 46.6; Mal. 3.5. SWIM. 2 Kings 6. 6, fron did s. Ezek, 47. 5, waters to s. in. See Ps. 6. 6; Isa. 25. 11; Ezek, 32. 6; Acts 27. 42. SWOLLEN. Acts 28.6, when he should have s. SWOON. Lam. 2.11, children s. in the streets. SWORD. Ps. 57. 4, their tongue a sharp s. Isa. 2. 4, nation shall not lift up s. Ezek. 7. 15, the s. is without, pestilence within. Ezek. 7. 19, the s. is without, pestilence within, Mat, 10.34, not to send peace, but a s. Lu. 2.35, a s. shall pierce thy own soul. Rom. 13.4, he beareth not the s. in vain. Eph. 6. 17, the s. of the Spirit. Heb. 4.19, sharper than twoedged s. Rev. 1. 16; 19. 15, out of his mouth a sharp s. 13. 10, that killeth with s. must be killed with s. See Isa. 2.4; Joel 3. 10; Mic. 4.3; Lu. 22. 38.

TABERNACLE. Ps. 15.1, abide in thy t. 27.5, in secret of his t. shall he hide me. 84.1, how amiable are thy t.! Isa. 33.20, a. t. that shall not be taken down. See Job 5.24; Prov. 14.11; 2 Cor. 5.1. See Job 5. 24; Prov. 14. 11; 2 Cor. 5. 1.

TABLE. Ps. 23. 5, thou preparest a t.
69. 22, let their t, become a snare.
78. 19, can God furnish a t, in the wilderness?
128. 3, like olive plants about thy t.
Prov. 9. 2, wisdom hath furnished her t.
Mat. 15. 27; Mk. 7. 28; from their masters' t.
Acts 6. 2, leave word of God, and serve t.
2 Cor. 3. 3, fleshy t. of the heart.
See Prov. 3. 3; fer. 17. 1; Mal. 1. 7; 1 Cor. 10. C.1. TABRET. Geu. 31. 27; 1 Sam. 18. 0; Isa. 5. 12, the t.

TAKE. Ex. 0, 7, I will t. you to me for a people.

34, 9, t. us for thine inheritance.

Judg. 19, 30, t. advice, and speak your minds.

2 Kings 19, 30; 1sa. 37, 31, shall yet t. root.

Vob 23, 10, he knoweth the way that 1 t.

Ps. 51. 11, t. not thy holy spirit from me.

116, 13, 1 will t. the cup of salvation.

Cant. 2, 15, t. us the forces, the little foxes.

Isa. 33, 23, the lame t. the prey.

Hos. 14, 2, t. with you words.

Amos 9, 2, thence shall mine hand t, them.

Mat. 4, 25, 28, 31, 34; 10, 19; Mk. 13, 11; Lu. 12, 11,

22, 23, t. no thought.

11. 29, t. my yoke.

16. 5; Mk. 8, 14, forgotten to t. bread.

18. 16, then t. with the eone or two more.

20, 14, t. that thine is, and go thy way.

23, 26; Mk. 14, 22; 1 Cor. 11, 24, t., eat; this is my TABRET. Gen. 31. 27; 1 Sam. 18. 6; Isa. 5. 12, the t.

28, 26; Mk. 14. 22; 1 Lor. 11. 24, 1., cat; this is body.
Lu. 6, 29, forbid him not to t. thy coat also.
12, 19, soul, t. thine case.
John 16, 15, he shall t. of mine.
1 Cor. 6, 7, why do ye not rather t. wrong?
1 Tim. 3, b, how shall he t. care of the church?
1 Pet. 2, 20, if ye t, it patiently.
Rev. 3, 11, that no mant. thy crown.
See John 1, 29; 10, 18; 1 Cor. 10, 13; Rev. 22, 19. TALE. Ps. 90. 9; Lu. 24. 11.

TALK. Dent. 5. 24, God doth t. with man. 6. 7, t. of them when thou sittest.

John 9. 37, it is he that t. with thee, See Prov. 14. 23; John 14. 30; Eph. 5.4. TALL. Deut. 1.28; 2.10; 2 Kings 19.23. TAME. Mk. 5.4; Jas. 3.7, 8. TARE. 2 Sam. 13. 31; 2 Kings 2. 24; Mk. 9. 20. TABRY. Gen. 27. 44, and t. a few days. Ex. 12. 39, were thrust out, and could not t. 2 Kings 7. 9, if we t. till morning light. 9. 3, Hee, and t. not. Ps. 68. 12, she that t. at home divided the spoil. Ps. 63. 12, she that t. at home divided the spoil. 101.7, he that teleth lies shall not t. in my sight. Prov. 23. 30, they that t. long at the wine. Isa. 46. 13, my salvation shall not t. Isa. 46. 13, my salvation shall not t. Jen. 14. 8, that turneth aside to t. for a night, Hab. 2. 3, though it t., wait for it. Mat. 25. 6, while the bridegroom t. 26. 38; Mkr. 14. 34, t. here and watch. Lu. 24. 29, he went in to t. with them. 49, t. ye in city of Jerusalem until endued. John 21. 22, if I will that he t. Acts 22. 16, why t. thou, arise, and be baptized. 1 Cor. 11. 33, t. one for another. Heb. 10. 37, will come, and will not t. See 1 Sam. 30. 24; Mic. 5. 7; John 3. 22. TASKMASTERS. Ex. 1. 11, they did set over them t. 5. 6, the t. of the people. TASTE. Num. 11.8, the t. of it as t. of fresh oil.
Job 6. 6, is any t. in white of erg?
12. 11, doth not the mouth t. his meat?
34. 3, trieth words as mouth t. meat.
Ps. 34. 8, t. and see that the Lord is good.
110. 103, how sweet are thy words to my t.!
Jer. 48. 11, his t. remained in him.
Mat. 16. 28; Mk. 9. 1; Lu. 9. 27, some, which shall not t. death. Mat. 16. 28; MK. 9, 1; Lu. 9. 21, some, when summot t. death.
Lu. 14. 24, none bidden shall t. of my supper.
John 8.52, keep my saying, shall nevert. of death.
Col. 2. 21, touch not, t. not.
Heb. 2. 9, t. death for every man.
6, 4, and have t. of the heavenly gift.
1 Pet. 2. 3, have t. that the Lord is gracious.
See 1 Sam. 14. 43; 2 Sam. 19. 35; Mat. 27. 34. TATTLERS. 1 Tim. 5. 13, t. and busybodies.

TATTLERS. 1 Tim. 5. 13, t. and busybodies.
TAUGHT. Judg. 8. 16, het. the men of Succoth,
2 Chron. 6. 27, thou hast t. them the good way.
23. 13, such as t. to sing praise.
Ps. 71. 17; 119. 102, thou hast t. me.
Prov. 4. 4, het. me also, and said.
11, I have t. thee in way of wisdom.
Eccl. 12. 9, he still t, the people knowledge.
Isa. 29. 13, their fear is t. by precept of men.
54. 13, all thy children shall be t. of God.
Jer. 12. 16, as they t. my people to swear by Baal,
32. 33, t. them, rising up early.
Zech. 13. 5, t. me to keep cattle.
Mat. 7. 29; Mk. 1. 22, t. as one having authority.
28. 15, and did as they were t.
Lu. 13. 28, thou hast t. in our streets.
John 6. 45, they shall be all t. of God.
8. 28, as my Father hath t. me.
Gal. 1. 22, nor was I. t. it, except by revelation.
6. 8, lef him that is t. in the word.
Eph. 3.2, if so be ye have been t. by him.
2 Thess. 2. 16, that traditions ye have been t. Eph. 4.21, if so be ye have been t. by him. 2 Thess. 2.15, the traditions ye have been t. See Col. 2.7; 1 Thess. 4.9; Tit. 1.9; 1 John 2.27. TAUNT. Jer. 24.9; Ezek. 5, 15; Hab. 2.6. TEACH. Ex. 4. 15, I will t. you.

Jer. 13. 17; 14. 17, mine eyes run down with t. 31. 16, refrain thine eyes from t. Lam. 1. 2, her t. are on her cheeks.

Deut. 4.10, that they may t. their children.
6.7; 11.19, t. them diligently.
Judg. 13, 8, t. us what we shall do to the child.
18am. 12.23, 1 will t, you the good way.
28am. 1.18, bade them t. the use of the bow.
2 Chron. 15. 3, without a t. priest.
Job 6.24, t. me, and I will hold my tongue.
8.10, thy fathers, shall not they t, the?
12.7, ask the beasts, and they shall t. thee.
34.23, that which I see not t. thou me.
36.22, God exalteth, who t. like him?
Ps. 25.4, t. me thy paths.
8, he will t. sinners in the way. Ps. 25. 4, t. me thy paths.

8, he will t, sinners in the way.

77. 11; 86. 11, t. me thy way, and lead me.

47. 11; 81 11, to me the fear of the Lord.

51. 13, then will 1, t armsgressors.

90. 12; sot, us to number our days.

4. 12 blessed is the man whom thou t. 50.1.3 then with the transfer course.

90.12, so thus to number our days.

90.12, so thus to number our days.

90.12, so thus to number our days.

90.12, blessed is the man whom thou the troops the transfer days.

18a. 2.3; Mic. 4.2, he will the used his fingers.

18a. 2.3; Mic. 4.2, he will the used his fingers.

18a. 19a. 19a. 19a. 19a. 19a.

18b. 17a. 19a.

18b. 17a. 19a. 19a.

18b. 17a. 19a.

1 Nee Mat. 22. 10; MK. 6. 34; 12. 14; Rev. 2. 20.
TEACHER. 1 Chron. 25. 8, as well t. as scholar. Ps. 119, 99, more understanding than all my t. Prov. 5. 13, have not obeyed the voice of my t. 1sa. 30. 20. thine eyes shall see thy t. Hab. 2. 18, a t. of lies.
John 3. 2, a t. come from God.
Rom. 2. 20, thou art a t. of babes.
1 Cor. 12. 29, are all t.?
Eph. 4. 11. evanuelists mestare and t. Total 22.5, as all 2.1. Eph. 4.11, evangelists, pastors, and t. 1 Tim. 1.7, desiring to be t. of the law. Tit. 2.3, aged women, t. of good things. See 1 Tim. 2.7; 2 Tim. 1.11; Heb. 5.12; 2 Pet. 2.1. See I I III. 2.17 A I III. I. II.; ROS. 0.12. 2.15. 2. TEAR. Job 16. 9, be t. me in his wrath.

18. 4, he t. himself in his anger.
Ps. 7.2, lest het. Iny soul.
35. 15, they did t. me, and ceased not.
50. 22, lest I t. you in pleces.
Hos. 5.14, I will t. and go away.
See Mic. 5.8; Zech. 11. 16; Mk. 9. 18; Lu. 9. 39.

2.11, mine eyes do fail with t. Ezek, 24.16, neither shall thy t, run down. EZEK, Z4, 10, neither shall thy t, run down, Mal, 2, 13, covering the altar with t.

Lu. 7, 38, to wash his feet with her t.

Acts 20, 19, serving the Lord with many t.

31, ceased not to warn with t. 2 Tim. 1.4, being mindful of thy t. See 2 Cor. 2.4; Heb. 5.7; 12.17; Rev. 7.17. TEDIOUS. Acts 24. 4, that I be not further t. TEETH. Gen. 49. 12, t. white with milk. Num. 11. 33, flesh yet between their t. Job 19. 20, escaped with the skin of my t. Prov. 10, 26, as vinegar to the t. Isa. 41. 15, an instrument having t. Jer. 31. 29; Ezek. 18. 2, t. set on edge. Amos 4.6, cleanness of t. See Mic. 3.5; Zech. 9.7; Mat. 27. 44; Rev. 9.3. See Inte. 3.5; Zeeli b. 1; Mat. 21.44; Nev. 9.5.

TELL. Gen. 15.5; t. the stars.

32.20; t. me thy name.

2. Sam. 1, 20; t. it not in Gath.

Ps. 48. 12. t. the towers thereof.

50. 12, if I were hungry, I would not t, thee,

Eccl. 6. 12; 10. 14, who can t. what shall be after?

10. 20; that which hath wings shall t.

Lend 2. 6 who can t. if Eccl. will then? Jonah 3.9, who can t. if God will turn? Mat. 18.15, t. him his fault. Mat. 18. 15, t. him fits laut.
17, t. it unto the church.
21. 27; Mk. 11. 33; Lu. 20. 8, neither t. I you.
Mk. 5. 19, t. how great things.
11. 33; Lu. 20. 7, we cannot t.
Lu. 13. 22, t. that fox.
John 3. 8, canst not t. whence.
12, if It, you of beavenly things.
4. 25, he will t. us all things. 18. 34. did others t. it thee of me? Acts 17. 21, either to t. or hear some new thing, See Ps. 56. 8; Isa. 19. 12; Mat. 28. 7; 2 Cor. 12. 2. TEMPER. Ex. 29, 2; 30, 35; Ezek. 46, 14; 1 Cor. 12, TEMPEST. Job 9.17, breaketh me with a t. Ps. 11.6, on wicked he shall rain a t. 55.8, hasten from windy storm and t. 15a, 32, 2, a covert from the t.
Heb. 12. 18, not come to darkness and t.
2 Pet. 2. 17, clouds carried with a t. TEMPESTUOUS, Ps. 50. 3: Jonah 1. 11; Acts 27. 14. TEMPLE 2. Sam. 2.7., hear my voice out of his t. Neh. 6. 10, hid ourselves in the t. Ps. 27.4, to enquire in his t. 29. 9, in his t. doth every one speak of his glory. Iss. 6. 1, his train filled the t. shall be howlings. Mal. 3. 1, the Lord shall suddenly come to his t. Mat. 12. 6, one greater than the t. John 2. 19, destroy this t. 1 Cor. 3, 19; 6. 19; 2 Cor. 6. 16, ye are the t. of God. See Hos. 8. 14; Rev. 7. 15; 11. 19; 21. 22. TEMPORAL. 2 Cor. 4.18, things seen are t. TEMPURAL. 2 Cor. 4. is, tunings seen are t. TEMPT. Gen. 22. 1, God did t. Abraham. Ex. 17. 2, wherefore do ye t. the Lord? Num. 14. 22, have t. me these ten times. Deut. 6. 16; Mat. 4. 7; Lu. 4. 12, ye simil not t the Lord your God. Ps. 73. 18, they t. God in their heart, 1sa. 7. 12, 1 will not ask, neither t. the Lord. Mal. 3. 15. they that t. God are delivered. Mat. 22. 18; Mk. 12. 15; Lu. 20. 23, why t. ye me? Lu. 10. 25, a lawyer, t. him.
Acts 5. 9, agreed together to t. the Spirit. 15. 10. why t. v. God to put a voke? Acts 5. 9, agreed together to t. the Spirit. 15, 10, why t. ve God to put a yoke? 1 Cor. 10.13, will not suffer you to be t. Gal. 6. 1, considering thyself, lest thou be t. Heb. 2. 18, hath suffered, being t. 4. 15, in all points t. like as we are, 13s. 1.13, cannot be t., neither t. he any man. See Mat. 4.1; Mk. 1. 13; Lu. 4.2; John 8. 6.

TEMPTATION. Mat. 6. 13, lead us not into t. 26. 41; Mk. 14. 38; Lu. 22. 46, lest ye enter into t. Lu. 8. 13, in time of t. fall away. 1 Cor. 10, 13, there hath no t, taken you. 601.4.14, my t. in flesh ye despised not. 1 Tim. 6.3, they that will be rich fall into t. 1 A. 1.2, when ye fall into divers. 2 Pet. 2.3, how to deliver out of t. See Lu. 11.4; Acts 20.19; 1 Pet. 1.6; Rev. 3.10. TEMPTER. Mat. 4. 3, and when the t. came to

See Lil. 11.4; Acts 20. in; Peter Loy, new . 3. in; EMPTER. Mat. 4. 3, and when the t. came to him.

1 Thess. 3.5, the t. have tempted you.

TEND. Prov. 11. 19; 14. 23; 19. 23; 21. 5.

TENDER. Deut. 28. 54, man that is t.

32. 2, distil as small rain on t. herb.

2 Kings 22. 19; 2 Chron. 34. 27, thy heart was t.

Job 14. 7, the t. branch will not cease.

Prov. 4. 3, t. in sight of my mother.

Cant. 2. 13, 15; 7. 12, vines with t. grapes.

18. 4. 71, no more be called t.

53. 2, grow up before him as a t. plant.

Dan. 1. 9, God brought Dantel into t. love.

Lu. 1. 78, through the t. mercy of our God.

Eph. 4. 32, be kind and t.-hearted.

Jas. 5. 11, the Lord is pitiful, and of t. mercy.

See 1 Chron. 22, 5; Exek. 17. 22; Mk. 13. 22.

TENOR. Gen. 43. 7; Ex. 34. 27.

TENT. Gen. 9. 21, was uncovered within his t.

27. he shall dwell in the t. of Shem.

12. 8, and pitched his t.

25. 27, a plain man, dwelling in t.

Num. 24. 5, how goodly are thy t.!

1 Sam. 4. 10; 2 Sam. 18. 17, fled every man to his t.

1 Kings 12. 16, to your t., O Israel.

Ps. 84. 10, than to dwell in t. of wickedness.

18. 3. 81. 12, removed as a shepherd's t.

54. 2, enlarge the place of thy t.

1er. 10. 20, there is none to stretch forth my t.

54.2, enlarge the place of thy t.
Jer. 10. 20, there is none to stretch forth my t.
Acts 18.3, by occupation they were t.-makers.
See Iss. 40. 22; Jer. 4. 20; 35. 7; Zech. 12. 7; Heb.

TENTH. Gen. 28. 22; Lev. 27. 32; Isa. 6. 13. TERRIBLE. Ex. 34. 10, a t. thing I will do. Deut. 1. 19; 8. 15, that t. wilderness. 7. 21; 10, 17; Neh. 1. 5; 4. 14; 9. 32, a mighty

1.21; 10; 17; Neh. 1.5; 4.14; 9.32, a mighty God and t.
10.21, hath done for thee t. things.
10.21, hath done for thee t. things.
10.22, hath done for thee t. things.
10.32, hath done for thee t. things.
10.33, 12, with God is t. majesty.
39.20, the glory of his nostrils is t.
125, 45, 44, hy right hand shall teach thee t. things.
65.5 by t. things in righteousness.
66.3, say unto God, how t. art thou!
5, t. in his doing.
68.35, t. out of thy holy places.
76.12, he is t. to the kings of the earth.
99.3, thy great and t. name.
145, 6, the might of thy t. acts.
Caut. 6.4, t. as an army with banners.
1sa. 25.4, blast of the t. ones.
64.3, when thou didst t. things.
1sa. 15.21, redeem thee out of hand of the t.
1sel 1.11, the day of the Lord is very t.
Heb. 12.21, so t. was the sight.
1sel 1.21; so t. was the sight. TERRIBLENESS. Deut. 26.8; 1 Chron. 17.21; Jer.

49.16.
TERRIBLY. Isa. 2.19.21; Nah. 2.3.
TERRIBLY. Job 9.34, let not his fear f.
Lu. 21.9, when ye hear of wars, be not f.
24.37, they were f. and affrighted.
Phill. 1.28, in nothing f. by adversaries.
See Job 7.14; 2 Cor. 10.9.

See Jod 1. 14; 2 Cor. 10. 9.
TERROR, Gen. 35. 5; Job 6. 4, the t. of God.
Deut. 32. 25, the sword without and t. within.
Josh. 2. 9, your t. is fallen upon us.
Job 18. 11, t. shall make him afraid.
24. 17, in the t. of the shadow of death.
31. 23, destruction was a t. to me.
33. 7, my t. shall not make thee afraid.

Ps. 55. 4, the t. of death are fallen upon me. 73. 19, utterly consumed with t. 91. 5, afraid for the t. by night. 91. 5, atrain for the t. by night, Jer. 11. 17, be not at. to me. 20. 4, a. t. to thyself. Ezek. 26. 21. 27. 36; 28. 19, I will make thee a t. Rom. 13. 3, rulers are not t. to good works. 2 Cor. 5. 11, knowing the t. of the Lord. See Jer. 15. 8; Lam. 2. 22; Ezek. 21. 12; 1 Pet. 3. 14.

14.

TESTIFY. Num. 35. 30, one witness shall not t. Deut. 31. 21, this song shall t. against them. Ruth 1. 21, seeing the Lord haft t. against thee. 2 Sam. 1. 16, thy mouth hath t. against thee. Neb. 2. 30, t. against them by thy spirit. Job 15. 6, thine own lips t. against thee. Isa. 59. 12, our sins t. against us. Hos. 5. 5, 1. 10, the pride of Israel doth t. Mic. 6. 3, what have I done? t. against me. Lu. 16. 28, send Lazurus, that he may t. John 2. 25, needed not that any should t. 3. 32, seen and heard, that be t.

John 2, 25, needed not that any should t.
3, 32, seen and heard, that he t.
5, 33, they t. of me.
7, 7, because 1 t. of it.
15, 26, he shall t. of me.
21, 24, the disciple which t. of these things.
Acts 23, 11, as thou hast t. in Jerusalem.
1 Tim. 2, 6, gave himself to be t. in due time.
1 Pet. 1, 11, it t. beforehand the sufferings.
1 John 4, 14, we have seen and det.
See 1 Cor. 15, 15; 1 Thess. 4, 6; Rev. 22, 16.
FESTIMONY, 2 Kingal 18, rejected by t.

TESTIMONY. 2 Kings 17.15, rejected his t. Ps. 93.5, thy t. are sure. 119.22, I have kept thy t.

119.22, I have kept thy t.
24, thy t, are my delight,
46, I will speak of thy t.
59, I turned my feet to thy t.
119, I love thy t.
119, I love thy t.
129, thy t, are wonderful.
1sa. 8. 16, bind up the t.
20, to the law and to the t.
Mat. 10, 18; Mk. 13, 9, for a t. against them,
1.u. 21. 13; t shall turn to you for a t.
1.u. 21. 13; t shall turn to you for a t.
20, 12, we know thet his t.
21. 24, we know thet his t. John S. St., no mair received his t. 21.24, we know that his t. 1s true. Acts 14.3, t. to the word of his grace. 1 Cor. 2.1, declaring the t. of God. 2 Cor. 1.12, the t. of our conscience. 2 Tim. 1.8, be not ashamed of the t. Heb. 11.5, Enoch had this t. See Rev. 1.2; 6.9; 11.7; 12.11; 19.10. THANK, Mat. 11, 25; Lu. 10, 21; 18, 11; John 11, 41,

1. the example of the control of the

See 2 Cor. 1.11; 2.14; 8.16; 9.15; Heb. 13.15. THANKSGIVING. Ps. 28.7, the voice of t. 95.2, come before his face with t. 13a. 51, 3, t. and melody shall be found therein, Amos 4.5, offer a sacrifice of t. Phil. 4.6, with t. let your requests be made. Col. 4.2, watch in the same with t. 1 Tim. 4.3, to be received with t. See Neh. 11.17; 12.8; 2 Cor. 4.15; 9. 11, THAT. Gen. 18.25, t. be far from thee. Num. 24. 13; 1 Kings 22. 14, t. will I speak, Job 23. 13, event. he doeth. Ps. 27. 4, t. will I seek after. Zech. 11. 9, t.t. dieth, let it die.

The state of the s

THOUGHT

Mat. 10. 15; Mk. 6. 11, than for t. city.
13. 12; 25. 29; Mk. 4. 25, t. he hath.
John 1. 8, he was not t. light.
5. 12, what man is t. which said?
13. 21, t. thou doest, do quickly.
21. 22, what is t. to thee?
Rom. 7. 19, the evil which I would not, t. I do.
Jas. 4. 15, we shall live, and do this or t.
See Mk. 13. 11; 1 Cor. 11. 23; 2 Cor. 8. 12; Philem. 18. HINK. Gen. 40.14, but t. on me when it shall be well.

Neh. 5. 19, t. on me, O my God, for good.

Ps. 40.17, I am poor, yet the Lord t. on me.

Prov. 23, 7, as be t. in his heart t. so.

Jonah I. 6, if God will t. upon us.

Mat. 3, t. not to say within yourselves.

6. 7, t. they shall be heard.

9. 4, why t. ye evil in your hearts?

17. 25; f. 22, 17, what t. thou?

22, 42; 26, 66; Mk. 14, 64, what t. ye of Christ?

Rom. 12, 3, more highly than he ought to t.

1 Cor. 10, 12, that t. he standeth.

2Cor. 3. 5, to t. nuy thing as of ourselves.

Gal. 6, 3, if a man t. himself to be something.

Eph. 3. 20, able to do above all we ask or t.

Phil. 4, 8, t. on these things.

1. 21, 12, t. it not strange.

1. 22, 12, t. it not strange.

HINST (a.). Ex. 17, 3, t bx ill us with t. THINK. Gen. 40. 14. but t. on me when it shall THEN. Gen. 4.26, t. began men to call.

Josh. 14.12, if the Lord be with me. t. I shall Josh 14, 12, if the Loru be was ..., ..., be able.
Ps. 27, 10, t. the Lord will take me up.
55, 12, t. it could have borne it.
Isa. 58, 8, t. shall thy light break forth,
Ezek, 30, 28, t. shall they know.
Mat. 5, 24, t. come and offer thy gift.
19, 25; Jak. 10, 28, who t. can be saved?
24, 14, t. shall the end come.
2 Cor. 12, 10, t. am I strong.
Sec 1 Cor. 4, 5, 13, 12; 1 Thess, 5, 3; 2 Thess, 2, 8. See Job 35. 2; Jer. 20. 11; Ezek. 33. 10; Lu. 10. THIRST (n.). Ex. 17. 3, to kill us with t. Deut. 29. 19, to add drunkenness to t. Judg. 15, 18, now I shall die for t. 2 Chron. 32. 11, doth persuade you to die by t. Ps. 69. 21, in my t. they gave me vinegar. 1s. 41. 17, when their tougue failleith for t. Amos 8. 11, not a t. for water, but of hearing. 2 Cor. 11. 27, in hunger and t. often. See Deut. 28. 48, Job 24. 11; Ps. 104. 11. THESE. Ex. 32.4, t. be thy gods, O Israel. Eccl. 7.10, former days better than t. Isa. 60.8, who are t. that fly? Mat. 5.37, whatsoever is more than t. 23, 23, t. ought ye to have done. 25.40, one of the least of t. John 17.20, neither pray I for t. alone. 21, 15, lovest thou me more than t.? See Job 26, 14; Ps. 73, 12; Jer. 7, 4. THIOK. Deut. 32, 15, thou art grown t.
25cm. 18,9, the mule went under the t. boughs.
Ps. 74, 5, lifted up axes on the t. trees.
Ezek. 31, 3, top was among t. boughs.
Hab, 2, 6, ladeth himself with t. clay.
See 1 Kings 12, 10; 2 Chron. 10, 10; Neh. S. 15;
Job 15, 28. THIRST (v.). Ps. 42. 2; 63. 1; 143. 6, my soul t. for HINGI (8). FR. 12.2, 60.1, 100.0 m., 19. 28, I t. See Ex. 17. 3; Isa. 48. 21; Rom. 12. 20; 1 Cor. 4. 11. THICKET. Gen. 22, 13; Isa. 9, 18; Jer. 4, 7, 29. See Ex. 11. 3; Isa. 48. 21; ROUM, 12. 20; I Cor. 4. II. THIRSTY. Ps. 63. 1; I 413. 6, in a t. 1 land.
101. 5, hungry and t., their soul fainted.
Prov. 25. 25. as cold waters to a t. soul.
Isa. 21. 14, brought water to him that was t.
29. 8, as when a t. man dreameth.
44. 3, pour water on him that is t.
65. 13, but ye shall be t.
See Judg. 4. 19; Isa. 32. 6; Ezek. 19. 13; Mat. 25. 35.
THISTIE. Gen. 3. 8. thorns and t. shall it bring. Jer. 2. 26, as the t, is ashamed.
Jor. 2. 26, as the t, is ashamed.
Jor. 2. 26, as the t, is ashamed.
Jor. 2. 28, where not, a pproacheth.
John 10. 1, the same is a t, and a robber.
1 Pet. 4. 15. let none suffer as a t.
See Prov. 6. 30; 29. 24; Mat. 24. 43. See Jung. 4. 12; 181 co. 1. Least and t. shall it bring forth.
Job 31. 40, let t. grow instead of wheat.
Mat. 7. 15, do men gather figs of t.?
See 2 Kings 14. 9; 2 Chron. 25. 18; Hos. 10. 8.
THORN. Num. 33. 55; Judg. 2. 3, t. in your sides.
Ps. 118. 12, quenched as the fire of t.
Prov. 15. 19, way of slothful man is as an hedge
24. 31, it was all grown over with t.
25. 9, as a t. goeth into hand of drunkard.
Bool. 7. 6, crackling of t. under a pot.
Cant. 2. 2, as the lily among t.
18. 33, 12, as t. cut up shall they be burned.
34. 13, and t. shall come up in her palaces.
55. 13, instead of the t. shall come up the fir tree.
Jer. 4. 3, sow not among t.
12. 13, but shall reap t.
Hos. 2. 6, I will hedge up thy way with t.
9. 6, t. shall be in their tabernacles.
10. 3, the t. shall come up on their altars.
Mic. 7. 4, most upright is sharper than t. hedge.
2 Cor. 12. 7, a t. in the flesh.
See Mat. 13, 7; 27. 29; Mk. 15. 17; John 19. 2.
THOUGHT (m). 1 Chron. 28. 9, the Lord under-THIEVES. Isa. 1.23; Lu. 10. 30; John 10. 8; 1 Cor. THISTLE. Gen. 3. 18, thorns and t. shall it bring 6, 10, THIGH. Gen. 24. 2; 41. 29, put hand under t. 32. 25, touched hollow of Jacob's t. Judg. 15. 5, smote them hip and t. Cant. 3. 8, every man hath sword on his t. See Ps. 45. 3; Jer. 31. 19; Ezek. 21. 12; Rev. 19. 16. See Ps. 45. 3; Jer. 31. 19; Ezek. 21. 12; Rev. 19. 16.

THINE. Cen. 31. 32. discern what is t.

1 Sam. 15. 28, to a neighbour of t.

1 Kings 20, 4, 1 am t., and all I have.

1 Chron. 29. 11, t. is the greatness.

Ps. 74. 16, the day is t., the night also is t.

119. 24, 1 am t., save me.

Isa. 63. 19, we are t.

Mat. 20. 14, take that is t.

Lu. 4. 7, worship me, all shall be t.

22. 42, not my will, but t. be done.

John 17. 6, t. they were, and thou gavest them me.

10, all mine are t., and t. are mine.

See Gen. 14. 23; Josh. 17. 18; 1 Chron. 12. 18; Lu.

15. 31. 15.31. THOUGHT (n.). 1 Chron. 28. 9, the Lord under-standeth the t.

15. 31.
THING. Gen. 21. 11, the t. was very grievous.
Ex. 18. 11, the t. thou doest is not good.
2 Sam. 13. 33, let not my lord take the t. to heart.
2 Kings 2. 10, thou hast asked a hard t.
Ecol. 1. 9, the t. that hath been.
183. 7. 13, is it a small t. to weary?
41. 12, as a t. of nought.
43. 19: 1er. 31. 22, a new t.
Mk. 1. 27, what t. is this?
John 5. 14, lest a worset come unto thee.
Phil. 3. 16, let us mind the same t.
See Heb. 19. 29: 1 Pet. 4. 12: 1 John 2. 5.

standern the t.

10.4 1.3, in t. from the visions of the night.

12.5, despised in t. of him that is at ease.

42.2, no t. can be withholden from thee.

Ps. 10.4, God is not in all his t.

40.5, thy t. casnot be reckoned.

22.5, thy t. are very deep.

41.1, the Lord knoweth the t. of man.

Ps. 94. 19, in the multitude of mv t. 139. 2, thou understandest my t, afar off.

184. 55. 1, and the diffuseous man in s. 8, 8, my t. are not your t. 9, so are my t. higher than your t. Mic. 4. 12, they know not the t. of the Lord. Mat. 6. 25, 31, 34; 10. 19; Mk. 13. 11; Lu. 12. 11, 22,

take no t. 9.4; 12.25; Lu. 5.22; 6.8; 9.47; 11.17, Jesus

knowing their t.

15, 19; Mk. 7, 21, out of the heart proceed evil t.

Lu. 2, 35, the t. of many hearts may be revealed. 1.1. 2. 35, the t. of thany hearts may be revealed.
24, 38, why do t. arise in your hearts?
Acts 8, 22, if the t. of thine heart may be forgiven.
1 Cor. 3, 20, the Lord knoweth the t. of the wise.
2 Cor. 10, 5, bringing into captivity every t.

Heb. 4.12, the word of God is a discerner of the t. Jas. 2. 4, ye are become judges of evil t. See Gen. 6.5; Jer. 4. 14; 23. 20; Amos 4. 13. THOUGHT (v.). Gen. 48. 11, I had not t. to see

hee Gell. 6, 57, Jefr. 4, 14; 25, 20; Amos 4, 16.

HOUGHT (v.). Gen. 48, 11, 1 had not t. to see
thy face.

Nun. 24, 11, 1 t. to promote thee.
Deut. 19, 19, do to him as he t. to have done.
2 Kings 5, 11, 1 t., he will surely come out.
Neh. 6, 2, they t. to do me mischief.
Ps. 48, 9, we have t. of thy lovingkindness.
50, 21, thout. 1 was such an one as thyself.
73, 16, when 1 t. to know this.
119, 59, 1 t. on my ways.
Prov. 30, 23, if thou hast t. evil.
1sa. 14, 24, as I have t., so shall it come.
Jet. 18, 8, 1 will repeat of the evil 1 t. to do.
Zech. 8, 14, as I t. to punish you.
15, 1 t. to do well.
Mal. 3, 16, for them that t. on his name.
Mat. 120, but while he f. on these things.
Mk. 14, 72, when he f. thereon, he wept.
John II, 13, they t. he had spoken of taking of rest.
John II, 13, they t. he had spoken of taking of rest. rest

rest.
Acts 10. 19, while Peter t. on the vision.
28. 8, why should it be t. a thing incredible?
1 Cor. 13. 1, 1 t. as a child.
Phil. 2. 6, t. it not robbery to be equal with God.
See Gen. 20. 11; 50. 20; 1 Sam. 1. 13; Heb. 10. 29.
THREAD, Gen. 14. 23; Josh. 2. 18; Judg. 16. 9.
THREATEN. Acts 4. 17; 9. 1; Eph. 6. 9; 1 Pet.

THREEFOLD. Eccl. 4.12, a \(\ell \), cord. THRESH, Isa. 4.15, thou shalt \(\ell \), the mountains. Jer. 51.33, it is time to \(\ell \), her. Mic. 4.13, srise and \(\ell \). Hab. 3.12, thou didst \(\ell \), the heathen. 1 Cor. 9.10, \(\ell \), in hope. See Lev. 28.5; 1 Chron. 21. 20; Isa. 21. 10; 28.28.

then?

2 Kings 9. 33; Mk. 12. 42; Lu. 9. 42;

THRONE. Ps. 11. 4, the Lord's t. is in heaven. 94. 20, shall t, of iniquity have fellowship with

thee?
122.5, there are set t. of judgment.
Prov. 20, 28, his t. is upholden by mercy.
18a, 68.1; 4ats 7, 49, heaven is my t.
Jer. 17.12, a glorious high t. from the beginning.
Dan. 7.9, his t. was like the flery fisme.
Mat. 19. 28; 25, 31, the Son of man shall sit in

THRONG. Mk. 3. 9; 5. 31; Lu. 8. 42, 45.

THROW. Mic. 5, 11; Mal, 1,4; Mat, 24, 2, THRUST. Job 32.13, God t. him down, not man, Joci 2. 8, neither shall one t. another.
Lu. 10. 15, shall be t. down to hell.
13. 28, and you yourselves t. out.
John 20. 25, and t. my hand into his side,
Rev. 14. 15, t. in thy sickle.
See Ex. 11.1; 1 Sam. 31. 4; Ezek. 34. 21. TIDINGS. Ps. 112. 7, afraid of evil t. Jer. 20. 15, cursed be the man who brought t. Dan. 11. 44, t. out of the east. Lu. 1, 19; 2. 10; 8. 1; Acts 13. 32; Rom. 10. 15, glad t.

See Ex. 33.4; 1 Kings 14.6; Jer. 49.23. TILL. Gen. 2.5; Prov. 12. 11; 28. 19; Ezek. 36. 9. TILLAGE. 1 Chron. 27, 26; Neh. 10. 37; Prov. 13, 23.

TIME. Gen. 47. 29, the t. drew nigh.

Job 22. 16, cut down out of t.

38. 23, reserved against the t. of trouble.

Ps. 32. 6, in a t. when thou mayest be found.

37. 19, not ashamed in the evil t. 56. 3, what t. I am afraid. 69. 13; Isa. 49. 8; 2 Cor. 6. 2, acceptable t.

69. 13; Isa. 49. 8; Zor. 6. 2, acceptable 98. 47, remember how short my t. is. Eccl. 3. 1, there is a t. to every purpose. 9. 11. t. and chance happeneth to all. Isa. 60. 22, I will hasten it in his t. Ler. 46. 21, the t. of their visitation. Ezek, 16. 8, thy t. was the t. of love. EZEK, 16. S, thy t. was the t. of 10'96.
Dan. 7. 25, a t. and t. and the dividing of t.
Hos. 10, 12, t is t. to seek the Lord.
Mal. 3.11, neither shall vine castfruit before the t.
Mat. 16. 3, the signs of the t.
Lu. 19. 44, the t. of thy visitation.
Agus 3.18, the t. of refreshing.

Acts 3, 19, the t. or refreshing. 21, the t. of restitution. Rom. 13, 11, it is high t. to awake. 1 Cor. 7, 29, the t. is short. Eph. 5, 16; Col. 4, 5, redeeming the t. Heb. 4, 16, help in t. of need. 1 Pet. 1, 11, what manner of t. Rev. 1. 3, the t. is at hand. 10. 6, t. no longer. See Prov. 17. 17; Eph. 1. 10; 1 Tim. 4.1.

TINGLE. 1 Sam. 3, 11; 2 Kings 21, 12; Jer. 19, 3, TINKLING. Isa. 3. 16, 18; 1 Cor. 13. 1.

TINKING. 18.1.3.10, 10; 1 tot. 18.1.
TOGETHER. Prov. 22, meet t.
Amos 3.3, can two walk t.?
Mat. 18.20, where two or three are gathered t.
Rom. 8.28, work t. for good.
1 Thess. 4.17, caught up t.
See Mat. 19.6; Eph. 2.21; 2 Thess. 2.1.

TOIL. Gen. 5, 29; 41. 51; Mat. 6, 28; Lu. 12. 27. TOLERABLE, Mat. 10, 15; 11, 24; Mk. 6, 11; Lu.

10. 12.

TONGUE. Nob 5. 21, hid from scourge of the t. 20. 12, hide wickedness under his t. Ps. 34. 13; 1 Pet. 3. 10, keep thy t. from evil. Prov. 10. 20. t. ct the just as choice silver. 12. 13; 31. 26, t. of the wise is health. 19, the lying t. is but for a moment. 15. 4. a wholesome t. is a tree of life. 18. 21, death and life are in the power of the t. 21. 23, whose keepeth his t. keepeth his soul. 25. 15, a soft t. breaketh the bone. 18. 21, death and life are in the power of the t. 21. 23, whose keepeth his t. keepeth his soul. 25. 15, a soft t. breaketh the bone. 18. 30. 27, his t. as a devouring fire. 50. 4, hash given me the t. of the learned. Jer. 9. 5, taught their t. to speak lies. 18. 18, let us smite him with the t. Mk. 7. 35, his t. was loosed. Jas. 1. 26, and bridleth not his t. 3. 5, the t. is a liftle member. 6, the t. is a fire. 8, the t. can no man tame. 1. John 5. 18, not love in word, neither in t. See Ps. 45. 1; Lu. 16. 24; Rom. 14. 11; Phil. 2. 11. TOOL. Ex. 20. 25; 32. 4; Deut. 27. 5; I Kings 6. 7.

TOOL. Ex. 20.25; 32.4; Deut. 27.5; 1 Kings 6.7.

Isa. 53. 8, for the t. of my people was he smitten.

TOOTH. Ex. 21. 24; Prov. 25. 19; Mat. 5. 38. TOPAZ. Ex. 28. 17; Rev. 21, 20. TORCHES. Nah. 2.3; Zech. 12.6; John 18.3. TORAMENT. Mat. 8. 28, to t. before the time.
Lu. 16. 23, being in t.
Heb. 11. 37, destitute, afflicted, t.
1 John 4. 18, fear hath t.
Rev. 9. 5, t. as t. of a scorpion.
14. 11, the smoke of their t.
See Mat. 4. 24; Mk. 5. 7; Lu. 8. 28. TORN. Gen. 44.28, surely he is t. in pieces. Ezek. 4. 14, have not eaten of that which is t. Hos. 6. 1, he hath t., and he will heal us. See Isa, 5. 25; Mal. 1. 13; Mk. 1. 26. TORTOISE. Lev. 11. 29, and the t. after his kind. TORIOISE. Lev. 1.1. 23, and the L safet in TOSS. Ps. 109.23, I am t, up and down. Iss. 22. 18, he will t, thee like a ball. 54. 11, afflicted, t, with tempest. Eph. 4. 14, no more children, t, to and fro. See Mat. 14. 24; Acts 27. 18; Jas. 1. 6.
TOUCH. Gen. 3. 3, nor t, it, lest ye die. 1 Sam. 10.26, a band whose hearts God had t. 1 Chron. 16.22; Ps. 105.15, t. not mine anointed. Job 5.19, there shall no evil t. thee. 5005. 19, there sam no even to thee.

18. 6. 7, things my soul refused to t.

18. 6. 7, lo, this hath t. thy lips.

19r. 1.9, the Lord t. my mouth.

Zech. 2.8, he that t. you, t. the apple of his eye.

Mat. 9. 21; Mk. 5. 28, if I may but t. his garment.

Mk. 10. 13; Lu. 18, 15, children, that he should t. them. John 20.17, t. me not. 2 Cor. 6.17, t. not the unclean thing. Col. 2.21, t. not taste not. See Job 19.21; Lu. 7.14; 11.46; 1 Cor. 7.1. TOWER. 2 Sam. 22. 3; Ps. 18. 2; 144. 2, my high t. Ps. 61. 3, a strong t. from the enemy. Prov. 18. 10, the name of the Lord is a strong t. Isa. 33. 18, where is he that counted the t.? Sec 18a. 2, 15; 6.2; Mic. 48; Mat. 21. 33. TRADITION. Mat. 15. 2; Mk. 7. 3, thy disciples transgress the t. Gal. 1. 14, zealous of the t. of my fathers. Col. 2. 8, after the t. of men. 1 Pet. 1. 18, received by t. from your fathers. TRAFFICK. Gen. 42. 34; 1 Kings 10. 15; Ezek. 17. 4. TRAIN. 1 Kings 10.2; Prov. 22.6; Isa. 6.1. TRAITOR. Lu. 6.16; 2 Tim. 3.4. TRAMPLE. Ps. 91. 13; Isa. 63. 3; Mat. 7. 6. TRANQUILLITY, Dan. 4, 27, lengthening of thy t. TRANSFORM. Rom, 12.2; 2 Cor. 11. 13, 14, 15. TRANSFURM. Rom, 12. 2; 2 tor. 11. 15, 14, 15.
TRANSFURSS. Num. 14. 41, wherefore do ye t.?
1 Sam. 2. 24, make the Lord's people to t.
Neh. 1. 8, if ye t., I will scatter you abroad.
Ps. 11. 3, my mouth shall not t.
Prov. 28. 21, for a piece of bread that man will t.
Jer. 2. 8, the pastors t.
3, 13, only acknowledge that thou hast t.
Hab. 2. 5, be t. by wine.
See Mat. 15. 2; Rom. 2. 27; 1 John 3. 4; 2 John 9.
TRANSCHESSION. E. 24, 7. Num. 14, 18, for. TRANSGRESSION. Ex. 34.7; Num. 14. 18, for-RANSCHESSÍON. Ex. 34.7; Num. 14. 18, 1 giving t.
1 chron. 10. 13, Saul died for his t.
Ezra 10. 6, he mourned because of their t.
Ezra 10. 6, he mourned because of their t.
13. 23, make me to know my t.
14. 17, my t. is sealed up.
31. 33, if I covered my t.
25. 7, remember not my t.
25. 7, remember not my t.
25. 1, blossed is he whose t. is forgiven.
51. 1, blot out all my t.
65. 3, as for our t., thou shalt purge them.
107. 17, fools because of their t. are afflicted.
Frov. 17. 4, he that covereth a t.
134. 43. 25; 44. 22, blotteth out thy t.
65. 5, he was wounded for our t.

188. 3. 8. 6. for the t. of n. people was ne smitt 58. 1, show my people their t. Ezek. 18. 22, his t. shall not be mentioned. Mic. 1. 5, what is the t. of Jacob? See Rom. 4. 15; 5. 14; 1 Tim. 2. 14; Heb. 2. 2. See Roll. 4, 15, 25, 14; 1 Hill. 2, 14; Heb. 2, 2, TRANSGRESSOR. Ps. 51, 13, teach t, thy ways, 59, 5, be not merciful to any wicked t. Prov. 13, 15, the way of t, is hard.
21, 18, the t, shall be ransom for the upright, 1sa, 48, 8, thou wast called a t. from the womb, 53, 12; Mk, 15, 28; Lu, 22, 37, numbered with the t See Dan. 8, 23; Hos. 14, 9; Gal. 2, 18, TRANSLATE, 2 Sam. 3. 10; Col. 1. 13; Heb. 11. 5. TRAP. Job 18. 10; Ps. 69. 22; Jer. 5. 26; Rom. 11. 9. TRAVAIL. Ps. 7.14, he t. with iniquity.
Isa. 23, 4, 1 t. not.
53.11, the t. of his soul.
Rom. 8, 22, the whole creation t. in pain.
Gal. 4.19, my children, of whom 1 t.
See Job 15, 20; Isa. 13, 8; Mic. 5, 3; Rev. 12, 2. TRAVEL, Eccl. 1, 13: 2, 23: 1 Thess. 2, 9: 2 Thess. TREACHEROUSLY. Isa, 33, 1, thou dealest t. Jer, 12, 14, why are they happy that deal t.? Lam. 12, her friends have dealt t. with her. See Hos. 5, 7; 6, 7; Mal. 2, 10, 15. TREAD. Deut. 11. 24, whereou.

25. 4; 1 Cor. 9; 1 Tim. 5. 18, not muzzle the ox when he t.
Ps. 7. 5, let him t. down my life.
44. 5t. through thy name will we t. them under.
60. 12; 108. 13, shall t. down our enemies.
91. 13, thou shalt t. upon lion and adder.
Isa. 10. 6, to t. them down like mire.
16. 10, shall t. out no wine.
63. 3, I will't, them in mine anger.
Jer. 48. 33, none shall t. with shouting.
Ezek, 34. 18, but ye must t. the residue.
Hos. 10. 11, loveth to t. out corm.
Mal. 4. 3, ye shall t. down the wicked.
See Job 3; Isa. 41. 25; 63. 2; Rev. 19. 15.
TREASURE. Gen. 43. 23. God hath given you t.
Ex. 19. 5; Ps. 135. 4, a peculiar t. to me.
Deut. 25. 12, open to thee his good t.
Job 3. 21; Ps. 17. 14; Prov. 2. 4; for hid t.
38. 22, the t. of the snow.
Prov. 8. 21, I will fill t. of those that love me.
10. 2, t. of wickedness profitch nothing.
15. 16, than great t. and trouble therewith.
21. 20, there is a t. to be desired.
Eccl. 2. 8, I gathered the peculiar t. of kings.
Isa. 2. 7, neither is there any end of their t.
45. 3, I will give thee the t. of darkness.
Jer. 41. 8, slay us not, for we have t.
51. 13, waters abundant in t.
Dan. 11. 43, power over the t. of gold. TREAD. Deut. 11. 24, whereon soles of feet t. 25. 4; 1 Cor. 9. 9; 1 Tim. 5. 18, not muzzle the ox Jer 41. 8, slay us not, for we have t.
51. 13, waters abundant in t.
Dan, 11. 43, nower over the t. of gold.
Mic, 6, 10, the t. of wickedness.
Mat, 6, 21; Lu, 12. 34, where your t. 1s.
12. 35, out of the good t. of the heart.
13. 44, like unto t. hid in a field.
52, out of his t. things new and old.
19. 21; Mk. 10. 21; Lu, 18. 22, thou shalt have t. in heaven.
Lu, 12. 21, that layeth up t. for himself.
Col. 2. 3, in whom are hid t. of wisdom.
2 Cor. 4. 7, we have this t. in earthen vessels.
Heb. 11. 20, greater riches than the t. in Egypt.
Jas. 5. 3, ye have heaped t.
See Deut, 32. 34; 33. 19; 1sa. 33. 6; Mat. 2. 11,
KEASURER. Neh. 13. 13; Isa. 22. 15; Dan. 3. 2. TREASURER. Neh. 13. 13; Isa. 22. 15; Dan. 3. 2. TREASURY. Mk. 12. 41, the people cast money into the t. Lu. 21. 1, rich men casting their gifts into the t. See Josh 6. 19; Jer. 38. 11; Mat. 27. 6. TREE. Deut, 20. 19, the t. is man's life, Job 14. 7, there is hope of a t.

Job 24. 20, wickedness shall be broken as a t. Ps. 1.3: Jer. 17.8, like a t. planted. 104.16; the t. of the Lord are full of sap. Eccl. 11. 3, where the t. falleth. Isa. 56. 3, 1 am a dry t. 61.3, called t. of righteousness. Ezek. 15. 2, what is the vine t. more than any t.? 31. 9, all the t. of Eden envied him. See Mk. 8. 24: Lu. 21. 29; Jude 12; Rev. 7. 3. TREMBLE. Deut. 2. 25, the nations shall t. Judg. 5. 4; 2 Sam. 22. 8; Ps. 18. 7; 77. 18; 97. 4, the earth t.

earth t.

earth t.

Ezra 9. 4, then assembled to me every one that t.
Job 9. 6, the pillars thereof t.
26. 11, the pillars of heaven t.
Ps. 2. 11, rejoice with t.
60. 2, thou hast made earth to t.
60. 2, thou hast made earth to t.
104. 32, he looketh on the earth, and it t.
Eccl. 12. 3, the keepers of the house shall t.
Isa. 14. 16, is this the man that made earth t.
64. 2, that the pations may t. at thy presence.

1sa. 14. 16, is this the man that made earth 1.7
44. 2, that the nations may t. at thy presence.
66. 5, we that 4. at his word.
19r. 5. 22, will ye not 4. at my presence?
33. 9, they shall t. for all the goodness.
Amos 8. 8, shall not the land t. for this?
Acts 24. 25. Felix t.
13s. 2. 19, devils also believe, and t.
See Acts 9. 6; 16. 29; 1 Cor. 2. 3; Eph. 6. 5; Phil.

TRENCH. 1Sam. 17. 20; 26. 5; 1 Kings 18. 32; Lu.

TRESPASS. Gen. 31.36, what is my t.?

50.17, we pray thee forgive the t.
Ezna 9.2, rulers have been chief in this t.
Ps. 68.21, goeth on still in his t.
Mat. 6.14, if ye forgive men their t.
18. 16, if thy brother t., tell him his fault.
Lu. 17.3, if thy brother t. against thee.
2 Cor. 5. 19, not imputing their t.
Eph. 2.1, dead in t. and sins.
Col. 2. 13, having forgiven you all t.
See Num. 5. 6; 1 Kings. 8. 31; Ezzk. 17. 20; 18. 24.
TRIAL. Job 9. 23, the t. of the innocent.
2 Cor. 8. 2, a great t. of affiliction
See Ezek. 21. 13; Heb. 11. 36; 1 Pet. 1. 7; 4. 12.
TRIBES. Ps. 105. 37, not one feeble person among their t. TRESPASS. Gen. 31. 36, what is my t.?

their t. 122.4, whither the t. go up.

Iss. 19.13, they that are the stay of the t.
49.6, my servant to raise up the t.
Hah. 3.9, according to oaths of the t.
Mat. 24.30, then shall all t. of the earth mourn.
See Nun. 24.2; Deut. 1. 13; 12.5; 12.5; 12.5.
FRIBULATION. Deut. 4.30, when thou art in t.
Judg. 10.14, let them deliver you in t.
Mat. 13.21, when t. ariseth.
24.21, then shall be great t.
John 16.33, in the world ye shall have t.
Acts 14.22, through much t.
Rom. 5.3, we glory in t. also.
12. 12, patient in t.
See 2 Cor. 1. 4; 7. 4; Eph. 3. 13; Rev. 7. 14.
TRIBUTARY. Deut. 20. 11; Judg. 1. 30; Lam. 1. 1.
TRIBUTE. Gen. 49. 15, a servant to t. Isa. 19. 13, they that are the stay of the t.

TRIBUTE. Gen. 49. 15, a servant to t. Num. 31. 37, the Lord's t. Deut. 16. 10, t. of freewill offering. Ezra 7. 24, not lawful to impose t. Neb. 5. 4, borrowed money for king's t. Prov. 12. 24, the slothful shall be under t. See Mat. 17. 24; 22. 17; Lu. 23. 2. TRIM. 2 Sam. 19. 24; Jer. 2. 33; Mat. 55. 7.

TRIUMPH. Ex. 15. 1, he hath t. gloriously. PR. 25. 2, let not mine enemies t.

92. 4. I will t. in the works of thy hands.

92. 4. I will t. in the works of thy hands.

2 Cor. 2. 14, which always causeth us to t.

Col. 2. 15, a show of them openly, t. over them.

See 2 Sam. 1, 20: 100 20. 5; Ps.41. 1:

TRODDEN. Job 22. 15, the old way which wicked

men have t,

Ps. 110, 118, thou hast t, down all that err.

Isa. 5.5, the vineyard shall be t, down.
63.3, 1 have t, the winepress alone.
Mic. 7, 10, now shall she be t, as mire,
Mat. 5. 13, salt to be t, under foot.
Lu. 21. 24, Jerusalem shall be t, down.
Heb. 10, 29, hath t, under foot the Son of God.
Bee Deut. 1. 36; Judg. 5. 21; Isa. 18, 2.

TRODE. 2 Kings 14, 9; 2 Chron. 25, 18; Lu. 12. 1.
TROUBLE (n.). Deut. 31, 17, many t, shall be fall.
1 Chron. 22. 14, in my t, 1 prepared for the house.
Neh. 9, 32, let not the t, seem little.
Job 3, 26, yet t, came.
5, 6, neither doth t, spring out of the ground.
7, man is born to t.
18, shall deliver thee in six*

4, man is born to t.

19, shall deliver thee in six t.

14. 1, of few days, and full of t.

30, 25, weep for him that was in t.

34. 29, he giveth quietness, who can make t.?

38, 23. I have reserved against the time of t.

35. 25. I have reserved against the time of t.
22. 11, for t, is near.
25. 17, the t. of mine heart are enlarged.
22, redeem Israel out of all his t.
27. 5, in time of t. he shall hide me.

21. b. in time of t. ne. shall nide me.
46. 1, a very present help in t.
73. 5, they are not in t. as other men.
82. 3, my soul is full of t.
119. 143. t. and anguish have taken hold on me.
138. T, though I walk in the midst of t.
1sa. 17. 14, at eveningtide t.
30. 6, into the land of t. they will carry riches.
65. 16, because formet t. are forgotten.

65. 16, because former t, are lorgotten. 23, they shall not bring forth for t. Jer. 2. 27, in time of t, they will say, save us. 8. 15, we looked for health, and behold t. 1 Cor. 7. 28, such shall have t, in the flesh. 2 Cor. 1. 4, able to comfort them in t. See Prov. 15. 6; 25. 19; Jer. 11. 12; 30. 7; Lam. 1.

TROUBLE (v.). Josh. 7: 25, why hast thou t. us? 1 Kings 18. 17, art thou he that t. Israel? IN CORDER 18. 17, art thou he that t. Israel?

18. I have not t. Israel, but thou.

Job 4.5, now it touchet thee, and thou art t.

Ps. 3. I, how are they increased that t. me!

77. 4, I am so t. that I cannot speak.

Prov. 25. 25, is as a t. fountain.

1s. 57. 20, the wicked are like the t. sea.

Dan. 5. 10, let not thy thoughts t. thee.

11. 44; tidings out of the north shall t. him.

Mat. 24. 6, see that ye be not t.

26. 10; MR. 14. 6, why t. ye the woman?

John 5. 4, an angel t. the water.

11. 33; 12. 27; 13. 21, Jesus groaned, and was t.

2 Cor. 4. 8; 7. 5. we are t. on every side.

Gal. 1. 7, there be some that t. you.

6. 17, let no man t. me.

See 2 Thess. 1. 7; 2. 2; 14b. 12. 15; I Pet. 3. 14.

TROUBLING. Job 3. 17; John 5. 4.

TRUCE. Zim. 3.3, men shall be t.-breakers.

TRUE. Gen. 42. 11. we are t. men.

1 Kings 22. 16, tell me nothing but that which

is t.

2 Chron. 15. 3, Israel hath been without the t. God. Neb. 9, 13, thou gavest them t. laws. Ps. 119. 160, thy word is t. from the beginning. Prov. 14. 25, a t. witness delivereth souls. Jer. 10. 10, the Lord is the t. God. Mat. 22. 16; Mk. 12. 14, we know that thou art t. Lu. 16. 11, the t. riches. John 1. 9, that was the t. light. 4. 23, when the t. worshippers. 5. 31, if I bear witness of myself, my witness is not t.

5. 31, 11 Dear whites of hyself, his whites is not t.
6. 32, the t. bread.
10. 41, all things that John spake were t.
11. 1, 1 am the t. vine.
11. 3; 1 John 5. 2b, to know thee the only t. God.
2 Cor. 6. 8, as decelvers, and yet t.
Eph. 4. 24, created in t. holiness.

Phil. 4, 8, whatsoever things are t. Heb. 10, 22, draw near with a t. heart. See Rev. 3, 7; 6, 10; 15, 3; 16, 7; 19, 9, 11; 21, 5. TRUST. Job 13.15, though he slay me, yet will wilt thou t. him, because his strength is

great?

Ps. 25, 2; 31, 6; 55, 23; 50, 3; 143, 8, I t. in thee. 37, 3; 40, 3; 62, 8; 115, 9; Prov. 3, 5; Isa. 26, 4, t. in the Lord.

in the Lord.
118. 8, better to t. in the Lord.
144. 2, he in whom I t.
Prov. 28. 26, he that t. in his own heart is a fool.
Isa. 50. 10, let him t. in the name of the Lord.
Jer. 49. 11, let thy widows t. in me.
Mic. 7. 5, t. ye not in a friend.
Nah. 1. 7, the Lord knoweth them that t. in him.
Mat. 27. 43, he t. in God, let him deliver him.
Lu. 18. 9, certain which t. in themselves.
See Jer. 11. 5; 2 Cor. 1. 9; 1 Tim. 4. 10.
PRITTH. Dent 29. 4 a God of t.

See Jer. 17, 5; 2 Cor. 1.9; 1 Tim. 4. 10.
TRUTH. Deut, 32, 4, a God of t.
Ps. 15, 2, speaketh the t. in his heart.
61, 6, desirest t. in inward parts.
61, 4, his t. shall be thy shield.
117, 2, his t. endureth for ever.
119, 30, 1 have chosen the way of t.
Prov. 23, 23, buy the t.
1sa, 59, 14, t. is fallen in the streets.
1er. 9, 3, they are not vallant for the t.
Zeoh, 8, 16, speake every man t. to his neighbour.
Mal, 2, 6, the law of t. was in his mouth.
John 1, 14, full of grace and t.
8, 32, know the t., and the t. shall make you free

Jonn 1. 14. Tull of grace and t.
8.32. know the t., and the t. shall make you free.
14. 6. I am the way, the t., and the life.
16. 13. Spirit of t. will guide you into all t.
18. 35, what is t.?
Rom. 1. 18, who hold the t. in unrighteousness.
1 Cor. 5. 8, unleavened bread of sincerity and t.
2 Cor. 13. 8, can do nothing against t., but for the t.
Eph 4. 15. sneaking the t in lower.

Eph. 4.15, speaking the t. in love.

1 Tim. 3. 15, the pillar and ground of t.

2 Tim. 2. 15, rightly dividing the word of t.

Jas. 5. 19, if any err from the t.

See 1 Cor. 13. 6; 2 Tim. 3. 7; 1 John 3. 19; 5. 6.

See 1 COT, 13. 0; 2 Tim. 3. 7; 1 John 3. 19; 5. 6.
TRY. 2 Chron. 32. 31, God left him, to t. him.
Job 23. 10, when he hath t. me.
Ps. 26. 2, t. my reins and my heart.
Jer. 9. 7; Zeol. 13. 9, I will melt them and t. them.
1 Cor. 3. 13, shall t. every man's work.
Jas. 1. 12, when t. he shall receive the crown,
1 John 41, t. the spirits.
See Prov. 17. 3; 1sa, 28. 16; 1 Pet. 4, 12; Rev. 3. 18.
TURN. 1. 40; 23. 13, who can't him.

See Prov. 17. 3; 1sa; 2s. 16; 1 Pet. 4; 12; Rev. 3. 18. TURN. Job 23. 13, who can t. him. Ps. 7. 12; if he t. not, he will what his sword. Prov. 1. 23; t. at my reproof. Jer. 31. 18; Lam. 5. 21, t. thou me, and I shall be t. Ezek. 14. 6; 1. 30; 33. 9; Bos. 12. 6; Joel 2. 12; repent, and t. Zech. 9. 12; t. vouto the strong hold, ye prisoners. Mat. 5. 39, t. the other also. Acts 26. 18, to t. them from darkness to light. 2 Tim. 3. 5, from such t, away. See Prov. 21. 1; 26. 14; Hos T. 8; Lu. 22. 61; Jas. 1. 17. TWAIN. 1sa, 6. 2; Mat. 5. 41 : 19. 5; Pub. 2. 15.

TWAIN. Isa.6.2; Mat.5.41; 19.5; Eph.2.15. TWICE. Job 33.14; Mk. 14. 30; Lu. 18. 12; Jude 12. TWINKLING. 1 Cor. 15. 52, in the t. of an eye,

UNADVISEDLY. Ps. 106.33, he spake u. UNAWARES. Lu. 21. 34; Gal. 2.4; Heb. 13.2; Jude 4.

UNBELIEF. Ms. 9.24, help thou mine u. Rom. 3.3, shall v. make faith without effect? 11.32, concluded all in u. Heb. 3.12, evil heart of u. See Mat 13.55; Ms. 6.5; lTim. 1.13; Heb. 4.11.

UNBLAMEABLE. Col.1.22; 1 Thess 3.13. UNGERTAIN. 1 Cor. 9.26; 14.8; 1 Tim. 6.17. UNCLEAN. Acts 10.28; Rom. 14.14; 2 Cor. 6.17.

UNCLOTHED. 2 Cor. 5. 4, not that we would be n. UNCORRUPTNESS. Tit. 2. 7, in doctrine show-

UNCTION. 1 John 2. 20, an u. from the Holy One.
UNDEFILED. Ps. 119. 1, blessed are the u.
Jas. 1.27, pure religion and u.
1 Pet. 1. 4, an inheritance u.
See Cant. 5. 2; 6. 9; Heb. 7. 26; 13. 4.

UNDER. Rom. 3. 9; 1 Cor. 9. 27; Gal. 3. 10.

UNDERSTAND. Ps. 19. 12, who can u. his errors? 73. 17, then u. I their end. 119, 100, 1 u. more than the ancients. 139.2, thou u. my thought afar off. Prov. 8.9, all plain to him that u.

Prov. 8, 9, all plain to him that u.

20, 24, how can a mm u. his own way?

29, 19, though he u. he will not answer.

1sa, 6, 9, hear ye indeed, but u. not.

28, 19, a vexation only to u. the report.

Jer. 9, 24, let him glory in this, that he u. me.

Dan. 10, 12, thou didst set thine heart to u.

12, 10, wicked shall not u., the wise shall u.

1los, 14, 9, who is wise, and he shall u. these

things?

Mat. 13.51, have ye u. all these things?
24.15, whose readeth, let him u.
Lu. 24.45, that they might u. the scriptures,
John 8.43, why do ye not u. my speech?
Rom. 3.11, there is none that u.

15.21, they that have not heard shall u.
1 Cor. 13.2, though I u. all mysteries.
11, I u. as a child.
Sec 1 Cor. 14.2; Heb. 11.3; 2 Pet. 2.12; 3.16.

UNDERSTANDING. Ex. 31, 3; Deut. 4, 6, wis-

INDERSTANDING. Ex. 31. 3; Deut. 4. 6, dom and ...
1 Kings 3. 11, hast asked for thyself u.
4. 29, gave Solomon wisdom and u.
7. 14, filled with wisdom and u.
1 Chron, 12. 32, men that had u. of the times.
2 Chron. 26. 5, had u. in visions.
1 bol 12. 13, he hath counsel and u.
20, he taketh away the u. of the aged. 17. 4, thou hast hid their heart from u.
29. 12, where is the place of u.?
32. 8, the Almighty giveth them u.
33. 36, who bath given u. to the heart?
33. 17, neither imparted to her u.

39, 17, neither imperted to her u. Ps. 47. 7, sing ye praises with u. 49.3, the meditation of my heart shall be of u. 110, 34, 73, 125, 144, 169, give me u. 98, I have more w. than my teachers,

99, I have more u. than my teachers, 104, through thy precepts I get u. 147.5. his u. is infinite. Prov. 2.2, apply thine heart to u. 11. u. shall keep thee. 3.5. lean not to thine own u. 19. by u. hath he established the heavens, 19. by u. hath he costablished the heavens.

4.5, 7, get wisdom, get u. 8.1, doth not u. put forth her voice?

6, go in the way of u.

), the knowledge of the holy is u.

10, the knowledge of the holy is n.
12, the knowledge of the holy is n.
14, 29, he that is slow to wrath is of great n.
16, 22, n. is a wellspring of life.
17, 24, wisdom is before him that hath n.
19, 8, he that keepeth n. shall find good.
13, 0, there is no n. against the Lord.
24, 3, by n. an house is established.
30, 2, have not the n. of a man.
15, 11, 2, the spirit of n. shall rest on him.
27, 11, it is a people of no n.
29, 14, the n. of prudent men shall be hid.
40, 14, who showed him the way of n.?
28, there is no searching of his n.

28, there is no searching of his u. 23, there is no searching of ns u. 12r. 3.15, pastors shall feed you with u. Ezek. 28 4, with thy u. thou hast gotten riches. Dan. 4.34, mile u. returned.
Mat. 15. 16; Mk. T. 18, are ye also without u.?
Mk. 12. 35, to loge him with all the u.
Lu. 2.47, agenished at his u.
2.14, 6, then opened he their u.

1 Cor. 1. 19, bring to nothing w. of prudent. 14. 15, I will pray with the u. also. 20, be not children in u. Eph. 4.18, having the u. darkened. Phil. 4.7, peace of God, which passeth all u. See Col. 1.9; 2.2; 2Tim. 2.7; 1 John 5.20. UNDERTAKE. Isa. 38. 14, u. for me. UNDONE. Josh. 11. 15; Isa. 6.5; Mat. 23. 23; Lu.

UNEQUAL. Ezek. 18. 25, 29; 2 Cor. 6. 14. UNFAITHFUL. Ps. 78, 57; Prov. 25, 19. UNFEIGNED. 2 Cor. 6.6; 1 Tim. 1.5; 2 Tim. 1.5; 1 Pet. 1, 22

UNFRUITFUL. Mat. 13. 22; Eph. 5. 11; Tit. 3. 14; 2 Pet. 1. 8.

UNGODLINESS. Rom. 1.18; 11.26; 2 Tim. 2.16; Tit. 2, 12,

UNGODLY. 2Chr.19.2, shouldest thou help the u.? Job 16.11, God hath delivered me to the u. Ps. 1. 1, counsel of u. 6, the way of the u. shall perish.

6, the way of the n. shall perish.
43. 1, plead my cause against an n. nation.
Prov. 16. 27, an n. man diggeth up evil.
Rom. 5. 6, Christ died for the n.
1 Pet. 4. 13, where shall the n. appear?
2 Pet. 3. 7, perdition of n. men.
See Rom. 4. 5; 1 Thm. 1. 9; 2 Pet. 2. 5; Jude 15.

UNHOLY. Lev. 10. 10; 1 Tim. 1.9; 2 Tim. 3.2; Heb. 10, 29, UNICORN. Num. 23. 22, he hath as it were the

strength of an u.

Deut. 33, 17, his borns are like the horns of an u.

Job 33, 9, will the u. be willing to serve thee?

Isa. 34, 7, the u. shall come down with them.

UNITE. Gen. 49. 6; Ps. 86. 11 UNITY. Ps. 133. 1; Eph. 4. 3, 13. UNJUST. Ps. 43.1; Prov. 11.7; 29.27, u. man. Prov. 28.8, he that by u. gain. Zeph. 3.5, the u. knowth no shame. Mat. 5.45, he sendeth rain on the just and u. Lu. 18.6, hear what the u. judge saith.

11, not as other men, u. Acts 24. 15, a resurrection both of the just and u. 1 Cor. 6.1, go to law before the u.
1 Pet. 3.18, suffered, the just for the u.
Rev. 22.11, he that is u., let him be u. still.
See Fs. 82.2; Isa. 25.10; Lu. 16.8; 2 Pet. 2.9. UNKNOWN. Acts 17. 23; 1 Cor. 14. 2; 2 Cor. 6. 9; Gal. 1. 22.

UNLAWFUL. Acts 10.28; 2 Pet. 2.8. UNLEARNED. Acts 4, 13: 1 Cor. 14, 16: 2 Ttm. 2. 23; 2 Pet. 3. 16.

UNMINDFUL. Deut. 32.18, thou art w. UNMOVEABLE. Acts 27. 41; 1 Cor. 15. 58. UNPERFECT. Ps. 139, 16, yet being u. UNPREPARED. 2 Cor. 9. 4, find you u. UNPROFITABLE. Job 15. 3, u. talk. Mat. 25. 30; Lu. 17. 10, u. servant. See Rom. 3. 12; Tit. 3. 9; Philem. 11; Heb. 7. 18;

13, 17, UNPUNISHED. Prov. 11. 21; 16. 5; 17. 5; 19. 5; Jer. 25. 29; 49. 12, shall not be u. See Jer. 30. 11; 46. 28.

UNQUENCHABLE. Mat. 3, 12; Lu. 3, 17. UNREASONABLE. Acts 25, 27; 2 Thess. 3, 2. UNREPROVEABLE. Col. 1. 22, u. in his sight.

UNRIGHTEOUS. Ex. 23. 1, an u. witness. Isa. 10.1, decree w. decrees. 55.7, let the w. man forsake his thoughts. Rom. 3.5, is God w.? Heb. 6.10, God is not w. to forget your work. See Deut, 25. 16; FS. 71.4; Lu. 16. 11; 1 Cor. 6.9.

UnRIGHTEOUSNESS, Lu. 16. 9, mammon of w. Rom. 1. 13, hold the truth in w. 2. 8, to them that obey w. 5. 3, 5, if our w. commend righteousness.

The last of the la

Rom. 6.13, instruments of u.
9.14, is there u. with God?
2 Cor. 6.14, what fellowship with u.?
2 Thess. 2.12, had pleasure in u.
2 Pet. 2.13, receive the reward of u.
1 John 1.9, cleanse us from all u.

5. 17, all u. is sin. See Lev. 19. 15; Ps. 92. 15; Jer. 22. 13; John 7. 18. UNRULY. 1 Thess. 5.14; Tit. 1.6; Jas. 3.8. UNSAVOURY. Job 6.6, can that which is u. be eaten ?

UNSEARCHABLE. Job 5.9; Ps. 145.3; Rom. 11. 33; Eph. 3. 8.

UNSEEMLY. Rom. 1.27; 1 Cor. 13.5. UNSKILFUL. Heb. 5. 13, is u. in the word. UNSPEAKABLE. 2 Cor. 9. 15; 12. 4; 1 Pet. 1. 8. UNSPOTTED. Jas. 1.27, u. from the world. UNSTABLE. Gen. 49.4; Jas. 1.8; 2 Pet. 2.14. UNTHANKFUL. Lu. 6. 35; 2 Tim. 3. 2. UNWASHEN, Mat. 15.20; Mk. 7.2, 5. UNWISE. Deut. 32. 6; Hos. 13. 13; Rom. 1. 14; Eph. 5. 17.

UNWORTHY. Acts 13. 46; 1 Cor. 6.2; 11.27. UPBRAID. Mat. 11. 20; Mk. 16. 14; Jas. 1.5. Ps. 51. 12, u. me with thy free spirit. UPHOLD.

PHOLD. Ps. 51, 12, n. me with thy free spirit.
51, 4, with them that n. my soul.
119, 116, n. me according to thy word.
145, 14, the Lord n. all that fail.
18a, 41, 10, 1 will n. thee with right hand.
42, 1, my servant, whom I n.
63, 5, wondered there was none to n.
Heb. I. 3, n. all things by the word of his power.
See Ps. 37.17; 41, 12; 63, 8; Prov. 20, 28.
PPPERMOST. Mat. 23, 6; Mk. 12, 39; Lu. 11, 43.

UPPERMOST. Mat, 23.6; Mk. 12. 39; Lu. 11. 43.

UPRIGHT. Job 12.4, the u. man is laughed to scorn.

scorn.
17. 8. u. men shall be astonied.
Ps. 19. 13. then shall I be u.
Ps. 19. 15. good and u. is the Lord.
37. 14. such as be of u. conversation.
49. 14. the u. shall have dominion.
111. 1, the assembly of the u.
112. 4, to the u. ariseth light.
125. 4, that are u. in their hearts.
Prov. 2. 21, the u. shall dwell in the land,
11. 3, the integrity of the u.
20, such as are u. in their way.
14. 11, the tabernacle of the u. 11, the tabernacle of the

14. 11, the tabernacle of the v.
15. 8, the prayer of the u. is his delight.
28. 10, the u. shall have good things.
Eccl. 7. 29, God hath made man u.
Cant. 1. 4, the u. love thee.
See Isa. 28. 7; Jer. 10. 5; Mic. 7. 2; Hab. 2. 4.
UPRIGHTLY. Ps. 58. 1; 75. 2. do ye indge u.?
84. 11, withhold no good from them that walk u.
Prov. 10. 9; 15. 21; 28. 18, he that walketh u.
Isa. 33. 15, he that speaketh u.
See Ps. 15. 2; Amos 5. 10; Mic. 2. 7; Gal. 2. 14,
UPRIGHTNESS. 1 Kings 3. 6; nu of heart

UPRIGHTNESS. 1 Kings 3.6, in n. of heart, 1 Chron. 29, 17, thou hast pleasure in u. Job 4.6, the u. of thy ways.

33. 23, to show unto man his u.
Ps. 25. 21, let u. preserve me.
143. 10, lead me into the land of u.
Prov. 2. 13, who leave the paths of u.
See Ps. 111. 8; Prov. 14. 2; 28. 6; Isa. 20. 7, 10. UPROAR. Mat. 26.5; Mk. 14.2; Acts 17.5; 21.31. UPWARD. Job 5.7; Eccl. 3.21; Isa. 38.14. URGE. Gen. 33, 11; 2 Kings 2, 17; Lu. 11. 53, URGENT. Ex. 12. 33; Dan. 3. 22.

USE. Mat. 6.7, u. not wain repetitions, 1 Cor. 7.31, they that u. this world. Gal. 5.13, u. not liberty for an occasion. 1 Tim. 1.8, if a man u. t lawfully. See Ps. 119. 132; 1 Cor. 9. 12; 1 Tim. 5. 23.

USURP. 1 Tim. 2. 12, I suffer not a woman to u.

USURY. Ex. 22. 25, neither shalt thou lay upon him u.
Lev. 25, 36, take thou no u. of him.
Deut. 23, 20, thou mayest lend upon u.
Neh. 5. 7, ye exact u.
Ezek. 18. 2, not given forth upon u.
13, hath given forth upon u.
17, that hash not received u.
22. 12, thou hast taken u.
TITELE D. 25, 2. I will u. derk savings UTTER. Ps. 78.2, I will u. dark sayings. 196,2, who can u. the mighty acts? 119.171, my lips shall u. praise. Prov. 1.20, wisdom u. her voice. 23. 33, thine heart shall u perverse things. 29. 11, a fool u all his mind. Eccl. 5. 2, let not thine heart be hasty to u. Eccl. 5.2, let not intro ends to have a Res. 5.2 Rom. 8.26, which cannot be u. 2 Cor. 12. 4, not lawful for a man to u. Heb. 5.11, many things hard to be u. See Job 33.3; Isa. 48.20; Joel 2 11; Mat. 13.35. UTTERANCE. Acts 2.4, as the Spirit gave u. See 1 Cor. 1.5; 2 Cor. 8, 7; Eph. 6.19; Col. 4.3.

UTTERLY. Ps. 119. 8, forsake me not u.
Jer. 23, 39, f. vill u. forget you.
Zeph. 1. 2. I will u. forget you.
Zeph. 1. 2. I will u. consume all things.
2 Pet. 2. 12, these shall u. perish.
See Deut. 7. 2; Neh. 9. 31; isa, 40, 30; Rev. 18. 8. UTTERMOST, Mat. 5, 26: 1 Thess, 2, 16: Heb. 7, 25,

VAGABOND. Gen. 4, 12, a v. shalt thou be in the earth. See Ps. 109. 10; Acts 19. 13.

VAIL. Mat. 27. 51; 2 Cor. 3. 14; Heb. 6, 19.

See Ps. 109. 10; Acts 19. 13.

VAIL. Mat. 27. 51; 2 Cor. 3. 14; Heb. 6. 19.

VAIN. Ex. 5. 9, not regard v. words.
20. 7; Deut. 5. 11, shalt not take name of the Lord in v.;
Deut. 5. 24, its not a v. thing for you.
2 Sam. 6. 20, as one of the v. fellows.
2 Kings 18. 20; 1sa. 36. 5. they are but v. words.
Job 11. 12, v. man would be wise.
16. 3, shall v. words have an end?
21. 34, how then comfort ye me in v.?
Ps. 2. 1; Acts 4. 25, the people imagine a v. thing.
26. 4. I. have not sat with v. persons.
33. 17, an horse is a v. thing for safety.
39. 6. every man walketh in a v. show.
60. 11; 108. 12, v. is the help of man.
84. 47, wherefore hast shou made men in v.?
127. 1; labour in v., the watchman waketh in v.
Prov. 12. 11; 28. 19, followeth v. persons.
31. 30, beauty is v.
Eccl. 6: 12. all the days of his v. life.
Isa. 1. 13, bring no more v. oblations.
45. 18, he created it not in v.
19. 1 said not, seek ye me lin x.
49. 4; 65. 23, laboured in v.
Jer. 3. 23, in v. is saivation hoped for.
10. 3, the customs of the people are v.
46. 11, in v. shalt thou use medicines.
Mal. 3. 14, ye have said, it is v. to serve God.
Mat. 6. 7, use not v. repetitions.
13. 9; Mk. 7. 7, in v. 0 in they worship me.
Rom. 16. 4, he beareth not the sword in v.
1 Cor. 15. 2, unless ye have believed in v.
2 Cor. 6. 1; receive not the grace of God in v.
Gal. 2.2, this man's Peligion is v.
1. Pet. 1.18, redeemed from . conversation.
See Frov. 1: 17; Rom. 1. 21; Gal. 52; Phil. 2. 3.
VALIANT. 1 Sam. 18. 17, bv. v. for me.

Net Fig. 3, 100H. 1.21, 103H. 2.2; Phil. 2.3. VALIANT. 1 Sam, 18, 17, be v. for me. 1 Kings 1.42, for thou art s v. man. 1ss. 16, 13, put down imbabitants like a v. man. Jer. 9, 3, they are not v. for truth. Heb. 11.34, waxed v., in fight.

See Ps. 66, 12; 118, 15; Jan. 33, 7; Nah. 2, 3.

VALUE. Job 13.4, physicians of no v.

Mat. 10. 31; Lu. 12. 7, of more v. See Lev. 27. 16; Job 28. 16; Mat. 27. 9. VANISH, Isa, 51, 6; 1 Cor. 13, 8; Heb. 8, 13, VANITY. Job 7.3, to possess months of v. 15.31, v. shall be his recompence. 35.13, God will not hear v. Ps. 12.2, speak v. every one with his neighbour.

Ps. 12. 2, speak v. every one with his neighbour 39. 5, every man at his best state is v. 62. 9, are v., lighter than v. 144. 4, man is like to v. Prov. 13. 11, wealth gotten by v. 30. 8, remove from me v. Eccl. 6. 11, many things increase v. 11. 10, childhood and youth are v. 1sa. 30. 28, with the sieve of v. Jer. 18. 15, they have burned incense to v. Hab. 2. 13, people shall weary themselves for v. Rom. 8. 20, the creature was made subject to v. Eph. 4. 17, walk in v. of mind.

See Eccl. 1. 2; Jer. 10. 8; 14. 22; Acts 14. 15. APOURS. 20 30 30. 27. 22. Acts 14. 15.

APOURS. Job 36, 27, according to the v, thereof. Ps. 135, 7; Jer. 10, 13, he causeth the v, to ascend 148.8. snow and v. VARIABLENESS. Jas. 1.17, with whom is no v.

VARIANCE. Mat. 10. 35; Gal. 5. 20. VAUNT. Judg. 7. 2; 1 Cor. 13. 4. VEHEMENT. Cant. 8.6; Mk. 14.31; 2 Cor. 7.11.

VENGEANCE. Deut; 32, 35, to me belongeth v. Prov. 6, 34; Isa, 34, 8; 61, 2; Jer, 51, 6, the day of v. Isa, 59, 17, garments of v. for clothing.

Acts 28, 4, whom v. suffereth not to live.

Jude 7, the v. of eternal fire.

See Mic, 5, 15; Nah. 1, 2; Lu, 21, 22; Rom, 12, 19.

VENISON. Gen. 25, 28, he did eat of his v. 27. 3, take me some v. VERILY. Gen. 42.21; Ps. 58.11; 73.13; Mk. 9.12. VERITY. Ps. 111.7; 1 Tim. 2.7.

VERITY. Ps. 111.7; 1 Tim. 2.7.
VESSEL. 2 Kings 4.6, there is not a v. more.
Ps. 31.12, I am like a potter's v.
Isa. 66, 20, bring an offering in a clean v.
Jer. 22. 28, a v. wherein is no pleasure.
25. 34, full like a pleasunt v.
Mat.13. 48, gathered the good into v.
25. 4, the wise took oil in their v.
Acts 0.15, he is a chosen v. unto me.
Rom. 9. 22, the v. of wrath.
23. the v. of mercy.
1 Thess. 4.4, to possess his v. in sanctification.
2 Tim. 2.21, he shall be a v. to honour.
I Pet. 3.7, giving honour to the wife as tow weaker v.

weaker v. See Isa. 52.11; 65.4; Jer. 14.3; Mk. 11.16. VESTRY. 2 Kings 10.22, him that was over the v. VESTRY. 2 Kings 10.22, him that was over the v. VESTURE. Gen. 41. 42; Ps. 22. 18; 102. 26; Mat. 27. 35; Heb. I. 12; Rev. 18. 13.

27. 35; Heb. I. 12; Rev. 19. 13.
FEX. Ex. 22. 21; Lev. 19. 33, not v. a stranger.
Num. 33. 55; those ye let remain shall v. you.
2 Sam. 12. 18, how will he v. himself?
Job 19. 2, how long will ye v. my soul?
Isa. 11. 13, Judah shall not v. Ephraim.
Ezek. 32. 9, I will v. the hearts of many.
Mat. 15. 22, my daughter is grievously v.
2 Pet. 2. 8, v. his righteous soul.
See Lev. 18. 18; Judg. 16. 16; Isa. 63. 10; Hab. 2. 7.

VEXATION. Eccl. 1. 14; 2.22; Isa. 9.1; 28. 19; 65. 14.

VICTORY, 2 Sam. 19, 2, v. was turned to mourning.

118; 1 Chron. 29, 11, thine is the v. Ps. 98, 1, hath gotten him the v. Mat. 12, 20, send forth judgment unto v. 1 John 5. 4, this is the v., even our faith. See 1sa. 25. 8; 1 Cgr. 15. 54, 55, 57. TCUTUALS. Fn. 12. 39, neither had they prepared v. Josh. 9. 14, the men took of their v.

Neh. 10. 31, bring v. on the sabbath. 13, 15, in the day wherein they sold v.
Mat. 14, 15; Lu. 9, 12, into villages to buy v.
See Gen. 14, 11; Judg. 17, 10; 1 Sam. 22, 10. VIEW. Josh. 2.7; 7.2; 2 Kings 2.7; Neh. 2.13. VIGILANT. 1 Tim. 3.2; 1 Pet. 5.8. VIGILANT. 1Tim 3.2; 1 Pet 5.8.
VILE 1 ISam 3.13, made themselves v.
Job 18.3, wherefore are we reputed v.?
49.4, I am v., what shall I answer thee?
Ps. 15.4; 1sa, 32.5; 1ban, 11.21, a v. person.
Jer. 15.19, take the precious from the v.
Lam. 1.11, see, o Lord, for I am become v.
Nah. 3.6, I will make thee v.
Rom. 1.26, gave them up to v. affections.
Phill. 3.21, shall change our v. body.
Jas. 2.2, a noor man in v. raiment.
See 2. Sam. 1.21; Job 30.8; Ps. 12.8; Nah. 1.14.
VILLANY. Isa. 32.6; Jer. 29.23. VINE. Deut. 32. 32, their v. is of the v. of Sodom. Judg. 13. 14, may not eat any thing that cometh of the v. 1 Kings 4.25, dwelt every man under his v. 2 Kings 18.31; 1sa.36.16, eat every man of his own v. Ps. 80. 8, a v. out of Egypt. 128. 3, thy wife as a fruitful v. Isa. 24. 7, the new wine mourneth, the v. languisheth.

Hos. 10. 1, Israel is an empty v.

Mic. 4. 4, they shall sit every man under his v.

Mat. 26, 29; Mk. 14, 25; Lu. 22, 18, this fruit of John 15, 1, I am the true v. See Deut. S. 8; Cant. 2.15; Joel 1.7; Hab. 3, 17. VINTAGE. Job 24.6; Isa. 16.10; 32.10; Mic. 7.1. VIOL. Isa. 5, 12; 14. 11; Amos 5, 23; 6, 5. VIOLENCE. Gen. 6.11, earth was filled with v. Ps. 11. 5, him that loveth v. 55. 9, I have seen v. in the city. 58. 2, weigh the v. of your hands, 72. 14, redeem their soul from v. 73. 6, v. to vereth them as a garment. 13. 6, v. covereta them as a garment.
Prov. 4. 17, they drink the wine of v. cked.
10. 6, v. covereth the mouth of the wicked.
1sa. 53, 9, because he had done no v.
60. 18, v. shall no more be heard.
Ezek. 8. 17; 28. 16, they have filled the land with v.
Amos 3. 10, store up v. in their palaces. Amos 3. 10, store up v. in their palaces.
Hab. 1. 3, v. is before me.
Mal. 2. 16, one covereth v. with his garment.
Mat. 11. 2, kingdom of heaven suffereth v.
Lu. 3. 14, do v. to no man.
See Mic. 2. 2; 6. 12; Zeph. 1. 9; Heb. 11. 34.
VIOLENT. Ps. 7. 16, his v. dealing.
18. 48; 140. 1; Prov. 16. 29, the v. man.
See 2 Sam. 22. 49; Ecol. 5. 8; Mat. 11. 12.
VIOLENTI V. Les 20 18. Mat. 8. 32. Mb. 5. 12. VIOLENTLY. Isa. 22. 18; Mat. 8.32; Mk. 5. 13. VIRGIN. Isa. 23. 12; 47.1; 62. 5; Jer. 14. 17. VIRTUE. Mk. 5. 30; Lu. 6. 19; 8. 46; Phil. 4. 8; 2 Pet. 1. 5. VINTUOUS. Ruth 3. 11; Prov. 12. 4; 31. 10, 29. VISAGE. Isa. 52, 14; Lam. 4.8; Dan. 3, 19. VISION. Job 20. 8, as a v. of the night. Prov. 29. 18, where there is no v., people perish. Isa. 22. 1, the valley of v. 28. 7. they err in v. 28.7. They err hiv. Lam. 2.9, prophets find no v. from the Lord. Hos. 12. 10, I have multiplied v. Joel 2.25, Acts 2.17, young men shall see v. Zech. 13.4, ashamed every one of his v. Mat. 17.9, tell the v. to no man. Lu. 24, 23, had seen a v. of angels. Acts 26, 19, not disobedient to heavenly v. See Job 4, 13; Ezek. 1.1; 8.3; Mic. 3.6. TSIT. Gen. 50. 24; Ex. 13. 19, God will v. you. Ex. 20. 5; 34. 7; Num. 14. 18. Deut. 5. 9, v. the iniquity of the fathers. 32. 34, when I v., I will v. their sin upon them.

Ruth 1.6, how the Lord had v, his people. Job 5.24, thou shalt v, thy habitation, 7.18, shouldest v, him every morning. Ps. 8.4; Heb. 2.6, the son of man, that thou v. him. 106.4, v. me with thy salvation.

Jer. 5.9; 19.9, shall I not v. for these things?

20.10, I will v., and perform my good word. Ezek 38. 8, after many days thou shalt be v. Mat 25. 36, I was sick, and ye v. me. Acts 15. 14, how God did v. the Gentiles. Jas. 1. 27, to v. the fatherless and widows. See Job 31. 14; Lu. 1. 68, 78; 7. 16. Net 300 50.17; in 1.05; i. 1.0 VOCATION. Eph. 4.1, worthy of the v. VOICE. Gen. 4.10, v. of thy brother's blood.
27. 22, the v. is Jacob's v.
Ex. 23. 21, obey his v., provoke him not.
24. 3, all the people answered with one v.
23. 18, it is not the v. of them that shout.
Deut. 4. 33, didever people hear v. of God and live? Dett. 4.35, angever people bear c. of God and five Josh. 6:10, nor make any noise with thy v. 1 Sam. 24. 16; 26. 17, is this thy v. ?

1 Kings 19. 12, after the fire, a still small v. 2 Kings 4. 31, there was neither v. nor hearing. Job 3.7, let no joyful v. come therein.

30. 31, my organ into the v. of them that weep. 37. 4, a v. roareth. 37. 4. v. roareth.
40. 9. canst thou thunder with a v. like him?
Ps. 5. 3. my v. shalt thou hear in the morning.
31. 22; 85. 5. the v. of my supplications.
42. 4. with the v. of you supplications.
103. 20, the v. of his word.
Prov. 1. 20, wisdom uttereth her v. in the streets.
5. 13, not obeyed the v. of my teachers.
8. 1, doth not understanding put forth her v.?
4 my v. is to the sons of mu. 4, my v. is to the sons of man. Eccl. 5. 3, a fool's v. is known. 12. 4, rise up at the v. of the bird. Cant. 2. 8; 5. 2, the v. of my beloved. 12, the v. of the turtle is heard. 14, sweet is thy v.
Isa. 13, 2, exalt the v. unto them.
40.3; Mat. 3, 3; Mk. 1, 3; Lu. 3, 4, v. of him that crieth. 6, the v. said, cry.
48, 10, with a v. of singing.
52.8, with the v. together shall they sing,
65.19, the v. of weeping shall be no more heard. 65. 19, the v. of weeping shall be no more heard.
66. 6, a v. of noise, a v. from the temple.
19c. 7. 34, the v. of mirth, and the v. of gladness.
30. 19, the v. of them that make merry.
48. 3, a v. of crying shall be.
Ezek. 23. 42, a v. of a multitude at ease.
33. 32, one that hath a pleasant v.
43. 2, v. like a noise of many waters.
Ash. 2, 7, lead her as with the v. of doves.
Mat. 12. 19, neither shall any man hear his v.
10. 23. 23, the v. of them and of the chief priests prevailed.
19hu 5, 25, the dead shall hear the v. of Son of God. John 5. 25, the dead shall hear the v. of Son of God. 10. 4, the sheep follow, for they know his v, 5, they know not the v. of strangers. 10.4, the sheep lonow, so they be to they know not the v. of strangers, 12.30, this v. came not because of me. 18.37, every one that is of the truth hearth my v. Acts 12.14, and when she knew Peter's v. 26.10, I gave my v. against them. 1 Cor. 14.10, there are so many v. in the world. 19, that by my v. I might teach others. Gai. 4.20, I desire now to change my v. I Thess. 4.16, descend with v. of archangel. 2Pet. 2.16, the dumb ass speaking with man's v. Rev. 3.20, if any man hear my v. 4.5, out of the throne proceeded v. See Gen. 3.17; Ps. 58. 5; John 3.29; Acts 12.22.

VOID. Gen. 1.2; Jer. 4.23, without form, and v. Deut. 32, 28, a people v. of counsel. Ps. 89, 39, made v. the covenant. Ps. 89, 39, made v. the covenant.
119, 126, they have made v. thy law.
Prov. 11, 12, v. of wisdom.
1sa. 55, 11, my word shall not return to me v.
Jer. 19, 7, make v. the counsel of Judah.
Nah. 2.16, empty, v., and waste.
Acts 24, 16, a conscience v. of offence.
See Num. 30, 12; Rom. 3, 31; 4, 14.
VOLUME. Ps. 40, 7; Heb. 10, 7.
VOLUMEARY. Lev. 1, 3; 7, 10; Ezek. 46, 12; Col.
2, 18. VOLUNTARY. Lev. 1.3; 7, 18; Ezek. 46. 12; Col. 2.18.

VOMIT. Job 20. 15; Prov. 26, 11; 2 Pet. 2. 22.

VOW (v.). Gen. 28. 20; 31. 13, Jacob vowed a v.

Num. 29. 34, these ye shall do beside your v.

Deut. 12. 5, thither bring your v.

Judg. 11. 30, Jephthat vowed a v., and said.

39, her father did with her according to his v.

1 Sam. 1. 21, Elkanah went up to offer his v.

1 Sam. 1. 21, Elkanah went up to offer his v.

1 Sam. 1. 21, Elkanah went up to offer his v.

15. 14, pay thy v. unto the most High.

56. 12, thy v. are upon me, O God.

61. 5, for thou hast heard my v.

8, that I may daily perform my v.

55. 1, to thee shall the v. be performed.

Prov. 7. 14, this day have I paid my v.

20. 25, after v. to make enquiry.

31. 2, the son of my v.

Ecol. 5. 4, when thou vowest a v., defer not to pay.

1s. 19. 21, they shall yow a v. unto the Lord.

Jonah 1. 16, feared the Lord, and made v.

Acts 18. 18, shorn his head, for he had a v.

21. 23, four men which have a v. on them.

See 2 Sam. 15, 7; Jer. 44, 25; Nah. 1. 15.

VOW (v.). Deut. 23. 22, if forbear to v., no sin. See 2 Sam. 15, 1, Jeff. 34, 25; Nah. 1. 15.
VOW (v.). Deut, 23, 22, if forbear to v., no sin.
Ps. 76, 11, v., and pay to the Lord your God.
132, 2, and v. to the mightly God.
See Num, 21, 2; Eccl. 5, 5; Jonah 2, 9.
VULTURE. Lev. 11, 14; Deut. 14, 13, and the v.
after his kind.
Job 28, 7, which the v. eye hath not seen.
182, 34, 15, there shall the v. be.

W. W. G. Jer. 18, 16; Lam. 2. 15; Zeph. 2. 15.
WAGES. Gen. 29, 15, what shall thy w. be?
30, 28, appoint me thy w.
31, 7, changed my w. ten times.
Ex. 2. 9, nurse this child, I will give w.
Jer. 22, 13, useth neighbour's service without w.
Hag. 1. 6, earneth w. to put in bag with holes.
Lu. 3. 14, be content with your w.
John 4. 36, he that reapeth receiveth w.
Rom. 6. 23, the w. of sin is death.
2 Pet. 2, 15, the w. of unrighteousness,
See Ezek. 29, 18; Mal. 3. 5; 2 Cor. 11. 8.
WAGONS. Gen. 45. 19; Num. 7, 7; Ezek. 23, 24. WAGONS, Gen. 45, 19; Num. 7, 7; Ezek. 23, 24, WAIL, Ezek. 32, 18, to, for the multitude. Amos 5, 16, to, shall be in all streets. Mic. 1, 8, therefore I will to, and howl. Mat. 13, 42, there shall be to, and gnashing. Mic. 1.5. therefore I will a war and how.

Mat. 13. 22, there shall be w and grashing.

Mk. 5. 38, he seeth them that w. greatly.

Rev. 1.7. all kindreds of the earth shall w.

18. 15, the merchants shall stand afar off w.

See Esth. 4. 3. fer. 9, 10, 19, 20; Ezek. 7. 11.

WA1T. Gen. 48. 18, 1 have w. for thy salvation.

Num. 35. 20; Jer. 98. by laying of w.

2 Kingsé. 33, should I w. for the Lord any longer?

Job 14. 14, 1 will w. till my change come.

15. 22, he is w. for of the sword.

17. 13, if I w., the grave is my house.

29. 21, to me men w., and kept silence.

20, 25, when I w. for light, darkness came.

Ps. 25. 5. 66. 6. he thout that w. be ashamed.

27. 14; 37. 34; Prov. 20. 22, w. on the Lord.

33. 29, our soul w. for the Lord.

37. 74, w. patiently.

WALK. Ps. 52. 9, I will w. on thy name. 62. 1; 130. 6, my soul w. upon God. 5, w. only on God. 52. 1) available of the desired of the first 106, 13, they we, not for counsel.
123, 2, so our eyes we, on the Lord.
Prov. 27, 18, he that w. on his master.
18a, 30, 18, the Lord w, to be gracious.
40, 31, they that w. on the Lord shall renew.
42, 4, the isless shall w. for his law.
59, 9, we w. for light. 64.4, prepared for him that w, for him. Lam. 3.26, good that a man hope and quietly w. Dan. 12.12, blessed is he that w., and cometh to Dan. 12. 12, blessed is he that w, and cometh to the days.

Hab. 2. 3, though the vision tarry, w, for it.

Zech. 11, 11, poor of the flock that w, upon me.

Mk. 15, 43, who also w, for the kingdom of God.

Lit. 2. 25, w, for the consolation of Israel.

L3 35, like unto men that w, for their lord.

Acts 1. 4, but w, for promise of the Father.

Rom. 8. 23, groan, w, for the adoption.

25, then do we with patience w. for it.

12, 7, let us w, on our ministering.

1 Cor. 9. 13, they which w, at the altar are partakers. i2.7, let us v. on our ministering.
12.7, let us v. on our ministering.
13. 10.0, 9, 13, they which w. at the altar are partakers.
Gal. 5.5, we v. for the hope.
1 Thess. 1.10, to w. for his Son from heaven.
See Num. 3, 10; Nehl. 12. 44; 18. a. 5, 17.
V. K.E. Ps. 139, 18, when 1 v. I am still with thee.
Jer. 51. 39, sleep a perpetual sleep, and not v.
Joel 3. 9, prepare war, v. up the mighty men.
Zech. 4.1, the angel came again, and x. me.
1 Thess. 5. 10, whether we v. or sleep.
Nee Ps. 77. 4; 127. 1; Cant. 5, 2; 18. 50, 4.
W. K.K. Gen. 17. 1, v. before men and be perfect.
24. 40, the Lord before whom I v.
48. 15, before whom my lathers did v.
Ex. 16. 4, whether they will vo. in my law.
18. 20, the way wherein they must v.
Lev. 26. 12, I will v. among you.
Deut. 23. 14, God v. in midst of the camp.
Judg. 5, 10, speak, ye that v. by the way,
Jeut. 25, 24, God v. in midst of the camp.
Judg. 5, 10, speak, ye that v. by the way.
25 sun. 2. 29. Abner and his men v. all that night.
Job 18. 5, he v. on a snare.
22. 14, he v. in the circuit of heaven.
23. 3, when by his light l v. through darkness.
Ps. 23. 4, though I w. through the valley of the
shadow of death.
25. 11, we v. to house of God in company.
56. 13, that I may v. before God in the light of
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13. 2, the pestilence that w. in darkness.
194. 3, who v. upon wings of the wild.
119. 45. I will w. at liberty.
138. 7, though I w. in the midst of trouble.
Prov. 10. 9; 28. 18, he that w. uprightly v. surely.
139. 45. I will w. at liberty.
130. takers. Jef. b. 10, 282 more therein.
10. 23, it is not in man that w. to direct his steps.
Ezek. 28, 14, hast w. in midst of stones of fire.
Dan. 4.37, those that w. in pride.
Hos. 14.9, the full shall w. in them.
Amos 3.3, tan two w. together?

Mic. 6. 8, to w. humbly with thy God. Nah. 2.11, where the lion w. Zech. 1.11, we have w. to and fro through the carth. Mal. 3. 14, what profit that we have w. mournful-

Mat. 9. 5; Mk. 2. 9; Lu. 5. 23; John 5. 8, 11, 12; Acts 3. 6, arise, and vs. 12. 43; Lu. 11. 24, vs. through dry places. 14. 29, he w. on the water. Mk. 16. 12, he appeared to two of them, as they vs. Lu. 13. 33, I must w. to day and to morrow. John 8. 12, shall not vs. in darkness. 11. 9, if any mar vs. in the day. Rom. 4. 12, who vs. in steps of that faith. 6. 4, vs. in newness of life.

6.4, w. in newness of life.
8.1, who w. not after the flesh, but after the Spirit.
2 Cor. 5.7, we w. by faith.
Gal. 6.16, as many as w. according to this rule.
Eph. 2.2; Ool. 3.7, in time past ye w.
10, ordained that we should w. in them.
4.1, w. worthy of the vocation.
17, that ye w. not as other Gentiles.
5.15, w. circumspectly.
Thil. 3.17, mark them which w.
18, many w., of whom I told you.
Col. 1.10; I Thess, 2.12, that ye night w. worthy of the Lord.
Thess. 4.1, how ye ought to w.

of the Lord.

Thess. 4.1, how ye ought to w.
12, ye may w. honestly.

Thess. 3.6, from every brother that w. disorderly.

Pet. 4.3, when we w. in lasciviousness.
5, 8, w. about, seeking whom he may devour.

John 1.7, if we w. in the light.

2, 6, to w., even as he w. See Gal. 5. 16; Eph. 5. 2; Phil. 3. 16.

MALKING. Deut. 2.7, the Lord knoweth thy w. Job 31.26, the moon w. in brightness. Dan. 3.25, four men lose, q. in the fire. Mat. 14.25, Jesus went to them, w. on the sea. Mk. 8.24. I see men as trees, w. Acts 9.31, w. in the fear of the Lord. See Isa. 3.16; 2 Cor. 4.2; 2 Pet. 3.3; Jude 16.

WALL. Gen. 49.22, branches run over the w. WALL. Gen. 40.22, branches run over the w. Ex. 14.22, the waters were a.w. to them. Num. 22.24, a.w. being on this side, a.w. on that. 2 Sam. 22. 30; Fs. 18, 21, have I leaped over a.w. 2 Kings 20; 2; Isa. 36. I, turned his face to the w. Ezra5.3, who commanded you to make this w.? Neh. 4.6, so built we the w. Ps. 62.3, a bowing w. shall ye be. 122.7, peace be within thy w. Prov. 24. 31, the w. thereof was broken down. 25.28, like a city without w. Isa. 26. I, salvation will God appoint for w. 15a. 26. I, salvation will God appoint for w. 15a. 26. I, salvation will God appoint for w.

59.10, we grope for the w. 60.18, thou shalt call thy w. Salvation. Ezek. 8. 7, a hole in the w.

Dan. 5. 5, fingers wrote on the w. Amos 5. 19, leaned hand on w., and serpent bit

Hab. 2.11, the stone shall cry out of the w. Acts 23.3, thou whited w. Eph. 2.14, the middle w. of partition. See Ezek. 38.11; Zech. 2.4; Acts 9.25; Rev. 21.14.

WALLOW. Jer. 6, 20; 25, 34, w. in ashes, 2 Pet. 2, 22, washed, to her m. in the mire, See 2 Sam. 20, 12; Ezek. 27, 30.

See 2 Sain. 20. 12; Ezek. 21, 30.

WANDER. Num, 14, 32, your children shall w.

Deut, 27, 18, cursed be he that maketh blind to w.

Job 12, 24, he causeth them to w.

15, 23, he w. abroad for bread.

38, 41, young ravens w. for lack of meat.

PS, 55, 7, then would 1 w. far off.

59, 15, let them w. up and down.

119, 10, let me not w. from thy commandments.

Prov. 27, 8, as a bird that w. from nest.

Isa, 16.3, bewray not him that to. 47.15, w. every one to his quarter. Jer. 14.10, thus have they loved to w. Lam. 4.14, they have w, as blind men. Ezek. 34. 6, my sheep w, through mountains. Amos 4.8, two cities w, to one city to drink. See Hos. 9. 17; 1 Tim. 5. 13; Heb. 11. 37; Jude 13.

WASH.

See Hos. 9, 17; 1 Tim. 5, 13; Heb. 11. 57; Jude 13. WANT (a.). Deut. 28, 48; thou shalt serve in w. Judg, 18, 10, a place where there is no w. 19. 20, let all thy w. lie on me.

Job 24, 8, they embrace the rock for w.

31, 13, 14 I have seen any perish for w.

Ps. 34, 9, there is no w. to them that fear him. Amos 4, 6, I have given you w. of bread.

Mk. 12, 44, she of her w. cast in all.

Lu. 15, 14, he began to be in w.

Phil. 2, 25, that ministered to my w.

See Prov. 6, 11; Lam. 4, 9; 2 Cor. 8, 14; Phil. 4, 11,

WANT (w.). Ps. 23, 1, thall not w.

WANT (v.). Ps. 23.1, I shall not w. 31.10, shall not w. any good thing. Prov. 9.4, for him that w. understanding.

WANTON. Isa. 3. 16; Rom. 13. 13; 1 Tim. 5. 11; Jas. 5. 5.

WAR (n.). Ex. 22.17, there is a noise of w. Num. 32. 6, shall your brethren go to w., and shall ye sit here?

Deut. 24.5, taken a wife, he shall not go out to w., Judg. 5. 8, then was w. in the gates.

I Churn. 5. 22, many slain, because the w. was of

God. Job 10, 17, changes and w. are against me. 38, 23, reserved against the day of w. Ps. 27, 3, though w. should rise against me.

Ecc. 3.5, a lime of w. 15. S. S. no fleatre in that w. 15. 2.4; Mic. 4.3, nor learn w. any more, jer. 42.14, to Egypt, where we shall see no w. Mic. 2.8, as men averse from w. Mat. 24.6; Mk. 13.7; Lu. 21.9, w. and runnours

of w. Lu. 14. 31, what king, going to make w.? Lu. 14. 31, from whence come w.? Ray. 12. 7, there was w. in heaven. See Eccl. 9. 18; Ezek. 32. 27; Dan. 7. 21; 9. 26. WAR (r.). 2 Sam. 22, 35; Ps. 18, 34; 144, 1, teacheth

VAR (v.). 2 Sam. 22. 35; Fs. 18. 34; 144. 1, teacheth my hands to w.
2 Chron. 6. 34, if thy people go to w.
18. 41. 12, they that w. against thee.
2 Cor. 10. 3, we do not w. after the flesh.
1 Tim. 1. 18, w. a good warfare.
2 Tim. 2. 4, no man that w. entangleth himself.
13.4. 4. 1, insts that w. in your members.
2, ye fight and w., yet ye have not.
1 Pet. 2. 11, from lusts which w. against the soul,
See 1 Kings 14. 19; Isa. 37. 8; Rom. 7. 23.
4 ENDRORP. 2 Kings 22. 14. 2 Chron. 34. 22.

WARDROBE. 2 Kings 22. 14; 2 Chron. 34. 22. WARE. Mat. 24. 50; Lu. 8. 27; 2 Tim. 4. 15. WARFARE. Isa. 40.2, that her w. is accomplished. 2 Cor. 10.4, weapons of our w. are not carnal. See 1 Sam. 28.1; 1 Cor. 9.7; 1 Tim. 1.18.

MARM. Eccl. 4.11, how can one be w. alone? Iss. 47.14, there shall not be a coal to w. at. Hag. 1.6, ye clothe you, but there is none w. MK. 14. 54; John 18. 18. Peter w. himself. Las. 2. 16, be ye w. and filled.

Sec 2 Kings 4.34; Job 57. 17; 39. 14; Isa. 44. 15.

WARN. Ezek. 3.18; Acts 20.31; 1 Thess. 5.14. WASH. 2 Kings 5. 10, go, w. in Jordan. 12, may I not w. in them, and be clean?

WASTE. Job 9. 30, if 1 vs. mysy things which grow.

20. 6, when I vs. mysy things which grow.

20. 6, when I vs. my steps with butter.

Ps. 26. 6; 73. 13, I will vs. my hands in innocency.

51. 2, vs. me throughly from mine iniquity.

7, vs. me, and I shall be whiter than snow.

Prov. 30, 12, a generation not vs.

Cant. 5. 12, his eyes are vs. with milk.

1st. 1. 16, vs. you, make you clean.

Jer. 2. 22, though thou vs. thee with nitre.

4. 14, vs. thy heart.

Ezek. 16. 4, nor wast vs. in water to supple thee.

Mat. 6. 17, when thou fastest, vs. thy face.

27. 24, took water, and vs. his hands.

Mk. 7. 3, except they vs. oft, eat not.

Lu. 7. 38, began to vs. his feet with tears.

44, she hath vs. my left with her tears.

John 9. 7, go, vs. in the pool of Silbaum.

Acts 16. 33, he vs. their stripes.

12. 16, vs. away thy sins.

1Cor. 6. 11, but ye are vs.

Heb. 10, 22, having our bodies vs. with pure water.

2 Pet. 2. 22, the sow that was vs.

Rev. 1. 5, that vs. us from our sins.

7. 14, have vs. their rubes. 2 Pet. 2.22, the sow that was v.
Rev. 1.5, that v. us from our sins.
7.14, have v. their robes.
See Neh. 4.32; Eph. 5.26; Tit. 3.5; Heb. 9.10.
WASTE. Deut. 22. 10; Job 30. 3, in v. wilderness.
1 Kings 17.14, the barrel of meal shall not v.
Ps. 40. 13, the boar out of the wood doth v. it. 91. 6, nor for the destruction that w. at noonday. sa. 24. 1, the Lord maketh the earth w. 61. 4, they shall build the old w. Joel 1. 10, the field is w., the corn is w. See Prov. 18. 9; Isa. 59. 7; Mat. 26. 8; Mk. 14. 4. WATCH (n.). Ps. 90. 4, as a w. in the night, 119. 148, mine eyes prevent the night w. Jer. 51. 12, make the w. strong. Hab. 2, 1, I will stand upon my w. See Mat. 14, 25; 24, 43; 27, 65; Lu. 2, 8. WATCH (v.). Gen. 31. 49, the Lord w. between me and thee.

Job 14. 16, dost thou not w. over my sin?

Ps. 37. 32. the wicked w. the righteous.
102. 7, 1 w., and am as a sparrow.
130. 6, more than they that w. for morning.
1sa. 29. 20, all that w. for iniquity are cut off.
1sr. 20. 10, my familiars w. for my halting.
31. 28, so will 1 w. over them, to build.
44. 27, I will w. over them, to build.
42. 71, i will w. over them for evil.
Ezek. 7, 6, the end is come, it w. for thee.
Hub. 2. 1. I will w. to see what he will say.
1at. 24. 42; 25. 13; Mk. 13. 35; Lu. 21. 36; Acts
20. 31, w. therefore.
20. 31, w. therefore.
21. 41; Mk. 13. 33; 14. 35, w. and pray.
1 Thess. 5, 6; 1 Pet. 4. 7, let us w. and be sober.
Heb. 13. 17, for they w. for your souls.
See 1 Cor. 16. 13; 2 Tim. 4. 5; Rev. 3. 2; 16. 15. me and thee. WATCH TOWER. 2 Chron. 20. 24, Judah came toward the to. Watt the te.

18a. 21. 5. watch in the w.

WATER (n.). Gen. 20. 20, the w. is ours.
49. 4, unistable as w.

Deut. 8. 7. a land of brooks of w.

11. 11, the land drinketh w. of rain of heaven.
Josh. 7. 5. their hearts melted, and became as w.
2 Sam. 14. 14, as w. spilt on the ground,
1 Kings 13. 22, eat no bread, and drink no w.
22. 27; 2 Chron. 18. 26, w. of affliction.
2 Kings 3. 11, who poured w. on Elijah's hands.
20. 20, brought w. into the city.
Neh. 9. 11, threwest, as a stone into mighty w.
Job 8. 11, can the flag grow without w.?
14. 9. through the scent of w. it will bud.
19. the w. wear the stones.
15. 16, who drinketh iniquity like w.
27. Thou hast not given w. to weary to drink.
28. 8. he bindeth up the w. in his thick clouds.
38. 30, the w. are hid as with a stone.
Ps. 22. 14, I am poured out like w.
22. 2, beside the still w. Isa. 21. 5, watch in the w.

Ps. 33.7, he gathereth the w. of the sea.
46.3, though the w. roar and be troubled.
63.1, a dry and thirsty land, where no w. is. 33. 1. a dry and thirsty land, where no w. is.

33. 1. a dry and thirsty land, where no w. is.

73. 10, w. of a full cut are wrung out to them,

71. 15, the w. saw thee.

72. 3, their blood have they shed like w.

123. 4, then the w. had overwhelmed us.

148. 4, praise him, ye w. above the heavens,

Prov. 5. 15, drink w. out of thine own cistern,

9. 17, stolen w. are sweet.

25. 25, as cold w. to a thirsty soul.

27. 19, as in w. face answerth to face.

30. 4, who hath bound the w. in a garment?

Ecc. 11. 1, cast thy bread upon the w.

Cant. 4. 15; John 7. 38, well of living w.

8. 7, many w. cannot quench love.

18. 1, take away the whole stay of w.

11. 9; Hab. 2. 14, as the w. cover the seas.

18. 5, the w. shall fail from the sea.

28. 17, w. shall overflow the hiding place.

29. 10; sessed are ye that sow beside all w.

33. 16, his w. shall if if from the sea.

28. 17, w. shall overflow the hiding place.

29. 10; v. v. shall overflow the wested all w.

31. 15, his w. shall all rom the sea.

28. 17, w. shall overflow the hiding place.

29. 10; v. v. shall overflow the biding place.

21. 20, be sead are ye that sow beside all w.

41. 17, when the poor seek w.

41. 2, when thou passest through the w.

43. 2, when thou passest through the w.

44. 2, when the poor seek w.

45. 1, will pour w. on him that is thirsty.

50. 1, conce ye to the w.

50. 1, conce ye to the wilderness.

44. 3, 1 will pour w. on him that is thirsty.

50. 1, conce we to the worlderness.

44. 2, when the poor seek w.

47. 2, who me w. cast up mire and dirt.

48. 2, when row of the fountain of living w.

49. 1, 0h that my head were w.!

41. 2, behold, w. rise up out of the north.

42. 2, behold, w. rise up out of the north. 73. 10, w. of a full cup are wrung out to them. 9.1. On that my head were w. 1

1.3. their mobies sent little ones to the w.
47.2. behold, w. rise up out of the north.
Ezek. 4.17, that they may want bread and w.
7.17; 21.7. be weak as w.
31.4. the w. made him great.
50.25, then will I sprinkle clean w. upon you.
Amos 8.11, not alm he of bread nor thirst for w.
Amt. 3.11; Mk. 1. 3; Lu. 3. 16; John 1. 26; Acts
1. 5; 11. 16, baptize you with w.
10. 42; Alk, 9. 41, whose giveth a cup of cold w.
14. 28, bid me come to thee on the w.
17. 24, Pilate took w., and washed.
18. 23. ship filled with w.
24, and rebuked the raging of the w.
19. And rebuked the raging of the w.
19. And rebuked the raging of the w.
25, there was much w. there.
4. 15, give me this w.
5. 3, waiting for moving of the w.
19. 34, forthwith came out blood and w.
Acts 10. 47, can any forbid w.?
2 Cor. 11. 26, niperils of w.
Eph. 5. 26, cleanse it with washing of w.
1 Pet. 3.20, eight souls were saved by w.
2 Pet. 2. 17, wells without w.
Rev. 22. 17, 1et him take the ve. of life freely.
See Ps. 29. 3, Jer. 50. 13; Ezek. 32. 2; 47. 1.
WATER (v.). Gen. 2. 6, mist that w. face of WATER (v.). Gen. 2. 6, mist that w. face of ground.

13. 10, the plain was well w.

Deut. 11. 10, w. it with thy foot, as a garden,
Ps. 6, 6, 1 w. my couch with tears.

12. 6, as showers that w. the earth.

104. 13, he w. the hills from his chambers.
Prov. 11. 25, he that w., shall be w.

Isa. 16, 9, 1 will w. thee with my tears,
17. 3, 1 will w. it every moment.
55. 10, returneth not, but w. the earth.
58. 11; Jer. 31. 12, thou shalt be like a w. garden.
Ezek. 32. 6, 1 will also w. with thy blood.
1 Cor. 3.6, Apollos v., but God gave the increase.
See Ps. 65. 9; Ezek. 17. 7; Joel 3. 18. ground. WAVERING. Heb. 10. 23, the profession of our faith without w.

Jas. 1, 5, ask in faith, nothing w.

VAVES. Ps. 42.7, all thy w are gone over me. 65.7; 89.9; 107.29, stilleth noise of w. 93.4, the Lord is milghtier than mighty v. 1sa. 48, 18, thy righteousness as the w. of the sea. Jer. 5.22, though the w. tos. 2 sech. 10. Lt. shall smite the w. in the sea. Jude 13, raging w. of the sea. See Mat. 8, 24; 14, 24; Mk. 4, 37; Acts 27, 41. WAX (n.). Ps. 22.14; 68.2; 97.5; Mic. 1.4. WAX (n). Ps. 22.14; 68.2; 97.5; Mic. 1.4.
WAX (v). Ex. 22.24; 32.10, my wrath shall w. hot.
Num. 11, 23, is the Lord's hand w. short?
Deut. 8.4; 29.5; Neh. 9.21, rulment w. not old.
32, 15, deshurun w. fat, and kicked.
Ps. 102. 26; Isa. 50.9; 51.6; Heb. 1. 11, shall w.
old as doth a garment.
Mat. 24. 12, the love of many shall w. cold.
Lu. 12. 33, bags which w. not old.
See Mat. 13. 15; I Tim. 5. 11; 2 Tim. 3. 13. WAY. Gen. 6.12, all flesh had corrupted his w. 24.20, if God will keep me in this w. 24. 20, if God will keep me in this w. 56, seeing the Lord hint prospered my w. Num. 22. 32, thy w. is perverse. Dent. 8. 6; 26, 17; 28. 9; 30. 16; 1 Kings 2. 3; Ps. 119. 3; 128. 1; 1 sa. 42. 24, walk in his w. Josh. 23. 14; 1 Kings 2. 2, the w. of all the earth. 1 Sam. 12. 23, teach you the good and right w. 2 Sam. 22. 31; Ps. 18. 30, as for God, his w. is perfect. 2 Kings 7. 15, all the m. was full of garments. 2 Chron. 6. 27, when thou hast taught them the gool w.

Exm 8.21, to seek of him a right w.

Job 3.23, to a man whose w. is hid.

12.24 Ps. 107.40, to wander where there is no w.

16.22, I go the w. whence I shall not return.

19. 8, fenced up my w.

23. 10, he knoweth the w. that I take.

24. 13, they know not the w. of the light.

31. 4, Goth not he see my w.?

83. 19, where is the w. where light dwelleth?

Ps. 1.6, the Lord knoweth the w. of the righteous.

2.12, lest ye perish from the w.

25. 9, the meek will he teach his w.

71. 11; 86, 11, teach me thy w.

38. 4, in a w that is not good.

37. 5, commit thy w. unto the Lord. 38.4, in a w that is not good.
37.5, commit thy w. unto the Lord.
39.1, I will take heed to my w.
49.13, this their w. is their folly.
67.2, that thy w. may be known.
68.50, he made a w. to his anger.
68.10; Heb. 3.10, they have not known my w.
101.2, behave wisely in a perfect w.
119.5, O that my w. were directed.
30, I have chosen the w. of truth.
68, I thought on my w.
168, all my w. are before thee.
189.24, lead me in the w. everlasting.
Prov. 2.8, he preserveth the w. of his saints.
3, 6, in all thy w. acknowledge him.
17, her w. are w. of pleasantness.
5.21, the w. of man are before the Lord.
6, 6, consider her w., and be wise.

Isa. 55. 8, neither are your w, my w. 58. 2, they delight to know my w. 59. 2, they delight to know my w. 17. 10; 32. 19, every man according to his w. 18. 11, make your w, and doings good. 32. 39. I will give them one heart and one w. 50. 5, they shall ask the w. to Zion. 18.29, are not my w. equal? are not your w. 18.29, are not my w. equal? are not your w. unequal?
Joel 2.7, march every one on his w.
Nah. 1.3. the Lord hath his w. in the whirlwind.
Hag. 1.5, consider your w.
Mal. 3.1, he shall prepare the w. before me.
Mat. 7.13, broad is the w. that leadeth.
10.5, go not into w. of Gentiles.
22. 16; Mk. 12. 14; Lu. 20. 21, teachest the w. of
God. God. Mk. 8.3, they will faint by the ec. 11.8; Mat. 21.8; Lu. 19.36, spread garments in 11.8; Mat. 21.8; Lu. 19.36; Mat. 21.8; Lu. Lu. 15. 20, when he was yet a great w. off.

19. 4, he was to pass that w.

John 10. 1, but climbeth up some other w.

14. 4, and the w. ye know.

6, I am the w., the truth, and the life.

Acts 9. 2, if he found any of this w.

27. how he had seen the Lord in the w.

16. 17, which show unto us the w. of salvation.

18. 26, expounded the w. of God more perfectly.

19. 23, no small stir about that w.

24. 14, after the w. which they call heresy.

Rom. 3. 12, they are all gone out of the w.

11. 33, his w. are past finding out.

1 Cor. 10. 13, will make a w. to escape.

12. 31, a more excellent w. 12.31, a more excellent ev. Col. 2.14, took handwriting of ordinances out of Col. 2. 14, took handwriting of ordinances out of the ev.
Heb. 5. 2, compassion on them out of the ev.
9. 8, the ev. into the hollest.
10. 20, by a new and living ev.
Jas. 1, 8, unstable in all his ev.
5. 20, the sinner from error of his ev.
2 Pet. 2. 2, many shall follow their pernicions ev.
15, which have forsaken the right ev.
21, better not to have known ev. of righteousniess.
Jude 11, they have gone in the w. of Cain.
See Hos. 2.6: I.u. 10.31; Rev. 15.3.
WEAK. Jude. 15. 7, w. as other men.
2 Sam. 3. 1. Saul's house waxed w. and w.
2 Chron. 15. 7, let not your hands be w.
2 Chron. 15. 7, let not your hands be w.
15. 14. 10, art thou also become w. as we?
35. 3, strengthen ye the w. hands.
Ezek. 7. 17; 21. 7, shall be w. as water.
16. 30, how w. is thy heart?
10.13. 10, let the se. say, I am strong.
Mat. 26. 41; Mk. 14. 38, but the flesh is w.
Acts 20. 35, ye ought to support the w.
Rom. 4. 19, being not w. in faith.
8. 3, for the law was w. Acts 2. 5. y veight to supply the we.

Rom. 4. 19, being not w. in faith.

8. 3, for the law was w.

1 Cort. 12, w. things to confound the mighty.

11. 30, for this cause many are w.

2 Cort. 10. 10, his bodily presence is w.

11. 20, who is w., and I am not w.?

12. 10, when I am w., then am I strong.

Gal. 4. 9, turn again to w. elements.

1 Pet. 37, giving homen to the wife, as w. vessel.

See Job 12. 21; Jor. 38 4; Rom. 15. 1; Thess. 5. 11.

WEAKNESS. 1 Cort. 12.5 the w. of God.

2. 3, I was with you in w.

15. 43, it is sown in w., raised in power.

See 2 Cor. 12. 9; 13. 4; Heb. 7. 13; 11. 34.

WEALTH. Dettt. 8 18, Lord giveth power to get w.

1 Sam. 2. 32, thou shalt see an enemy in all the w.

2 Chron. 1. 11, thou hash to a sked w.

Esth. 10. 3, seeking the w. of his people.

31. 25, 11 I rejoiced because my w. was great.

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Ps. 44. 12, dost not increase w. by price,
49. 6, they that trust in w.
10, wise men die, and leave w. to others.
112. 3; w. and riches shall be in his house.
Prov. 5. 10, lest strangers be filled with thy w.
10. 15; 18. 11, the rich man's w. is his strong city.
13. 11, w. gotten by vanity.
19. 4, w. maketh many friends.
Acts 19. 25, by this cruit we have our w.
10. 10: 10. 24, seek every man another's w.
See Deut. 8. 17; Ruth 2. 1; Ezra 0. 12; Zech. 14. 14.
VEALTHY. Ps. 66, 12; Jer. 40. 31. See Deut. 8. 17; Ruth. 21; Ezra 0.12; Zech. 14. 14. WEALTHY. Ps. 66. 12; Jer. 40. 31. WEAPON. 1 Sam. 1. 22; Ps. 131. 2; Isa, 11. 8; 28. 9. WEAPON. Neh. 4. 17, with the other hand held a w. Isa. 13. 5; Jer. 50. 25, the w. of his indistation. 54. 11, no w. formed against thee shall prosper. Jer. 22. 7; every one with his w. Ezek. 9. 1, with destroying w. in his hand. 2 Cor. 10. 4, the m. of our warfare. See Job 20. 24; Ezek. 39. 9; John 18. 3. WEAR. Job 14. 19, the waters w. the stones. Isa. 4. 1, we will w. our own apparel. Zech. 13. 4, nor shall they w. a rough garment. Mat. 11. 8, that w. soft clothing. See Deut. 22. 5; Esth. 6. 8; Iu. 9. 12; 1 Pet. 3. 3. WEARINESS. Eccl. 12. 12; Mal. 1. 13; 2 Cor. 11. 27. WEARY. Gen. 27. 46, I am w. of my life. WEARINESS. Eccl. 12.1; Mal. 1.13; 2 Cor. 11.2; WEARINESS. 10.1; May sould see the see that the see 43. 22, thou hast been w, of me,
46. 1, a burden to the w, beast,
50. 4, a word in season to him that is w,
Jer. 6. 11, 1 am w, with roleding in,
15. 6, I am w, with repenting,
20. 9, I was w, with forbearing,
31. 25, I have satiated the w, soul,
Lu, 15. 5, lest she w, me,
Gal. 6. 9; 2 Thess. 3. 13, be not w, in well doing,
See Judg. 4.21; Pe. 89. 9; 69. 3; Hab. 2. 13,
WEARY (w), 1sa, 43. 24, thou hast w, me,
47. 13, w, in the multitude of counsels,
57. 10, w, in the greatness of thy way,
Jer. 2. 5, with footmen, and they w, thee,
Ezek. 24. 12, she hath w, herself with iles,
Mic. 6. 3, wherein have I w, thee?
John 4. 6, being w, sat thus on the well,
Heb. 12. 3, lest ye be w, and faint.
See Eccl. 10. 15; Jer. 4. 31; Mal. 2. 17.
WEAREL, Lev. 11. 29,
WEATHER, Job 37. 22; Prov. 25. 20; Mat. 15. 2.
WEDGE, Josh. 7. 21; Isa, 13. 12.
WEEK, Gen. 29. 27, fulfil her w, WEDGE. Josh. 7.21; Isa. 13.12.

WEEK. Gen. 29. 27, fulfil her w.
Jer. 5.24, the appointed w. of harvest.
Dan. 9.27, in the midst of the w.
Mat. 28.1; Mk. 10.2, 9; J. u. 24.1; John 20. 1, 19;
Acts 20.7; 1 Cor. 16. 2, the first day of the w.
See Num. 28. 26; Dan. 10. 2; Lu. 18. 12.

WEEP. Gen. 43. 30, he sought where to w.
1 Sam. 1. 6; John 20. 13, why w. thou?
11. 5, what alleth the people that they w.?
30. 4, no more power to w.
Neh. 8. 9, mourn not, nor w.
Job 24. 15. his widows shall not w.
30. 25; did not 1 w. for him that was in trouble?
Eccl. 3. 4, a time to w.
1sa. 15. 2, he is gone up to w.
22. 4, 1 will w. bitterly.

Isa. 30. 19, thou shalt w. no more.
Jer. 9. 1, that I might w. day and night.
22. 10, w. ye not for the dead.
Joel 1. 5, awake, ye drunkards, and w.
Mk. 5. 39, why make ye this ado, and w.
Mk. 5. 39, why make ye this ado, and w.
7. 13; 8. 52; Rev. 5. 5, w. not.
23. 28, w. not for me, but w. for yourselves.
John 11. 31, she goeth to the grave to w. there.
Acts 21. 13, what mean ye to w.
7. Rom. 12. 15, and w. with them that w.
See John 16. 29; 1 Cor. 7. 30; Jas. 4. 9; 5. 1.
WEEPING. 2 Sam. 15. 30, w. as they went.
Ezra 3. 13, could not discern noise of joy from w.
Job 18. 16, my face is foul with w.
Ps. 6. 8, the Lord hath heard the voice of my w.
30. 5, w. may endure for a night. 30. 5, w. may endure for a night.
102. 9, I have mingled my drink with w.
Isa. 65. 19, the voice of w. be no more heard. 102. 9. I have mingled my drink with va.

133. 05. 10, the voice of va. be no more heard.

Jer. 31. 16, restrain thy voice from va.

48. 5, continual va. shall go up.

Joel 2. 12, turn to me with fasting and va.

Mat. 8. 12, 22. 13; 24. 51; 25. 30; Lu. 13. 28, u.

and guashing of teeth.

Lu. 7. 38. stood at his feet behind him va.

John 11. 33, when Jesus saw her va.

20. 11. Mary stood without at sepulchre va.

Phil. 3. 18, now tell you ever va.

Sex Nun. 25. 6; Jer. 31. 15; Mal. 2. 13; Mat. 2. 18

Ext. 19. 39.

Fig. 12. Sam. 14. 28, va. the hair of his head.

John 3. 2, oh that my grief were va.

31. 6, let me be va. ha an even balance.

13. 6, let me be va. ha an even balance.

13. 6, let me be va. in the balances.

13. 6, let me be va. in the balances.

13. 6, let me be va. in the balances.

13. 6, let me be va. in the balances.

13. 6, let me be va. in the balances.

13. 6, let me be va. in the balances.

13. 6, let me be va.

14. 12. 20. 20. 20. 10. 11. 12.

WEIGHT. Lev. 25. 25, dellver your bread by va.

15. (hey shall eat bread by va.

16. (hey shall eat bread by va.

16. (hey shall eat bread by va.

16. (hey shall eat bread by va.

17. (a) 17. (a) 17. (a) 18. (a) 18. (a) 18. (b) 19. (b) 19. (b) 19. (c) ELFARE. No. 2. 0, to seek w. of israel. Job 30. 15. my w. passett away. Ps. 69. 22, which should have been for their w. Jer. 38. 4, seeketh not the w. of this people. See Gen. 43. 27; Ex. 18. 7; 1 Chron. 18. 10. WELL (n.). Num. 21.17, spring up., O w. Deut. 6.11, and w. which thou diggedst not. 2 Sam. 23.15; 1 Chron. 11.17, water of the w. of Bethlehem. Ps. Si. 6, through valley of Baca make it a w. Prov. 5. 15, waters out of thine own w. Ps. 5.5. g. into a value of thine own w.
10. 11, a w. of life.
cunt. 4. 15, John 4. 14, w. of living waters,
Isa, I2. 3, the w. of salvation.
John 4. 6, sat thus on the w.
2 Pet. 2. 17, w. without water.
2 Pet. 2. 17, w. without water.
12. 18, w. 2. 19; 49, 22; 2 Sam. 17. 18.
WELL (adv.). Gen. 4. 7, if thou doest w.
12. 13, w. with me for thy sake.
29. 6, is he w.? and they said, he is w.
40. 14, think on me when it shall be w. with thee.
Ex. 4. 14. I know he can speak w.
Num. 11. 8, it was w. with us in Egypt.
Deut. 4. 40; 5. 16; 6. 3; 12. 25; 19. 13; 22. 7; Ruth 3. 1;
Eph. 6. 3, that it may so w. with thee.
1 Sam. 20. 7, if he say thus, it is w.
2 Kings 4. 26, is it w. with thee, is it w.?
2 Chron. 12. 12, in Judah things went w.
Ps. 49. 18, when thou doest w. to thyself. Z Chron. 12. E., in Judan things went w. Ps. 49. 18. when thou doest w. to thyself. Prov. 11. 10, when it goeth w. with the righteous. 14. 15, looketh w. with the righteous. 30. 29, three things which go w. Eccl. 8. 12, it shall be w. with them that fear God. Isa. 3. 10, 29, to the righteous, it shall be w. Ezek. 33. 32, one that can play w.

Jonah 4. 4, doest thou w. to be angry?
Mat. 25. 21; Lu. 19. 17, w. done.
Mk. 7. 37, he hath done all things w.
Lu. 6. 26, when all men speak w. of you. Gal. 5. 7, ye did run w. See Phil. 4. 14; 1 Tim. 3. 5; 5. 17; Tit. 2. 9. WENT. Gen. 4. 16, Cain w. out from the presence.
Deut. 1. 31, in all the way ye w.
2 Kings 5. 26, w. not my heart with thee?
Pg. 42. 4, 1 w. with them to the house of God. 106. 32, it w. ill with Moses.

Mat. 21. 30, I go, sir, and w. not.

Lu. 17. 14, as they w. they were cleansed. 18. 10, two men w. up into the temple to pray. See Mat. 11. 7; 20. 1; Lu. 6. 19; John 8. 9. VEPT. 2 Kings 8.11, the man of God w. Ezra 10.1; Neh. 8.9, the people w. very sore. Neh. 1.4, I w. before God. WEPT. Lu. 7. 32, we mourned, and ye have not w. 19.41, beheld the city, and w. over it. John 11. 35, Jesus w. 1 Cor. 7. 30, that weep as though they w. not. See 2 Sam 12. 22; Ps. 69. 10; 137. 1; Rev. 5. 4. WET. Job 24. 8; Dan. 4. 15; 5. 21. WET. Job 24. 8; Dan. 4. 15; 5. 21.

WHAT. Ex. 16. 15, they wist not no. 1t was, 2 Sam. 16. 10, w. have I to do with you? Ezrn 9. 10, w. shall we say after this?

Job 7. 17; 15. 14; Ps. 8. 4; 144. 3, w. is man? 1s. 38. 15; John 12. 27, w. shall I say?

Hos. 6. 4, w. shall I do unto thee?

Mat. 54, no. 0 ye more than others?

Mk. 14. 36, not w. I will, but w. thou wilt. John 21. 22, w. is that to thee?

See Acts 9. 6; 10. 4; 16. 30; 1 Pet. 1. 11.

WILT ATSOUTER. Pc. 13, w. headeth shell no WHATSOEVER. Ps. 1.3, w. he doeth shall prosper. Eccl. 3.14, w. God doeth shall be for ever. Mat. 5. 37, w. is more than these cometh of evil. 7. 12, w. ye would that men should do to you. 20. 4, w. is right I will give you. Phil. 4. 8, w. things are true. See John 15. 16; Rom. 14. 23; 1 Cor. 10. 31. WHEAT. 18am, 12, 17, is it not v. harvest to-day? Job 31, 40, let thistles grow instead of v. Ps. 81, 16; 147, 14, the finest of the v. Jer. 12, 13, they have sown v., but reap thorns. 23. 28, what is the chaff to the w.? Mat. 3. 12, gather his w. into the garner. Lu. 22. 31, that he may sift you as w. See John 12. 24; Acts 27. 38; 1 Cor. 15. 37. WHEEL. Ex. 14. 25, took off their chariot w. Judg. 5. 28, why tarry the w.? Ps. 83. 13, make them like a w. Prov. 20. 26, a wise king bringeth the w. over them. Eccl. 12. 6, or the w. broken at the cistern. Isa. 28, 28, nor break it with the w. of his cart. Nah. 3. 2, the noise of the rattling of the w. See Isa. 5. 28; Jer. 18. 3; 47. 3; Ezek. 1. 16. WHELP. 2 Sam. 17. 8; Prov. 17. 12; Hos. 13. 8, WHEN. 1 Sam. 3. 12, 40. I begin, I will also. I Kings S. 30, vs. thou hearest, forgive. Ps. 94.8, vs. will ye be wise? Eccl. 8.7, who can tell him vs. it shall be? Mat. 24.3; Mk. 13.4; Lu. 21.7, vs. shall these Mat. 24. 3; Mk. 13. 4; Lil. Zl. 1, 10. Billi law things be? See Deut. 6. 7; John 4. 25; 18. 8; 1 John 2. 28. WHENCE. Gen. 42. 7; Josh. 9. 8; 10, come ye? Job 19. 21, 10. 1 shall not return. 1sa. 51. 1, the rook to ye are hewn. Jas. 4. 1, from 10. come wars? Rev. 7. 13, 10. came they? See Mat. 13. 54; John 1. 45; 7. 28; 9. 29, WHENDE. Cam. 24. 9. art thou? See nat. 13.54; 30nn 1.25; 7.25; 4.25.
WHERE. Gen. 3.9, w. art thou?
Ex. 2.20; 2 Sam. 9.4; Job 14. 10, w. is he?
Job 9.24, if not, w. and who is he?
Ps. 42.5, w. is thy God?
Jer. 2.5, w. is the Lord?
Zech. 1.5, your fathers, w. are there.
See Isa. 49.21; Hos. 1. 10; Lu. 17.37.

WHEREBY. Lu. 1.18, 10, shall I know this? Acts 4.12, none other name v. we must be saved. Rom. 8.15, the spirit of adoption, v. we cry. See Jer. 33. 8; Ezek. 18.31; 39.20; Eph. 4.30. WHEREFORE. 2 Sam. 12. 23, w. should I fast? Mat. 14. 31, w. didst thou doubt? 25. 50, w. art thou come? See 2 Sam. 16. 10; Mal. 2. 15; Acts 10. 21. WHERETO, Isa. 55, 11; Phil. 3, 16. WHEREWITH. Judg. 6. 5, w. shall I save Israel? Ps. 119. 42, so shall I have w. to answer. Mic. 6. 6, w. shall I come before the Lord? See Mat. 5. 13; Mk. 9. 5; John 17, 26; Eph. 2. 4. WHET. Deut. 32. 41; Ps. 7. 12; 64. 3; Eccl. 10. 10. WHETHER. Mat. 21. 31, 10. of them did the will. 23.17, w. is greater, the gold or the temple? Rom. 14.8, w. we live or die. 2 Cor. 12.2, w. in the body, or out of the body. See 1 Kings 20. 18; Ezek. 2.5; 3.11; 1 John 4.1. WHILE, 2 Chron, 15, 2, with you, w, ye be with him. Ps. 49, 18, w. he lived he blessed his soul. Isa. 55, 6, w. he may be found. Jer. 15, 9, her sun is gone down w. it was yet day. Lu. 18. 4, he would not for a w. 24. 44. v. I was yet with you. John 9. 4, work v. it is day. I Tim. 5. 6, she is dead v. she liveth. See I Sam. 9. 27; 2 Sam. 7. 19; Acts 20. II. WHIP. 1 Kings 12. 11; Prov. 26. 3; Nah. 3. 2. WHIT. 1Sam. 3. 18; John 7. 23; 13. 10; 2 Cor. 11. 5. WHITE. Gen. 49, 12, his teeth shall be w. with milk milk.

Num. 12. 10, leprous, vo. as snow.

Job 6. 6, is any taste in the vo. of an egg?

Eccl. 9. 8, let thy garments be always vo.

Cant. 5. 10, my beloved is vo. and ruddy.

Isa. 1. 18, they shall be vo. as snow.

Mat. 5. 36, thou canst not make one hair vo. or black,

John 4. 35, vo. already to harvest.

Rev. 2. 17, a vo. stone.

3. 4, walk with me in vo.

See Dan. 11. 35; 12. 10; Mat. 17. 2; 28. 3.

VINTTED Mar 23. 27, vot. 28. 3.

VINTTED Mar 23. 27, vot. 28. 3. WHITED, Mat, 23, 27; Acts 23, 3, WHITER, Ps. 51, 7; Lam. 4, 7, WHITHER. 2 Kings 5. 25; Cant. 6.1; Heb. 11. 8. WHOLE, 2Sam, 1, 9, my life is yet w. in me.

Eccl. 12, 13, this is the w. duty of man.

Jer, 19, 11, a vessel that cannot be made w.

Ezek, 15, 5, when w. it was meet for no work.

Mat. 5, 29, not that thy w. body be cast into lell.

9, 12; Mk, 2, 17, the w. need not a physician.

13, 33; Lu, 13, 21, till the w. was leavened. 16. 26; Mk. 8. 36; Lu. 9. 25, gain the w. world. 16. 26; Mr. 8. 30; Lu. 9. 20; gain the to. word.
10nn1.50, expedient that the to. nation perish not.
1 Cor. 12. 17, if the to. body were an eye,
1 Thess. 5. 23, I pray God your to. spirit.
Jas. 2. 10, keep the to. law.
1 John 2. 2, for the sins of the to. world.
5. 19, the to. world lieth in wickedness.
See Mat. 15. 31; John 5. 6; 7. 23; Acts 9. 34. WHOLESOME. Prov. 15.4; 1 Tim. 6.3. WHOLLEY, Job 21, 23, dieth, being w. at ease
Jer. 2.21, planted thee w. a right seed.
46, 28, not w. unpunished.
Acts II. 16, the city v. given to idolatry.
1 Thess, 5, 23, sanetify you w.
1 Tim. 4, 15, give thyself w. to them.
See Lev. 19, 9; Deut. 1, 36; Josh. 14, 8. WHOMSOEVER. Dan. 4.17, 25, 32, to en. he will. Mat. 11. 27, to so. the Son will reveal him. *21. 44; Lu. 20. 13, on so. it shall fall. Lu. 4.6, to so. I will, I give it. 12. 48, to so. much is given.

See Gen. 31. 32; Judg. 11. 24; Acts 8. 19. VHOSE. Gen. 32, 17, w. art thou, w. are these? Jer. 44, 28, shall know w. words shall stand.

Mat. 22. 20; Mk. 12. 16; Lu. 20. 24, w. is this image? Lu. 12. 20, then w. shall these things be? Acts 27. 23, w. I am, and whom I serve. See 1 Sam. 12. 3; Dan. 5. 23; John 20. 23. WHOSOEVER. 1 Cor. 11, 27, w. shall eat this bread. Gal, 5. 10, bear his judgment, w. he be. Rev. 22, 17, vo. will, let him take. See Mat. 11, 6; 13, 12; Lu. 8, 18; Rom. 2, 1. WHY. 1 Sam. 2.23, w. do ye such things? Jer. 8, 14, w. do we sit still? 27, 13: Ezek. 18, 31; 33, 11, w. will ye die? Mat. 21, 25; Mk. 11, 31; Lu. 20, 5, w. did ye not believe? Mk. 5. 39, vs. make ye this ado? Acts 9. 4; 22. 7; 26, 14, vs. persecutest thou me? Rom. 9. 19, vs. doth he yet find fault? 20, vs. hast thou made me thus? See 2 Chron. 25. 16; Lu. 2. 48; John 7. 45; 10. 20. WICKED. Gen. 18, 23, destroy righteous with w. Deut. 15, 9, a thought in thy w. heart. 1 Sam. 2, 9, the w. shall be silent. Job 3, 17, there the w. cease from troubling. 8. 22, dwelling place of the w. shall come to nought. 9.29; 10.15, if I be w., why labour I in vain? 21.7, wherefore do the w. live? 30, the w. is reserved to destruction. Ps. 7. 9. let the wickedness of the w. come to an end, 11. God is angry with the vo. 9. 17, the vo. shall be turned into hell. 10. 4, the vo. will not seek God. 11. 2, the vo. bend their bow. 12. 8, the w. he shall rain snares.
12. 8, the w. walk on every side.
26. 5, I will not sit with the w.
34. 21, evil shall slay the w. 37. 21, the w. borroweth, and payeth not. 31. 1, the w. corrowers, and payers not.
32, the w. watcheth the righteous.
35, I have seen the w. in great power.
58, 3, the w. are estranged from the womb
68. 2, so let the w. perish.
94, 3, how long shall the w. triumph?
139, 24, see if there be any w. way in me.
145, 20, all the w. will be destroy.
Prov. 11, 5, the w. shall fall by his own wicked-Prov. 11. 5, the w. shall fall by his own wickedness,
14. 32, the w. is driven away,
28. 1, the w. flee when no man pursueth.
Eccl. 7. 17, be not overmuch w.
8. 10, 1 saw the no hurled.
18. 13. 11, 1 will punish the w.
53. 9, he made his gravo with the w.
55. 7, let he w. forsake his way.
57. 20, the w. are like the troubled sea.
Jer. 17. 9, the heart is despentely w.
Ezek. 3. 18; 33. 8, to warn the w.
11. 2, these men give w. counsel.
18. 23, have lany pleasure that the w. should die?
33. 15, if he w. restore the pledge.
Dan. 12. 10, the w. shall do wickedly.
Mic. 6. 11, with v. balnness.

Dan. 12. 10, the w. shall do wickedly. Mile. 6. 11, with w. balances. Nah. 1. 3, the Lord will not at all acquit the w. Mat. 12. 45; Lu. 11. 28, more w. than himself. 13. 49, sever the w. from the just. 18. 32; 25. 26; Lu. 19. 22, thou w. servant. Acts. 2, 23, and by w. hands have crucified and slain.

slain.
1 Cor. 5, 13, put away that w. person.
Eph. 6, 16, the fiery darts of the w.
Col. 1.21, enemies in your mind by w. works.
2 Thess. 2, 8, then shall that W. be revealed.
See Ecol. 9, 2; Isa. 48, 22; 2 Pet. 2, 7; 3, 17.
WICKEDLY, Job 13, 7, will you speak w. for God?
34, 12, God will not do w.
Ps. 73, 8; 139, 20, they speak w.
Dan. 12, 10, the wloked shall do w.
Mal. 4, 1, all that dow.
See 2 Chron. 6, 37; 22, 3; Neh. 9, 53; Ps. 106, 6.

WICKEDNESS. Gen. 39. 9, this great w. VICKEDNESS. Gen. 39. 9, this great w.
Judg. 20. 3, how was this w.?
18am. 24. 13, w. proceededth from the wicked.
1 Kings 21. 25, sold himself to work w.
Job 4.8, they that sow w., reap the same.
22. 5, is not thy w. great of the wicked.
35. 8, thy w. may hurt a man.
Ps. 7. 9, let the w. of the wicked come to an end.
15. 11, w. is in the midst thereof.
15. w. is in their dwellings.
58. 2, in heart ye work w.
41. 10, the tents of w.

St. 10, the tents of w.

Prov. 4. 17, they cut the bread of w.

8. 7, w. 1s an abomination to my lips.

11. 5, the wicked shall fall by his own w. 11. 5, the wisced shall fall by his own w.
13. 6, w. overthroweth the sinner.
26. 26, his w. shall be shewed.
Eccl. 7. 25, the w. of folly.
Isa, 9. 18, w. burneth as the fire.
47. 10, thou hast trusted in thy w.
Jer. 2. 13, thine own w. shall correct thee,

6.7, she casteth out her w. 8.6, no man repented of his w.

8.6, no man repented of his w.
44, 9, have you forgot the w. of your kings?
Ezek, 3.19, if he turn not from his w.
7.11, violence is risen up into a rod of w.
31.11, I have driven him out for his w.
33.12, in the day he turneth from his w.
Hos. 9.15, for the w. of their doings.
10.13, yet-have ploughed w.
Mic. 6.10, are treasures of w. in house.
Zech. 5.8, he said, this is w.
Mal. 1.4, the border of w.

Zech. 5. 8, he said, this is w.

Mal. 1.4, the border of no.
3. 15, they that work w. are set up.
Mk. 7. 21, out of the heart proceed w.
Lu. 11. 39, your inward part is full of w.
Hom. 1. 29, being filled with all w.
1. Cor. 5. 8, nor with the leaven of w.
Eph. 6. 12, spiritual w. in high places.
1. John 5. 19, the whole world lieth in w.
Sec Gen. 6. 5. Ps. 94. 23; Prov. 21. 12; Jer. 23. 11.

WIDE. Ps. 35. 21, they opened their mouth w.
104. 25, this great and w. sea.
Frov. 21. 9; 25. 24; jer. 22. 14, a w. house.
Mal. 1.13, w. is the gate that leaded to destruction.
See Deut. 15. 8; Ps. 81. 10; Nah. 3.

WIFE. Prov. 5. 18; Eccl. 9. 9, the w. of thy youth.
18. 22, whose findet a w. findeth a good thing.
19. 14, a prudent w. is from the Lord.
Lu. 14. 20, I have married a w.
17. 32, remember Lor's w.
17. 32, remember Lor's w.
18. 21, 14, the unbelieving w. is sanctifled.
Eph. 5. 23, the husband is the head of the w.
Rev. 21, 9, the bride, the Lamb's vv.
See 1 Tim. 3. 2; 5. 9; Tit. 1. 6; 1 Pet. 3. 7.

WILES. Num. 25. 18; Eph. 6. 11.

WILLFULLY. Heb. 10. 28, if we sin w.
WILLE. Mat. 8. 3; Mk. 1. 41; Lu. 5. 13, I w., be thou clean.
18. 14, not the w. of your Father.

thou clean.

18. 14, not the w. of your Father.

28. 39, not as 1 w., but as thou wilt.

Mk. 3. 35, whosever shall do the w. of God.

John 1. 13, born not of the w. of the flesh.

4. 34, to do the w. of the tw. of the flesh.

4. 34, to do the w. of the Lord be done.

Rom. 7. 18, to w. is present with me.

Phill. 213, both to w. and to do.

1 Tim. 2. 8, I w. that men pray every where.

Rev. 22. 17, whosever w., let him take.

See Rom. 9. 16; Eph. 1. 11; Heb. 2. 4; Jas. 1, 18.

WILLING. Ex. 35. 5, a w. heart.

1 Chron. 28. 9, serve God with a w. mind.

29. 5, who is w. to consecrate his service?

Ps. 110, 3, w. in the day of thy power.

Mat. 23. 41, the spirit is w.

2 Cor. 5. 8, w. rather to be absent.

8. 12, if there be first a w. mind.

Tim. 6, 18, w. to communicate. thou clean,

8.12, 11 there to have a transfer of 1 Tim. 6.18, w. to communicate. 2 Pet. 3. 9, not pr. that any should perish. See Lu. 22. # 1 John 5.35; Philem. 14; 1 Pet. 5. 2. WIN. 2 Chron. 32, 1; Prov. 11. 30; Phil. 3.8.

WIND. Job 6, 26, reprove speeches which are as w. 7.7, remember that my life is w. Prov. 11. 29, he shall inherit w. 25, 23, the north w. driveth away rain. 30. 4, gathereth the w. in his fists. Eccl. 11. 4, he that observeth the w. Isa. 26. 18, we have brought forth w. 27.8, he stayeth his rough w. Ezek. 37.9, prophesy to the w. Hos. 8. 7, they have sown w. Amos 4.13, he that createth the eo. Mat. 11.7, a reed shaken with the John 3.8, the w. bloweth where it listeth. Eph. 4.14, carried about with every w. of doctrine. See Acts 2.2; Jas. 1.6; Jude 12

WINDOWS. Gen. 7. 11; Eccl. 12. 3; Jer. 9. 21; Mal. 3, 10,

WINGS. Ps. 17. 8; 36. 7; 57. 1; 61. 4; 68. 13; 91. 4. the shadow of thy w. 18.10; 104.3, on the w. of the wind, 55. 6, Oh that I had w. like a dove! 139. 9, the w. of the morning. Prov. 23. 5, riches make themselves w. Mal. 4. 2, with healing in his w. See Ezek. 1. 6; Zech. 5. 9; Mat. 23. 37; Lu. 13. 34.

WINK. Job 15, 12; Ps. 35, 19; Prov. 6, 13; 10, 10; Acts 17, 30.

WINTER. Gen. 8.22; Cant. 2.11; Mat. 24.20; Mk. 13, 18,

WIPE. 2 Kings 21. 13; Isa. 25.8; Lu. 7.38; John

WISDOM. Job 4.21, they die without w. 12.2, w. shall die with you. Prov. 4.7, w. is the principal thing. 16. 16, better to get w. than gold. 19.8, he that getteth w. loveth his own soul. 23. 4, cease from thine own w. Eccl. 1. 18, in much w. is much grief, Isa. 10. 13, by my w. I have done it. Jer. 8. 4, the w. of their wise men shall perish.

Jer. 8. 4, they have rejected the word of the Lord;
and what w. is in them? and what so, is in them?
Mic. 6.9, the man of so, shall see thy name,
Mat. 11, 19, so, is justified of her children,
1 Cor. 1. 17, not with so, of words,
24, Christ the so, of God unto us so,
26, we speak so, among them that can be

2. 6, we speak w. among them that are perfect.
3. 19, the w. of this world is foolishness with God. 2 Cor. 1. 12, not with fieshly w. Col. 1. 9, that ye might be filled with all w. Col. 19, that ye might be intended at the 4.5, walk in to, toward them.

Jas. 1.5, if any lack w.

Jas. 1.5, if any lack w.

Set. 5. 12, worthy is the Lamb to receive w.

13. 18, here is w.

See Eccl. 1. 16; Rom. 11. 33; Col. 2. 3; 3. 16.

WISE Gen. 3. 6, to make one 10. Ex. 23. 5, the gift blindeth the w. Deut. 4. 6, this nation is a w. people. 32. 29. 0 that they were w.! 1 Kings 3. 12, I have given thee a w. heart. 1 Arting a, 1.2. I nave given ince a w. ii Job 9.4, h is w. in heart.
11. 12, vain man would be w.
22. 2, he that is w. may be profitable,
32. 9, great men are not always w.
Ps. 2. 16, be w. now, 0 ye kings.
19. 7, making w. the simple.
36. 3, he hath left off to be w.
94. 8, when will ye be w? 107.43, whose is w., and will observe. Prov. 1.5, a w. man shall attain w. counsels.

Frov. 1, 5, a w. man shall attain w. counsels.
3. 7, be not w. in thine own eyes.
6.6; 6.33; 23.19; 27, 11, be w.
9.12, thou shalt be w. for thyself.
11.30, he that winners souls is *
16.21; the w. in heart shall be called prudent.
20.26, a w. king scattereth the wicked.

Eccl. 7. 23, I said, I will be an 9.1, the w. are in the hands of God. 12.11, the words of the w. are as goads. Isa. 19. II, I am the son of the w.
Dan. 12. 3, they that be w. shall shine,
Mat. 10. 16, be w. as serpents.
11. 25, hid these things from the w.
Rom. 1. 14, I am debtor to the w. 12.16, be not w. in your own conceits, 1 Cor. 1.20, where is the w.? 4. 10, ye are w. in Christ. 2 Tim. 3. 15, w. unto salvation. See Isa. 5. 21; Jer. 4. 22; Mat. 25, 2.

WISELY. Ps.58.5, charmers, charming never so w. 101.2, 1 will behave myself w. Prov. 16.20, that handleth a matter w. See Prov. 21.12; 28.26; Eccl. 7.10; Lu. 16.8.

WISER. 1 Kings 4.31; Lu. 16.8; 1 Cor. 1.25. WISH. Ps. 73. 7, more than heart could w. Rom. 9. 3, I could w. myself accursed.
3 John 2, I w. above all things.
See Job 33. 6; Jonah 4.8; 2 Cor. 13. 9.

WITCH. Ex. 22. 18, thou shalt not suffer a 10, to live. Deut. 18. 10, or a w.

WITHDRAW. Job 9, 13; Prov. 25, 17; 2 Thess. 3.6

WITHER. Ps. 1.3, his leaf shall not w. 37.2, they shall w. as the green herb. 129.6; Isa. 40.7; I Pet. 1.24, the grass w. Mat. 21.19; Mk. 11.21, the fig tree w. away. Jude 12, trees whose fruit w. See Joel 1. 12; John 15. 6; Jas. 1. 11

WITHHOLD. Ps. 40. 11, w. not thy mercies. S4. 11, no good thing will he w. Prov. 3. 27, w. not good from them to whom it is due. 22, 13, w. not correction. Eccl. 11. 6, w. not thy hand. Jer. 5, 25, your sins have w. good things. See Job 22, 7; 42, 2; Ezek. 18, 16; Joel 1, 13. WITHIN. Mat. 23. 26, cleanse first what is w. Mk. 7. 21, from vo. proceed evil thoughts. 2 Cor. 7. 5, to. were fears. See Ps. 45. 13; Mat. 3. 9; Lu. 12. 17; 16. 3.

WITHOUT. Gen. 24. 31, wherefore standest thou Chr. 15. 3, for a long season w. the true God. Prov. 1. 20, wisdom crieth w. Isa. 52. 3; 55. 1, ec. money. Jer. 33. 10, w. man, w. beast, w. inhabitant. Hos. 3. 4. Israel w. king, w. prince, w. sacrifice. Eph. 2. 12, w. God in the world. Col. 4. 5; 1 Thess. 4. 12; 1 Tim. 3. 7, them that

are 10. Heb. 13. 12, Jesus suffered w. the gate. Rev. 22. 15, for w. are dogs. See Prov. 22. 13; Mat. 10. 29; Lu. 11. 40. WITHSTAND. Feel. 4.12, two shall m. him. Acts II. 17, what was I that I could m. God? Eph. 6.13, able to m. in evil day. See Num. 22, 32; 2 Chron. 20, 6; Esth. 9.2.

WITNESS (n.). Gen. 31. 50, God is w. betwixt. Josh. 24. 27, this stone shall be a w. Job 16. 19, my w. is in heaven. Ps. 89. 31, as a faithful w. in heaven. From 14, as a 1st.-initi w. in neaven.
Prov. 14 5, a faithful w. will not lie.
Isa, 55, 4, I have given him for a w. to the people.
Jer. 42, 5, the Lord be a true and faithful w.
Mat. 24, 14, for a w. tunto all nations.
John 1. 7, the same came for a w.

2, 11, we preserve that of the same for a w. John I. 7, the same came for a w.
3.11, ye receive not our w.
5.36, I have greater w. than that of John.
Acts I4. I7, he left not himself without w.
Rom. 2.15, conscience also bearing them w.
1. John 5. 9, the w. of God is greater.
10, hath the w. in himself.
See Isa. 43. 10; Lu. 24. 48; Acts I. 8; 13. 31.

WITNESS. (v). Deut. 4.26, heaven and earth to w.

Isa. 3.9, countenance doth w. against them.
Act 5.90.23, the Holy Ghost w. in every city.
Itom. 3.21, being w. by the law and prophets.
ITim. 6.13, before Flute w. agod confession.
Sec. I Sum. 12.3; Mat. 26.52; 27.13; Mt.
WITS. Ps. 10.72, are at their n. eu.
WITS. Ps. 10.72, are at their n. eu.
WITS. Ps. 10.73, are at their n. eu.
WITS. Ps. 10.73, are at their n. eu.
WIZARD. Lev. 20.27, or that is a w.
WIZARD. Lev. 20.27, or that is a w.
WOEFULL, Her. 11.16, the w. day in.
WOMAN. Judgs. 54, a w. slew him
WOMAN. Judgs. 54, a w. slew him
Ps. 48.6; isa. 13.8; 21.3; 25.17; Jer. 4.21; 6.24; 13.
21, 22, 23; 30.6; 51.8; 38.41; 49.22, 24; 50.43,
pain as of a w. in travail.
Prov. 6.24, to keep thee from the evil w.
9, 13a, a foolish w. is clamorous.
12.4; 31.10, a virtuous w.
12.4; 31.10, a virtuous w.
14.1, every wise w. buildeth her house.
21.9, with a brawling w. in wide house.
21.9, with a brawling w. in wide house.
22.9, w. a. w. shall compass a man.
Mat. 5.28, w. o. srong all those have I not found.
Isa. 54.6, as a w. forsaken.
22.7; Mk. 12.22; Lu. 20.32, the w. died also.
25.10, why trouble ye the w.?
26.10, why trouble ye the w.?
27.3, shall this, that this w. hath done, be told.
John 2.4, w., what have I to do with thee?
28.3 a w. taken in adultery.
10.20, w., behold thy son.
Acts 9.36, this w. was full of good works.
11.7, the natural use of the w.
11.7, the w. is the glory of the man.
Gal. 4.4 God sent forth his Son, made of a w.
11 m. 22.1 suffer not a w. to teach.
14. the w. being deceived.
See Isa. 40.15; Lu. 7.39; 13.16; Rev. 12.1
WOMB. Gen. 49.25, blessings of the w.
127.3. the fruit of the w. is his reward. 18am. 1.9, the forth mis shut up her w.

18. 2.9, took me out of the w.

10. cast upon thee from the w.

127.3, the fruit of the w. is his reward.

139.13, thou hast covered me in my mother's w.

Eccl. 11.5, how bones grow in the w.

18s. 44.2; 49.5, the Lord formed thee from the w.

48. 8, a transgressor from the w.

49. 15, compassion on son of her w.

49. 15, compassion on son of her w.

49. 11. 27, blessed is the fruit of thy w.

11. 27, blessed is the truit of thy w.

11. 27, blessed is the truit of thy w.

12. 29, blessed are the w. that bare thee.

23. 29, blessed are the w. that never bare.

See Job 3. 11; 24.02; 31.15; Prov. 30.16.

WOMEN. Judg. 5.24, blessed above w.

18am. 18.7, the w. answered one another.

28am. 1.26, passing the love of w.

Prov. 31.3, give not thy strength to w.

Lam. 4. 10, the pixful w. have sodden their children.

dren. Mat. 11. 11; Lu. 7.28, among them that are born

Mat 11. 11; J.U. 1.20, billions and the mill, of w. 24. 41; J.U. 17. 35, two w. grinding at the mill, Lu. 1.28, blessed art thou among w. 1. Cor. 14. 34, let your w. keep silence, 1 Tim. 2.9, w. adorn themselves.
11, let the w. learn in silence.
5. 14, that the younger w. marry.
2 Tim. 3. 6, lead captive silly w. Tit. 2. 3, the aged w. In behaviour as becometh holiness.

Tit. 2. 3, the aged w. in behaviour as becomet holiness.
Heb. H. 35, w. received their dead.
See Acts 16. 13: 17. 4; Phil. 4. 3; 1 Pet. 3. 5.
WONDER (n.). Ps. 11. 7, as a w. unto many.
77. 14, thou art the God that doest w.
83. 12, shall thy w. be known in the dark?
96. 3, declare his w. among all people.
107. 24, his w. in the deep.
Isa. 20. 3, walked barefoot for a sign and a w.
Joel 2. 30; Acts 2. 19, I will show w. in heaven.

John 4.48, except ye see signs and w. Acts 4.30, that w. may be done by the name. See Rom. 15.19; 2 Cor. 12.12; 2 Thess. 2.9.

See Rom. 13. 19; 2 COT. 12. 12; 2 I DESS. 2. 9. WONDER (v). 1 Sa. 29. 9. stay yourselves, and w. 59. 16, he w. there was no intercessor. 63. 5, 1 w. there was none to uphold. Hab. 1. 5, regard, and w. marvellously. Zech. 3. 8, they are men w. at. Lu. 4. 29, all w. at the gracious words. See Acts 3. 11; 8. 13; 13. 41; Rev. 13. 3; 17. 6. WONDERS LUI 28. 28 nd 1. 26 the law was as

WONDERFUL. 2Sam. 1.26, thy love was w. (ONDERFUL. 28am.1.20, ny love was w, Joh 42.3, things too w, for me, Ps, 139, 6, such knowledge is too w, for me, Isa, 9, 6, his name shall be called W. 28.29, who is w, in counsel, See Deut. 28. 59; Jer. 5, 36; Mat. 21. 15. (ONDERFULLY. Ps. 139, 14; Lam. 1, 9; Dan, and the counsel of the c

8. 94.

WONDROUS. 1 Chron. 16. 9; Job 37. 14; Ps. 26. 7; 75. 1; 78. 32; 105. 2; 106. 22; 119. 27; 145. 5; Jer. 21. 2, w. works. Ps. 72. 15; 86. 10; 119. 18; w. things. WONT. Ex. 21. 29, if the ox were w. to push. Mat. 27. 18; the governor was w. to release. Mk. 10. 1, as he was w., he taught them. Lu. 22. 39, he went, as he was w. Acts 16. 13, where prayer was w. to be made. See Num. 22. 30; 28 am. 20. 18; Ps. 19. 13. 19. WOOD. Gen. 22. 7, behold the fire and the w. Deut. 29. 11; Josh. 92 1; Jer. 46, 22, hewer of w. 2 Sam. 18. 8, the w. devoured more people. Ps. 141. 7, as one cleaveth w. Prov. 26. 20, where no w. is, the fire goeth out. See Jer. 7, 18; Hag. 1, 8; 1 Cor. 3, 12. WOOL. Ps. 147. 16, be giveth snow like w. La. 1. 18, your sins shall be as w. See Prov. 31. 13; Ezek. 34. 3; 44. 17; Hos. 9. 1. WORD. Deut. 8, 3; Mat. 4, 4, every w. of God.

See Prov. 31. 13; Ezek. 34. 3; 44. 17; Hos. 9. 1.

WORD. Deut. 8. 3; Mat. 4. 4, every w. of God.
30. 14; Rom. 10.8, the w. is very ingh.
Job 12.11, doth not the ear try w.?

35. 16, he multipliet w.
38. 2, by w. without knowledge.
Ps. 19. 14, let the w. of my mouth be acceptable.
68. 11, the Lord gave the w.
119. 43; 2 Cor. 6. 7; Eph. 1. 13; Col. 1. 5; 2 Tim.
2. 15; Jas. 1. 18, the w. of truth.
Prov. 16. 32, av. spoken in due season.
25. 11, a w. fitty spoken.
18. 29. 21, an offender for a w.
30. 21, thine ears shall hear a w. behind thee.
50. 4, how to speak a w. in season.
Jer. 5. 13, the w. is not in them.
18. 18, nor shall the w. perish.
44. 28, know whose w. shall stand.
Hos. 14. 2, take with you w.
Mat. 8. 8, speak the w. only.

Hos. 14. 2, take with you w. Mat. 8. 8, seak the w. only. 12. 38. every idle w. that men shall speak. 18. 16, that every w. may be established. 24. 35, my w. shall not pass away. Mk. 4. 14, the sower soweth the w. 8. 35; Lu. 9. 26, ashamed of my w. Lu. 4. 22, gracious w. which proceeded. 36, amazed, saying, what a w. 1s this! 24. 19, a prophet mighty in deed and w. John 6. 65, the w. I speak are life. 68, thou hast the w. of eternal life. 12. 48, the w. I have spoken shall judge him. 14. 24, the w. 7 have spoken shall judge him. 14. 24, the w. 1 pare spoken shall judge him. 14. 25, the w. 1 speak are life. 20. 35, remember the w. of the Lord Jesus, 26. 25, the w. of truth and soberness. 1 Cor. 1. 17, not with wisdom of w. 4. 20, not in w., but in power. 14, 9, except ye utter w. easy to be understood. 2 Cor. 1. 18, our w. was not yea and nay. 5. 19, the woof reconciliation. Gal. 5. 14, all the law is fulfilled in one w. 6. 6, him that is taught in the w.

WORK. Pph. 5. 6, deceive you with vain w.
Phil. 2. 16, holding forth the w. of life.
Col. 3. 16, let the w. of Christ dwell in you.
1 Thess. 1.6, the gospel came not in w. only.
4. 18, comfort one another with these w.
1 Tim. 4. 6, nourished in w. of faith.
5. 17, labour in the w. and doctrine.
2 Tim. 2. 14, strive not about w.
4. 2, preach the w.
Tit. 1.3, in due times manifested his w.
9, holding fast the faithful w.
Heb. 1. 3, by the w. of his power.
2. 2, if the w. spoken by angels was stedfast.
4. 2, the w. preached did not profit.
12, the w. of God is quick and powerful.
5. 13, is unskilful in the w.
6. 5, and have tasted the good w. of God.
7. 23, the w. of the oath.
11. 3, the worlds were framed by the w of God.
12. 7, who have spoken to you the w. 13.7, who have spoken to you the w. Jas. 1. 21, the engrafted w. Jas. 1.21, the engrated w.
22, be ye doers of the w.
23, if any be a hearer of the w.
23, if any man offend not in w.
1 Pet. 1.23, being born again by the w.
25, this is the w. which is preached.
2.2, the sincere milk of the w.
3, then that stumble at the w.
3.1, if any obey not the w., they may without the w. the w.

2 Pet. 1. 19, a more sure w. of prophecy.

3. 2, the w. spoken by the prophets.

5, by the w. of God the heavens were of old.

7, the heavens by the same w. are kept in store.

1 John 1.1, hands have handled, of W. of life.

2.5, whose keepeth his w., in him is the love.

3. 18, let us not love in w.

Rev. 3.8, thou hast kept my w.

10, the w. of my patience.

6. 9, that were slain for the w.

22. 19, take away from the w. of this prophecy.

See Isa. 8. 20: Jer. 20. 9; Mic. 2. 7; Rev. 21. 5.

WORK (a.). Gen. 2. 2, God ended his w.

5. 29, shall comfort us concerning our me.

5. 29, shall comfort us concerning our Ex. 20. 9; 23. 12; Deut. 5. 13, six days thou shalt do all thy w.

35. 2, six days shall w. be done. 5. 29, shall comnot us concerning our vs.
5. 29, shall comnot us concerning our vs.
35. 2, six days shall w. be done.

Deut. 3. 24, what God can do according to thy w.?
4. 25; 27, 15; 2 Kings 19. 18; 2 Chron. 32. 19; Ps.
115. 4; 135. 15, the w. of men's hands.
1 Chron. 16. 37, as every day's w. required.
2 Chron. 31. 21, in every w. he began he did it.
34. 12, the men did the w. faithfully.
Ezra 5. 8, this w. goeth fast on.
6. 7, let the w. alone.
Neh. 3.5, their nobles put not their necks to the w.
6. 3, why should the w. case?
16, they perceived this w. was of God.
100. 110, thou hast blessed the w. of his hands.
10. 3; 14. 15; Ps. 143. 5, the w. of thine hands.
34. 11, the w. of a man shall he render unto him.
Ps. 8. 3, the w. of thy fingers.
33. 4, all his w. are done in truth.
40. 5; 78. 4; 107. 8; 111. 4; Mat. 7. 22; Acts 2, 11,
wonderful w.
90. 17, establish thou the w. of our hands.
101. 3, 1 hate the w. of them that turn aside.
104. 23, man goesth forth to his w.
111. 2, the w. of the Lord are great.
141. 4, to practise wicked w.
Prov. 16. 3, commit thy w. unto the Lord.
20. 11, whether his w. be pure.
24. 12; Mat. 16. 27; 2 Tim. 4. 14, to every man according to his w.
31. 31, let her own w. praise her.
Eccl. 1. 14, I have seen all the w. that are done.
3. 17, there is a time for every w.
3. 9, 1 applied my heart to every w.
9, 1, their w. are in the hand of God.

Eccl. 9. 7, God now accepteth thy w. 10, there is no w. In the grave. 12. 14, God shall bring every w. into judgment. 1sa. 2. 8; 37. 19; Jer. 1. 16; 10.3, 9, 15; 51. 18, they worship the w. of their own hands. 5, 19, let him hasten his w. worship the w. of their own hands.

5. 19, let him hasten his w.
10. 12, when the Lord hath performed his whole w.
26. 12, thou hast wrought all our w. in us.
28. 21, do his w, his strange w.
29. 15, their w. are in the dark.
49. 4. my w. is with my God.
66. 18. I know their w. and their thoughts.
Jer. 32. 19, great in counsel, and mighty in w.
48. 7, thou hast trusted in thy w.
48. 7, thou hast trusted in thy w.
48. 7, thou hast trusted in thy w.
48. 1. 5, I will never forget any of their w.
48. 1. 5, I will never forget any of their w.
48. 1. 5, to only e after their w.
5, all their w. they do to be seen of men.
48. 6. 5, he could there do no mighty w.
49. John 5. 20, greater w. than these.
6. 28, that we might work the w. of God.
29, this is the w. of God, that ye believe.
9. 3, that the w. of God should be made manifest.
10. 25, the w. I do in my Father's name.
32. for which of those w. do ye stone me?
14. 12, the w. I do shall he do, and greater w.
41. 13 who went not with them to the w. nought 15. 38, who went not with them to the w. Rom. 3. 27, by what law? of w.?
4. 6, imputeth righteousness without w.
9.11, not of w., but of him that calleth. 9.11, not of w., but of nim that calleti.
11.6. grace, otherwise w. is no more w.
13.12, let us therefore cast off the w. of darkness.
14.20, for neat destroy not the w. of God.
1Cor. 3.13, every man's w. shall be made manifest.
9.1, are not ye my w., in the Lord?
Gal. 2.16, by w. of law shall no flesh be justified. Gal. 2.16, by w. of law shall no nesh be justined. 6, 4, let every man prove his own w.
Eph. 2.9, not of w. lest any man should boast.
4.12, the w. of the ministry.
5.11, the unfruitful w. of darkness.
Col. 1.21, enemies in your mind by wicked w.
1Thess. 5.13, esteem them in love for their w. sake.
2 Thess. 2.17, in every good word and w.
2 Thm. 1.9; Tit. 3.5, saved us, not according to 2 Tim. 1. 9; Itt. 3.5, saved us, not according our vs.
4.5, do the vs. of an evangelist.
Tit. 1. 16, in vs. they deny him.
Heb. 6. 1; 9. 14, from dead vs.
13s. 1. 4, let patience have her perfect vs.
2. 14, if he have not vs. can faith save him?
17th this tit both not vs. as a dead being a letter of the can be seen as the can be seen Tas. 1. 4, let patience have her perfect w.
2. 14, if he have not w. can faith save him?
17, faith, if it hath not w., is dead, being alone.
18, shew me thy faith without thy w.
21, was not Abraham justified by w.?
22, by w. was faith made perfect.
22, by w. was faith made perfect.
23, 10, earth and w. therein shall be burnt up.
1 John 3. 8, destroy the w. of the devil.
18, v. 2. 9, 15, 19; 3. 1, 8, 15, 1 know thy w.
28, he that keepeth my w. to the end.
3. 2. I have not found thy w. perfect.
14. 13, and their w. do follow them.
86e Gal. 5, 19; 2 Thess. 1 Il; Rev. 18. 6; 20, 12.
WORK (v.). 1 Sam. 14. 6, the Lord will w. for us.
1 Kings 21. 20, sold thyself to w. evil.
Neh. 4. 6, the people had a mind to the w.
Job 23, 29, on the left hand, where 1e doth w.
33, 29, all these things w. God with man.
19. 55. 2 in heart ye w. wickedness.
101. 7, he that w. deceit.
119. 126, it is time for thee to w.
1s. 43, 13, I will w., and who shall leti?
Mic. 21, we to them that w. evil.
Hag. 2, 4, w., for I am with you.
Mal. 31, 5, they that u. wickedness are set up.
Mat. 21. 28, son, go v. to day in my vineyard,
Mk. 16. 20, the Lord w. with them.
John 5. 17, my Father w. hithero, and I w.
6, 23, that we might w. the works of God.

John 6, 30, what dost thou w.?
9,4, the night cometh, when no man can w.
Acts 10, 35, he that w. righteousness is accepted.
Rom. 4, 15, the law w. wath.
5, 3, tribulation w. patience.
8, 28, all things w. together for good.
1 Cor. 4, 12, and labour, w. with our own hands.
12, 6, it is the same 3od which w. all in all.
2 Cor. 4, 12, death w. in us.
12, w. forms afar more exceeding weight of glory.

17. m. for us a far more exceeding weight of glory. Gal. 5. 6, faith which w. by love. Epb. 1. 11, who w. all things after the counsel. 2. 5, the spirit that now w.

2.2, the spirit that now w.
3.20, the power that w. in us.
4.28, w. with his hands the thing that is good.
Phil. 2.12, w. out your own salvation.
1 Thess. 4.11, w. with your own hands.
2 Thess. 2.7, the mystery of iniquity doth w.
3.10, if any would not w., neither should he eat.
Jas. 1.3, the trying of your faith w. patience.
See Ezek. 40, 1; Prov. 11, 18; 31.13; Eccl. 3.9.

WORKMAN. Hos. 8, 6; Eph. 2, 10; 2 Tim. 2, 15.

WORLD. Job 18. 18, chased out of the 10. 34, 13, who hath disposed the whole 20. P 37. 12, on the face of the w. Ps. 17. 14, from men of the w.

Ps. 17.14, from men of the w.

50. 12, the w, is mine.

73. 12, the uncodly, who prosper in the w.

77. 18; 97. 4, lightnings lightened the w.

78. 19; 97. 4, lightnings lightened the w.

80. 1, the w. also is stablished.

Eccl. 2, 11, he hath set the w. in their heart.

1sa. 14, 21, nor fill the face of the w. with cities.

24. 4, the w. languisheth.

34. 1, let the w. hear.

Mit. 4, 81, Lu 4.5, all the kingdoms of the w.

5. 14, the light of the w.

5. 14, the light of the w.

38, the field is the w.

40, in the end of the w.

40, in the end of the w. 16. 26; Mk. 8. 36; Lu. 9.25, gain the whole w. 18. 7, woe to the w. because of offences. Mk. 10. 30; Lu. 18. 30; Heb. 2. 5; 6. 5, in the w. to

MK. 10. 30; Lu. 18. 30; Heb. 2.5; 6.5, in the come.
Lu. 1. 71; Acts 3. 21, since the w. began.
2. 1, all the w. should be taxed.
18. 8; 20. 34 children of this ve.
20. 35; worthy to obtain that w.
19. 10 the was in the w.
22, high taketh away the sin of the w.
23, he taketh away the sin of the w.
4. 22, 10 han 4. 14, the Saviour of the w.
4. 23, he that giveth life unto the w.
4. 23, he that giveth life unto the w.
5. 12; 9. 5, 1 am the light of the w.
5. 12; 9. 5, 1 am the light of the w.
12. 14, the whole w. is gone after him.
11, now to have the w.
14, 10 to judge the w., but to save the w.
13, 1 depart out of this w.
14, 17, whom the w. cannot receive.

13. 1. depart out of this to.

14. 17, whom the to. cannot receive.

22, manifest thyself unto us, and not unto the to.

27, not as the to. giveth, give I unto you.

30, the prince of this to. cometh.

15. 18: 1 John 3. 13, if the to. hate you.

30, the would have his come.

15. 18; 1 John 3. 13, if the w. hate you.
19, the w. would love his own.
16. 33, in the w. yes shall have tribulation.
17. 9, 1 pray not for the w.
21, that the w. may believe.
21. 25, the w. could not contain the books.
Acts 17. 6, turned the w. upside down.
Rom. 3. 19, that all the w. may become guilty.
12. 2, be not conformed to this w.
1 Cort. 12. Where is the disputer of this w.?
2. 6, the wisdom of this w. as not abusing it.

2.6, the wisdom of this w. 7.31, they that use this w. as not abusing it. 2 Cor. 4.4, the god of this w. hath blinded. Gal. 1.4, this present evil w. 6.14, the w. is crucified unto me. Epb. 2.2, according to the course of this w.

Eph. 2. 12, without God in the w.

1 Tim. 6. 7, we brought nothing into this w.
11, them that are rich in this w.
2 Tim. 4. 10, having loved this present w.
Heb. 11. 38, of whom the w. was not worthy.
Jas. 1. 27, unspotted from the w.
3. 6, the tongue is a w. of iniquity.
4. 4, the friendship of the w.
2 Pet. 2.5. God snared not the old w.

3. 0, the tongue is a w. ot iniquity,
4. 4, the friendship of the w.
2. Pet. 2. 5, God spared not the old w.
3. 6, the w. that then was.
1. John 2. 15, love not the w.
3. 1, the w. knoweth us not.
5. 19, the w. knoweth us not.
5. 19, the w. knoweth us not.
5. 19, the w. knoweth us not.
6. 10, the w. knoweth us not.
7. 14, 15, 10, 10, 10, 30; Prov. 8. 26.
WORLDLY. Tit. 2. 12; Heb. 9. 1.
WORM. Job 7. 5, my flesh is clothed with w.
17. 14, 1 said to the w., thou art my mother.
19. 26, though w. destroy this body.
21. 26, shall lie down, and w. shall cover them.
24. 20, the w. shall feed sweetly on him.
25. 6, man, that is a w., etc.
Ps. 22. 6, I am a w., and no man.
1s. 14. 11, the w. is spread under thee.
41. 14, fear not, thou w. Jacob.
62. 24: Mk. 9. 44, 46, their w. shall not die,
Mic. 7. 17, like w. of the earth.
See Jonal 4. 7, Acts 12. 23.
WORNWOOD. Jer. 9. 15; 23. 15; Amos 5. 7.

WORMWOOD. Jer. 9. 15; 23. 15; Amos 5. 7. WORSE. Mat. 9. 16; Mk. 2. 21, the rent is made w. 12. 45; 27. 64; Lu. 11. 26, last state w. than the

12. 45; 27. 64; Lu. 11. 25, last state w. than the first.

Mt. 5. 26, nothing bettered, but grew w.
John 5. 14. lest a w. thing come unto thee.
I Cor. 11.17, not for the better, but for the w.
1 Tim. 5. 8, he is w. than an infidel.
2 Tim. 3. 13, shall wax w. and w.
2 Pet. 2. 20, the latter end is w. with them.
See Jer. 7. 26; 10. 12; Dan. 1. 10; John 2. 10.
WORSHIP. Ps. 95. 6, let us w. and bow down.
97. 7, w. him, all ye gods.
99. 5, w. at his footstool.
Iss. 27. 13, shall w. the Lord in the holy mount,
Jer. 44. 19, did we w. her without our men?
Zeph. 1. 5, them that w. the host of heaven.
Mat. 4. 9; Lu. 4. 7, fall down and w. me.
15. 9, in vain they do w. me.
John 4. 20, our fathers w. in this mountain,
22, ye w. ye know not what.
12. 20, Greeks came to w.
Acts 17. 23, whom ye ignorantly w.
24. 14, so w. I the God of my fathers.
Rom. 1. 25, w. the creature more than the Creator.
10. 14. 12. 5, so falling down he will w. God.
See Col. 2. 18; Heb. 1. 6; Rev. 4. 10; 9. 20.
WORTH. Job 24. 25; Prov. 10. 20; Ezek. 30. 2.
WORTHY. Gen. 32. 10, I am not w. of the least.
1 Kings 1. 52, if he shew himself a w. man.
Mat. 3. 11, whose shoes I am not w. to bear.
8. 8; Lu. 7. 6, I am not w. that thou shouldest come.
10. 10, the workman is w. of his meat.

come. 10. 10, the workman is w. of his meat.

37, loveth father or mother more than me is not

w. of me.

22. 8, they which were bidden were not w.

Mk. 1. 7; Lu. 3. 16; John 1. 27, not w. to unloose.

Lu. 3. 8, fruits w. of repentance.

7. 4, that he was w. for whom he should do this.

10. 7; 1 Tim. 5. 18, the labourer is w. of his hrre.

12. 48, things w. of stripes.

15. 19, no more w. to be called thy son.

20. 35, w. to obtain that world.

Acts 24. 2, very w. deeds are done.

Rom. 8. 18, not w. to be compared with the glory.

glory.

Eph. 4.; Col. 1. 10; 1 Thess. 2. 12, walk ve.
Heb. 11. 38, of whom the world was not ve.
Jas. 2.7, that espanee.
Rev. 3.4, Of they are ve.
See Napl. 2.5; Rev. 4. 11; 5. 2; 16. 6.

WOULD. OULD. Num. 22, 29, I w. there were a sword. Ps. Sl. 11, Israel w. none of me. Prov. 1. 25, ye w. none of my reproof. 30, they vo, none of my counsel.

Dan, 5, 19, whom he w, he slew.

Mat, 7, 12, Lu, 6, 31, whatsoever ye w, that men.

Mk, 3, 13, and calleth unto him whom he w. Rom. 7. 15, what I w, that do I not. 1 Cor. 7. 7, I w. that all men were even as I. Rev. 3. 15, I w. thou wert cold or hot. See Num. 11. 29; Acts 26. 29; Gal. 5. 17. See Num. 11. 29; Acts 26. 29; Gal. 5. 17. WOUND (a.). Ex. 21. 25, give w. for w. Job 34. 6, my w. is incurable. Ps. 147. 3, he bindeth up their w. Prov. 23. 29, who hath w. without cause? 27. 6, faithful are the w. of a friend. Isa. 1. 6, but w. and bruises. Jer. 15. 18, why is my w. incurable? 30. 17, I will heal thee of thy w. Zech. 13. 6, what are these w. in thy hands? Lu, 10. 34, bound up his w. See Prov. 6. 33; 20. 30; Hos. 5. 13; Rev. 13. 3. WOUND (w). Dent. 22. 39. I w... and I beal. WOUND (v.). Deut. 32, 39, I w., and I heal. 1 Kings 22, 34; 2 Chron. 18, 33, carry me out, for I am w. Job 5. 18, he w., and his hands make whole. Ps. 64. 7, suddenly shall they be w. 109.22, my heart is w. within me. Prov. 7. 26, she hath cast down many w. 18. 14, a w. spirit who can bear? 18a. 53. 5, he was w. for our transgressions. Jer. 37. 10, there remained but w. men. See Gen. 4. 23; Mk. 12. 4; Lu. 10. 30; Acts 19. 16. WRAP. Isa. 28, 20; Mic. 7.3; John 20.7. WRATH. Gen. 49.7, cursed be their w. Deut. 32, 27, were it not I feared the w. of the enemy.
Job21.59; Prov. 11. 4; Zeph. 1.15; Rom. 2.5; Rev. 6.17; the day of w.
36.18; because there is w., beware.
PS. 76. 10, the w. of man shall praise thee.
90.7; by thy w. are we troubled.
Prov. 16.14, w. of a king is as messengers of death.

Prov. 16. 14, vs. of a king is as messengers of deat 19. 19, a man of great vs. shall suffer.
27. 3, a fool's vs. is heavier.
4 vs. is cruel, and anger outrageous.
Eccl. 5. 17, much vs. with his sickness,
Isa. 13. 9, the day of the Lord cometh with vs.
54.8, in a little vs. 11 hid my face.
Nah. 1.2, he reserveth vs. for his enemies.
Hab. 3.2, in vs. remember mercy.
Mat. 3.7; Lu. 3.7, from the vs. to come.
Rom. 2.5, vs. against the day of vs.
Eph. 6.4, provoke not your children to vs.
1 Thess. 5. 9, God hath not appointed us to vs.
1 Thess. 5. 9, God hath not appointed us to vs.
1 The. 2.8, lifting up holy hands, without vs.
kee Jas. 1. 19; Rev. 6. 16; 12. 12; 14.8.
WikaTHFULL Ps. 50, 24; Prov. 15. 18. WRATHFUL. Ps. 69. 24; Prov. 15. 18.

3, 16, WRESTLE. Gen. 32. 24; Eph. 6. 12. WRETCHED. Num. 11. 15; Rom. 7.24; Rev. 3. 17. WRING. Judg. 6. 38; Ps. 75. 8; Prov. 30. 33. WRINKLE, Job 16.8; Eph. 5.27. WRITE. Prov. 3.3; 7.3, w, on table of thy heart. Isa, 10, 1, w, grievousness which they have pre-

WREST, Ex. 23.2; Deut. 16. 19; Ps. 56.5; 2 Pet.

scribed.

sorthed.
19, few, that a child may so them.
Jer. 22, 30, so, ye this man childless.
31, 33; Heb. 8.10, I will so, it in their hearts.
Hab. 2. 2, so, the vision, make it plain.
See Job 13, 26; Ps. 87, 6; Rev. 3, 12.

Decreased to the second second

WRITING. Ex. 32. 16; John 5. 47; Col. 2. 14. WRITING. Ex. 32. 16; John 5. 47; Col. 2. 14. WRITINEN. John 5. 30; Oh that my words were no. Ps. 59, 28, let them not be no with the righteeus. Ezek. 2. 10, roll was no within and without. Lu. 10. 20, because your names 2ne. 1, in heaven. John 19. 22, what I have no. I have no.

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1 Cor. 10, 11, w. for our admonition. 2 Cor. 3. 2, ye are our epistle w. in our hearts. See Isa. 4. 3; Jer. 17. 1; Rev. 2. 17; 13. 8.

See Isa. 4.3, Jer. 17. 1; Rev. 2. 17; 13.8.

WRONG. Ex. 2.13, to him that did the w.
1 Chron. 12. 17, there is no w. in mine hands.
Job 19.7, Lory out of w., but am not heard.
Jer. 22. 3, do no w.
Mat. 20. 13, friend, I do thee no w.
1 Cor. 6.7, why do ye not rather take w.?
2 Cor. 12. 13, forgive me this w.
Col. 3. 25, he that doeth w. shall receive.
Philem. 18, if he hath w. thee.
See Prov. 3. 36; Acts 25. 10; 2 Cor. 7. 2.

WRONGFULLY. Job 21. 27; Ezek. 22, 29; 1 Pet.
2. 19.

2. 19.

WROTE. Dan. 5.5; John 8.6; 19.19; 2 John 5. WROTE. Dan. 5.5; John 8.6; 19.19; 2 John 5.
WROTH. Gen. 4.6, why art thou w.?
Dent. 1. 34; 3. 26; 9. 19; 2 Sam. 22. 8; 2 Chron. 28.
9; Ps. 18, 18, 17; R. 21, heard your words, and was w.
2 Kings 5. 11, but Naaman was w., and went away.
Ps. 99. 38, thou hast been w. with thine anointed.
18a. 47, 6, I was w. with my people.
54. 9, 1 have sworn I would not be w.
57. 16, neither will I be always w.
64. 9, be not w. very sore.
Mat. 18. 34, his lord was w., and delivered.
See Num. 16. 22; Isa. 28, 21; Mat. 2. 16.
WROUGHT. Num. 23. 28, what hath God w.!

See Num. 16, 22; 1sa, 25, 21; Mat. 2, 16.
WROUGHT. Num. 23, 23, what hath God m.!
18um. 6, 6, when God had n. wonderfully.
14, 45, Jonathan hath n. with God this day.
Neh. 4, 17, with one of his hands n. in the work.
6, 16, this work was n. of our God.
Job 12, 9, the hand of the Lord hath n. this.

Job 12. 9, the hand of the Lord hath v. this. 36, 23, who can say, thou hast v. iniquity? Ps. 31. 19, hast w. for them that trust in thee. 68, 28, strengthen that which thou hast w. for us. 139.15, curiously w. in lowest parts of the earth. Eccl. 2. 11, 1 looked on all my hands had w. Isa. 26, 12, thou also hast v. all our works in us. 11. 4 who both was and done it?

Isa, 26, 12, thou also hast w. all our works in us, 41, 4, who hath w. and done it?

Jer. 18, 3, he w. a work on the wheels, Ezek, 20, 9, 1 w. for my name's sake.

Dan. 4.2, the wonders God hath w. toward me.

Mat. 20, 12, these last have w. but one hour.

26, 10; Mk. 14, 6, she hath w. a good work on me.

John 3.21, manifest that they are w. in God.

Acts 15, 12, what wonders God had w.

18. 3, he abode with them, and w.

19. 11, w. special miracles by hands of Paul.

Rom. 7. 8, w. in me all manner of concupiscence.

15. 18, things which Christ hath not w.

2 Cor. 5. 5, he thath hat w. us for the selfsame

2 Cor. 5. 5, he that hath w. us for the selfsame thing.

thing.
7. 11, what carefulness it w. in you.
12. 12, the signs of an aposile were w.
Gal. 2. 8, he that w. effectually in Peter,
Eph. 1. 20, which he w. in Christ.
2 Thess. 3. 8, but we w. with labour.
Heb. 11. 33, through faith w. righteousness,
Jas. 2. 22, faith w. with his works.
1 Pet. 4. 3, to have w. the will of the Gentiles.
2 John 8, lose not those things we have w.
Rev. 19. 20, the false prophet that w. miracles,
See Ex. 36. 4; 2 Sum. 18. 13; 1 Kings 16. 25.
VRING. Lev. 1. 15; Ps. 73. 16; 18. 5. 1. 17. WRUNG, Lev. 1. 15; Ps. 73. 10; Isa. 51. 17.

YARN. 1 Kings 10.28; 2 Chron. 1.16, YE. 1 Cor. 6, 11; 2 Cor. 3.2; Gal. 6.1, YEA. Mat. 5.37; Jas. 5.12, let your communica-

tion be y, y, 2 2 Cor 1. 17, there should be y, y, and nay, nay. See 2 Cor 1. 18; Phill 3. 8; 2 Tim. 3. 12. YEAB. Gen. 1. 14, for seasons, days, and y. 47, 9, few and evil have the y, of my life been. Ex. 13. 10, keep this ordinance from y, to y. 23, 29. I will not drive them out in one y. Lev. 16. 34, make atonement once a y. 25. 5, it is a y. of rest.

Num. 14. 34, each day for a y, shall ye bear.
Deut. 14. 22, thou shalt tithe the increase y, by y.
15. 9, the y, of release is at hand.
26. 12, the third y,, which is the y, of tithing.
32. 7, consider the y, of many generations.
Judg. 11. 40, to lament four days in a y.
1 Sann. 2. 19, brought a coat from y, to y.
7. 16, went from y, to y, in circuit.
2 Sann. 14. 26, every y, he polled it.
1 Kings II. 1, there shall not be dew nor rain 1 Kings 11. 1, there shall not be dow nor rain these y. 2 Chron. 14, 6, the land had rest, no war in those y. 100 10. 5, are thy y. as man's days? 15. 20, the number of y. is hidden. 16, 22, when a few y. are come. 22. 7, multitude of y. should teach wisdom. 36. 11, they shall spend their y. in pleasures. 26, nor can the number of his y. be searched out. Ps. 31. 10, my y. are spent with sighing. 61. 6, prolong his y. as many generations. 65. 11, thou crownest the y. with thy goodness. 77. 5. the y. of ancient times. 16. 11, then crowness they, with any goodness 77. 5, the y, of ancient times.

10, I will remember the y, of the right hand.

78, 33, their y, did he consume in trouble.

90, 4, a thousand y, in thy sight.

9, we spend our y, as a tale that is told. Ezek. 4.5, I have laid on thee the y. of their iniquity,
22. 4, thou art come even unto thy y.
38. 8, in latter y, thou shalt come.
46. 17, it shall be his to the y, of liberty,
Dan. 11. 6, in the end of y, they shall join,
Dole 12. 2 to the y, of many generations.
Mic. 6.5, shall I come with eaves of a y, old?
Hab. 3.2, revive thy work in the midst of the y.
Mal. 3.4, the offering be pleasant, as in former y.
Lu. 13.8, let it alone this y, also.
Gal. 4.10, we observe days and y.
Rev. 20. 2, Satan bound for a thousand y.
See Zech. 14. 16; Jas. 4. 13; Rev. 9, 15. YEARLY. 1 Sam. 1.3; 20.6; Esth. 9.21. YEARN. Gen. 43. 50; 1 Kings 3. 26. YELL. Jer. 2. 15; 51.38. YESTERDAY. Job 8.9; Ps. 90.4; Heb. 13.8. YET. Gen. 40.23, y. did not the butler remember. Ex. 10.7, knowest thou not y.? Deut. 9. 29, y. they are thy people. 12. 9, ye are not as y. come.
Judg. 7. 4, the people are y. too many.
1 Kings 19. 18, y. 1 have left me.
2 Kings 13. 23, nor cast them from his presence 2 Kings 13. 25, 100 case such as 3. 8.

Ezra 3. 8, the foundation was not y, laid.

Job 1.18, while he was y, speaking,

13. 15, though he slay me, y, will I trust in him.

29. 5, when the Almighty was y, with me,

Ps. 2. 6, y, have I set my king.

Ecol. 4. 3, he which hath not y, been,

Lsa, 28. 4, while it is y, in his hand.

49. 15, y, will I not forget.

Jer. 2. 9, I will y, plead with you,

23. 21; y, they ran.

Ezek. 11. 16, y, will I lie to them.

Ezek, 36, 37, I will y, for this be enquired of, Dan. 11, 35, it is y, for a time appointed. Hos. 7.8, y, he knoweth not. Amos 6, 10, is there y, any with thee? Jonah 3, 4, y, forty days. Hab. 3, 18, y, I will rejoice. Mat. 15, 17, do not ye y, understand? 19, 20, what lack I y.? 24, 6; Mk, 13, 7, the end is not y. Mk. 11, 13, the time of its was not y, Lu, 24, 44, while I was y, with you, John 2, 4; 7, 6; 8, 20, hour is not y. come, 11, 25, though dead, y, shall he live, Rom. 5, 6, y, without strength. 8, 24, will doth he y, hope for? 1 Cor. 3, 15, y, so as by fine. 15, 17, et are y, in your sins. 15, 20, y, not, but Christ. Heb. 4, 25, y, whout sin. See Acts 3, 10; Rom. 9, 10; 1 Cor. 3, 3. Kee Acts 3, 10; Rom. 9, 10; 1 Cor. 3, 3. See Acts 8.16; Rom 9.19; 1 Cor. 3.3.

YIELD. Gen. 4.12, not henceforth y, strength.
Lev. 19.25, that it may y, the increase.
26.4; the land shall y, her increase.
Num. 17.8; the rod y, almonds.
2 Chron. 30.8; y, yourselves to the Lord.
Neh. 9.37, it y, much increase to the kings.
Ps. 67.6; the earth y, her increase.
107.37, plant vineyards, which may y, fruits.
Prov. 7.21, she caused him to y,
Eccl. 10.4; y, pacifieth great offences.
Hos. 8.7; it it y, the stranger's shall swallow it up.
Joel 2.22, the fig tree and vine do y, their strength. Mat. 27. 50, cried again, and y, no ment.
Mat. 27. 50, cried again, and y, up the ghost.
Acts 22. 23. do not thou y, to them.
Rom. 6. 13, neither y, ve your members, but y. yourselves to God. 16, to whom ye y. yourselves servants. Heb. 12. 11, y. the peaceable fruits of rightcourness See Gen. 1. 29; Isa. 5. 10; Dan. 3. 28. Yoke. Gen. 27. 40, thou shalt break his y.
Lev. 26, 13, 1 have broken the bands of your y.
Num. 19. 2; 1 Sam. 6, 7, on which never Came y, Dett. 28, 48, he shall put a y. on thy neck. 1 Rkings 12.4, thy father made our y, grievous. Isa. 9, 4; 10, 27; 14, 25, thou hast broken the y, of his burden. his burden, 58.6, that ye break every y, ye, 20, of old time I have broken thy y, 27, 2; 28, 3, make thee bonds and y, 31, 18, as a bullock unaccustomed to the y, 18, 18, as a bullock unaccustomed to the y, 1830, for my y. is easy.

Acts 15. 10, to put a y. upon the neck of the Acts 15, 10, to put a y, upon the neck of the disciples. 2 Cor. 6, 14, not unequally y, with unbelievers. Gal. 5.1, entangled with the y, of bondage. Phil. 4.3, I entreat the also, true y, -fellow. 1 Tim. 6.1, as many servants as are under the y, See Job 1.3; 42.12; Lam. 1.14; Lu. 14.19. YONDER, Gen. 22.5; Num. 23, 15; Mat. 17. 20. YOU. Gen. 48.21, God shall be with y. Ruth 2.4, the Lord be with y. 1 Chron. 22.218, is not the Lord with y.? 2 Chron. 15.2, the Lord is with y., while ye be with him. with him.
Jen. 18. 6. cannot I do with y.
42. 11; Hag. 1. 13; 2. 4, for I am with y.
22. 11; Hag. 1. 13; 2. 4, for I am with y.
Mat. 7. 12; Lu. 6. 21, that men should do to y.
28. 20, I am with y. alway.
Lu. 10. 16, he that heareth y. heareth me.
13. 25, and y. yourselves thrust out.
Acts 13. 45, seeing ye put it from y.
Rom. 16. 25, 10. 16. 23; Phil. 4. 23; Col. 4. 18; 1 Thess. 5. 28; 2 Thess. 3. 18; 2 Tim. 4. 15; Tit. 3. 15; Heb. 13. 25; 2 John 3; Rev. 22. 21, grace be

with y.

1 Cor. 6. 11, such were some of y.

2 Cor. 12. 14. I seek not yours, but y.

Eph. 2. 1; Col. 2. 13, y. hath he quickened.

Col. 1. 27, Christ in y.

4, 9, a brother, who is one of y.

7. 3, a money, who is one of y.

1 Thess. 5. 12, know them that are over y.

1 John 4. 4, greater is he that is in y.

See Hag. 1.4; Mal. 2.1; 2 Cor. 8.13; Phil. 3.1; 1

Pet. 2.7.

YOUNG. Ex. 23. 26, there shall nothing cast their y. Lev. 22. 28, ye shall not kill it and her y. in one

day. Deut. 22. 6, thou shalt not take the dam with the y. 28. 50, which will not show favour to the y.

22. 50, which will hot slow rayout to the y. 57, her eyes shall be evil toward her y. one.
32. 11, as an eagle fluttereth over her y.
1 Chron. 25, 5; 29. 1, Solomon my son is y.
2 Chron. 13. 7, when Rehoboam was y, and tender.
34. 3, while he was yet y, he began to seek God.
Job 38, 41, when his y. ones cry to God, they wander. wander.

wander.
39. 16, the ostrich is hardened against her y.
Ps. 37, 25, I have been y., and now am old.
R. 71, from following ewes great with y.
84. 3, a nest where sie may lay her y.
147. 9, he giveth food to the y. ravens which cry.
Prov. 30. 17, the y. eagles shall eat it.
Cant. 2. 9; 8. 14, my beloved is like a y. hart.
Isa. 11. 7, their y. shall lie down together.
40. 11, and gently lead those that are with y.
Jer. 31. 12, flow together for y. of the flock.
Ezek. 17. 4, cropped off his y. twigs.
John 21. 18, when y. thou girdedst thyself.
Tit. 2. 4, teach the y. women to be sober.

Tit. 2.4, teach the y. women to be sober. See Gen. 33. 13; Isa. 30. 6; Mk. 7. 25; John 12. 14. YOUNGER. Gen. 15. 23, the elder shall serve

the y.

Job 30. 1, they that are y. have me in derision.

Lu, 22. 26, he that is greatest, let him be as the y.

I Tim, 5. 1, intreat the y. men as brethren.

Pet, 5. 5, y. y., submit yourselves to the elder.

See Gen. 29. 15; Lu, 15. 12; 1 Tim, 5. 2, 11. YOUNGEST. Gen. 42. 13; Josh. 6. 26; 1 Kings 16.

YOURS. 2 Chron. 20. 15; Lu. 6. 20; 1 Cor. 3.21. YOUTH. Gen. 8.21. imagination is evil from y. 46.34, about cattle from our y. till now. 1 Sam. 17.33, he a man of war from his y.

55, whose son is this y.?

28 Sam. 19. 7, evil that befell thee from thy y.

1 Kings 18. 12, I fear the Lord from my y.

Job 13. 26, to possess the iniquities of my y.

20. 11, his bones are full of the sin of his y.

20. 11, his bones are turn of the sino file y. 20. 4, as in days of my y. 30. 12, on my right hand rise the y. 33. 25, he shall return to the days of his y. 36, 14, hypocrites die in y.

The same of the sa

Pa. 25. 7, remember not the sins of my y.

11. 5, thou art my trust from my y.

17, thou hast taught me from my y.

18, 15, ready to die from my y.

88. 15, ready to die from my y. ush ortened.

103. 5, the days of his y. hast thou shortened.

103. 5, the dew of thy y.

127. 4, the children of thy y.

128. 1, they have afflicted me from my y.

144. 12, as plants grown up in y.

Prov. 2. 17, forsaketh the guide of her y.

5. 18, rejoice with the wife of thy y.

Eccl. 11. 9, rejoice, young man, in thy y.

10, childhood and y, are vanity.

12. 1, remember now thy Creator in days of y.

183. 47. 12, wherein thou hast laboured from

Isa. 47. 12, wherein thou hast laboured from

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54. 4, forget the shame of thy y.
Jer. 2. 2, the kindness of thy y.

Jer. 2.2, the kindness of my y.
3.4, thou art the guide of my y.
22.21, this hath been thy manner from thy y.
31.13, bear the reproach of my y.
32.30, have done evil before me from their y.
48.11, hath been at ease from his y.
Lam. 3, 27, it is good that he bear the yoke in

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Ezek 4.14, soul not polluted from y.
16.22, thou hast not remembered the days of

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Avites, or Avvites (2 Kin. 17. 31) = the people of Ava	Avim, Avims, or Avviin	Beth-marcapoth
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Canda = Clanda Clarda Cl	Calah	Daphne
Canda = Clanda Clarda Cl	Caleb-ephratah, or Caleb-ephrathan=	Debir (Judah)
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Canda = Clanda Clarda Cl	Caphira = Chephira	Diklah
Canda = Clanda Clarda Cl	Caphtor (Jer. 47. 4)	$Dimon = Dibon (?) \qquad \qquad 3 - 7 G$
Canda = Clanda Clarda Cl	Caphtorim (Deut. 2. 23)	Dimonah = Dibon of Judah 6-7 G
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Canda = Clanda Clarda Cl	Caria	Doubkah
Canda = Clanda Clarda Cl	Carmel (Judah) 6-7 G	Dor
Canda = Clanda Clarda Cl	Carnaim, Carnion, see Ashteroth-Kar-	$ \begin{array}{c} \text{Dora} \\ \text{Dothain} = \text{Dothan} \\ \end{array} $ $ \begin{array}{c} 13 - 6 \text{ F} \\ \hline 13 - 6 \text{ F} \end{array} $
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Class Clas	Cozeba, or Chozeba	En-gannim (Issachar)
Cut	also called the valley of Charashim 12 - 4 B	En-gedi
Cush, or Ethiopia 1-7 F En-roge 13-8 C Cush, or Ethiopia (Gen. 2. 13) 1-8 C Cush, or Ethiopia (Gen. 2. 13) 1-7 A Cush, or Ethiopia (Gen. 2. 14) 1-7 A Cush, or Ethiopia (Gen. 2. 14) 1-7 A Cush, or Ethiopia (Gen. 13-8 G Cush, or Ethiopia (Gen. 2. 14) 1-7 A Cush, or Ethiopia (Gen. 2. 14) Cush, or Eshiopia (Gen. 14) Cush	Crete	En-mishpat = Kadesh-barnea 3-7 H
Cuse, or Econopia (cen. 2. fs) Cuth, also called Cuthah Cyprus S, 11, 14-10 D Cyprus S, 11, 14-10 D Cyprus Cyprus S, 11, 14-10 D Cyprus Cyprus Cyprus Dabareh, or Daberath B-7 F Dabbasheth, or Dabbesheth S-7 F Dabbasheth, or Dabbesheth Coprus Cyprus Cypru	Cush, or Ethiopia	En-rogel
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$	Cuth, also called Cuthah	Ephesus
Cyprus 14-8 E Tibhraim, Mount, or hill country of 6-7 F; 12-8 A Tibhraim, or Ephron (2 Chr. 18, 19) = 12-7 A	Cyamon = Jokneam	Ephraim, allotment of 12-7 A: 5. 13-7 G
Dabareh, or Daberath 6-7 F Dabbrath, or Dabberath 4-7 F Daberath 6-7 F Daberath 6-7 F Daberath 6-7 F Daberath 6-7 F Damascus 2, 4, 5, 6, 13-8-7, 14-11 E Dam, allotments of 4-6 G; 4-7 E Erech 1-8 D; 7-13 E	Cyrene	Ephraim, Mount, or hill country of 6-7 F; 12-6 A
Dabbashth, or Dabbesheth	The Law Debought A_7 T	Ephrain, or Ephron (2 Chr. 13, 19) = 12 - 7 A
Daberath Commence Daberath	Dabbasheth, or Dabbesheth	Ephratah, or Ephrathah = Beth-lehem 4-7 G
Dan, allotments of	Daberath	Ephron = Ophrah 12-7 A
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Esau, the Mount of = Mount Seir 3-7 H Esdraelom = Esdraelon 13-7 F	Golgotha = Calvary 12-6 C; 13-8 G
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Esebon (= Heshbon)	Goshen (Egypt). 3-3 H
February of 3 7 G	Goven 7 -19 D
The bear of the second of the	Great Sea
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Eshtemoh = Eshtemoa 4-7 G	Gudgodah (?) 3 - 7 H
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Eshtemoh = Eshtemoa	Gradgodah (?) Habor Hachilab, hill of Hachilab, hill of Hadad-rimmon G-7 F Hadashah Hai Hai, or Ai Haiak, Mount (?) Hallak, Mount (?) Hallah Haii Har, ety Ham, ety S-7 H Ham, ety S-7 H S-
Them the reals 0 7 C 10 4 D	Hashilah hill of
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1 Calcod (2) 9 - 7 F	Hamath-zobah (?) 7-11 D Hammath = Hammoth-dor 4-7 F Hammon (Asher) 4-7 F Hammon (Naphtali) 6-7 F Hammoth-dor 4-7 F Hanes 3-4 H Hannathon 4-7 F Habesin or Haphersim 4-7 F Habesin or
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Callier	Hammath dan
	Hammoth-uor
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Gath-hepher, or Gittah-hepher 6-7 F	maran
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Gilbon Mount	Homoopiton on Harmons - thomas - the
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Giloh	Hinnom, valley of
Crienzo	Hittites
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Colon	Holy City Chan II II T
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Girgashites. 2-7 F Gibtab-hepher = Gath-hepher. 6-7 F Gob = Gezer . 6-6 G Golan . 4, 6-7 F	$\begin{array}{cccccccccccccccccccccccccccccccccccc$

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	Horman (!).	Juda = Judaa
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Dieam (?) 6 - 7	Hukkuk 6-7 F	Indah wilderness of
Dieam (?) 6 - 7	Hul 1-7 D: 2-7 E	Judah, the city of = Zion 12 - 6 C
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Idumea	Iconium	Jutah, or Juttah 4 - 7 G
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Imm, or lyim (Moab) = Ije-abarim 3 - 7 H Ije-abarim, or lyim (Moab) = Ije-abarim 3 - 7 H Ije-abarim, or lye-abarim, also called Iim or lyim (P) 3 - 7 H Ilm or lyim (P) 6 - 7 E 1	Idumæa	Kades = Kadesn (near Mt. Seir) . 3-7H
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Tryed 12	Illyrieum	Kanah
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Fish-tob, or men of Tob	Irpeel 12 - 6 B	Kattath (?)
Isn-cob, or men of 100	Ir-shemesh = Beth-shemesh 4 - 6 G	Kedesh (Issachar) 6 - 7 F
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Isaschar, allokment of 4-7 F Kerioth (Judah), or Kerioth-hezron 4, 13-7 G Ithlah = Jethlah 4-7 G Ithlah = Jethkazin 4-7 G Ithlah = Jethkan 4-7 G Ithlah 4-7	Mount Enhance	Kanath 4, 5, 5 - 7 Gr
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Jabnel Judah	Jaazer, or Jazer 4 - 7 G	Wir of Monh 2 C - 7 CL
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Jabbeh	Jahreel (Tudah)	Kiriath-arba = Hebron 4.6-7.G
Jacob's Well	Jahneh 6-6 G	Kiriath grim Kiriath hasi Misa
Jahaza (7) 6 - 7 G Kiriath-saniah, also 12 - 5 C Jahazah = Jahazah 6 - 7 G Kiriath-saniah, also 4 - 6 G G Jair, towns of = Havvoth-jair 6 - 8 G Bebir 4 - 6 G G Jebir (bowns) 4 - 6 G G	Jacob's Well	Kiriathiarius = Kirjath-jearim 12 - 5 C
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Janobah, or Janoah (Ephraim)	Jair, towns of = Havvoth-jair 6-8 F	
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Carmuth (Judah)	Janobah or Janob (Ephraim)	Kirjath-arba, or Kirjath-arba = He-
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Jebust, Jebust, or Jebuste = Jerusalem 4, 6 - 7 G Kisnon, or Kison, river 6 - 7 F F Jebustes G Jebustes G F Jebustes G Jebustes Jebuste	Tarmuth (Judah) 6-6 G	
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Degrar-sahadutha = Galeed 2 - 7 F Shirt Cyprus 1 - 7 D	Jebus, Jebusi, or Jebusite = Jerusalem 4, 6 - 7 G	Kishon, or Alson, river
Jehnd	Jenusites	Kittim (Cynrus)
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Jezreel (Issachar)	Jennean (?) - Johneh	Lachish
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Jezreel (Issachar)	Torigho also called Toroghus 3 4 5 6 13 - 7 G	Laish (Dan) 6 - 7 E
Jezreel (Issachar)	Jericho, fountain or spring of (2 Kin.	Laodicea
Jezreel (Issachar)		Lasea
Jezreel (Issachar)		Lasha (?)
Jezreel (Issachar)	7, 8, 9, 14 -11 R	Lasnaron, or Lassnaron .
Jezreel (Issachar)	Jeshanah	Lebanon Mount (Tuda 3 2) also called
Jezreel (Issachar)	Jesnimon, or the desert	Lebanon toward the Sunrising
Jezreel (Issachar)	Tethlah or Ithlah	(Josh, 13, 5) = Anti-Libanus 6-7 E
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Jezreel (Judah) 6-7 G Lebonah 6-7 F Jezreel, valley of 4-7 F Lehabim 1-6 D Jobab 1-9 F Leshem = Dan 4-7 E Jogbehah 4, 6-7 F Libanus, Mount 6-7 E	Jerreel (Issachar) 4. 5. 6-7 F: 7-11 E	Lebaoth 4-6 G
Jezreel, valley of 4-7 F Lehabim 1-6 D Jobab 1-9 F Leshem = Dan 4-7 E Jogbehah 4, 6-7 F Libanus, Mount 6-7 E	Jezreel (Judah) . 6-7 G	Lebonah 6-7 F
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Jogbehah	Jobab 1 - 9 <u>F</u>	Leshem = Dan
20	Jogbehah	Libanus, Plount

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30	Lod 1-5 D; 11, 14-	8 E Mizpah, or Mizpah the land of
Raa	Lubim, Lubims = Lehabim 6-	6 G valley of Mizpeli
Esd	Ludim i	6 D Mizpeh (Benjamin) 6 - 7 F
Esc	Luz (Bathar)	6 D Mizpeh of Moab 12-6 C
器	Luz (Judg. 1, 20).	7 G Moab 2 3 4 5 6 7 G 1 - 7 E
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Eta	Lydia (1 Macc. 8, 8) 9, 10, 14	6 G Moresheth-gath, probably Mareshah 6-7 F
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Eti	Mancah, Maachah	Myra
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Ga Ga	Madmannah = Beth-marcaboth	E Naphtuhim 4-7 E
Ga	Magiddo = Megiddo 13-7	F Nazareth 6-7 E
Ga Ga	Magog	F Neah (?)
Ga	Manasseh, allotment of	F Nebajoth 5-7 H 7-18 C
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Ga	Marisa = Mareshah . 3-4	I Nephthali, Nephthalim, also 4-7 F
Ğa	Mashal 1-7	D Nephtoah Naphtali
Ga.	Maspha (Benjamin) = Mizpeh 6-7	F Netophah (?)
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Ge	Mephaath (?) 3-31; 14-10 F	Noph
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Ge	Meribath kedesh,	Oboth (?) Ocina = Accho
60	Merihoth-kadesh = Kadesh-barnen 3 - 7 H	Odollam = Adullam 6-7 F
9	Meronoth (?)	On 12-6 C; 13 - 8 G
Ğ	Meroz	Ono, also called Onus 6-6 F
SG.	Mesha 1 - 8 C	Ophir (?) 13 - 8 G
G	Mesopotamia Mash	Ophrah (Manasseh) 4-7 G; 12-7 A
Ğ	Metheg-ammah = Gath 6-6 G	Oreb, or Horeb, Mount 3 - 5 K
Ğ	Midian 12-7 B	Padan, Paddan, also Paddan-aram = 11 (1
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ğ	Migdel (?)	Pamphylia 6-6 G
Ğ	Migron 3-4 H 12-7 B	Paplios 14 - 19 D 14 - 11 E
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Č	Misperi - Wisher Mizpeh of Moab . 6-7 G	Pathros Pathrusim
18	Misrephoth-maim	Patmos 1-7 E 14-0 D
1 6	Mizpah (in Gilead) = Mizpeh	Peor (?) 2, 4, 6-7 F
13	Mizpan (Benjamin) = Mizpeh	### According to The Holy Bible ### Recording to The Holy Bible ### Waley of Mizpeh, the land of = the
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Persepolis 1-9 E; 7, 9-14 F	
Persia 1-9 D; 7, 9, 10-14 F	River, brook, or stream of Egypt 5-5 H
ethor	River or flood of Egypt (Amis o s) -
Petra, or Sela 3 - 7 H Pharpar, river (?) 6 - 8 E Phenice, Phenicia, or Phœnicia	Rome
Phenice, Phenicia, or Phœnicia	1.,1.
	Sabeans of Arabia (Job 1. 15; Joel 3, 8)
Phenice, or Phoenix (Crete) 14-8 D Pheresites, also	= Sheba 1 - e T
Pheresites, also	Sabeans of Ethiopia (Is. 45. 14), see Seba 1 - 7 I
Pherezites, see Perizzites	Sabta, or Sabtah
Philadelphia 14 - 9 D	
Philippi	01 1 2 10 1
Philistia \Rightarrow land of Philistines $a = a \in C$	Salcah, or Salchah = Salecah
Philistim = Philistines $1-7 \text{ N} \cdot 9 \text{ A R} - \text{R C}$	Salmona core
Philistines, sea of the	Salt See
Phigan — Pigan	Solt millor of
Philistines, sea of the hison = Pison 3 - 6 G A B A B A B A B A B A B A B A B A B A	Salem = Jerusalem 12 - 6 (Salem = Jerusalem 12 - 6 (Salem = Jerusalem 12 - 6 (Salem = Jerusalem 13 - 7 (Salem = Jerusalem 14 - 9 (Salem = Jerusalem 14 - 9 (Salem = Jerusalem
Phonix or Phonica	Camaria district . 6, 13-7 F; 7, 14-11 F
Dharmin 0 1 Hellice	Samaria, district of
Phrygia	Samos
Phud = Put	Samothracia, or Samothrace 14-9 (Sansannah = Hazar-susah 4-6 (Sansannah +
Pi-besc+	Sansannan = Hazar-susah . 4-6 C
Phathan 3-4H	Saphir, or Shaphir 6 - 6 G
Plason	14 - 9 I
18gan 4 - 7 G	Sarepta, or Zarephath 13 - 7 E Sarid 4 - 7 E
Pisidia	Sarid 4-7 I
Pison, or Fishon, river $1-8$ C Pithom 4 $3-4$ H	Saron, or Sharon 6 - 6 I
TEHOM A - 3-4 H	Scythia 9, 11 -12 I
lain, or Araban (Deut. 2. 8) 3 - 7 1	1 SCYLLIODOLIS
	Sea of the Arabah, the Salt Sea . 4-7 G
	Sea of Chinnereth
Prison of St. John	Sea of Galilee, also called Sea of Tiberias 13 - 7 F
tolemais 13-7 F; 14-11 E	Sea, the East, the Eastern Sea, the So-
Trison of St. John 13-7 G Ptolemais 13-7 F; 14-11 E Pul = Put 1-5 D	Sea of Galilee, also called Sea of Tiberias 13 - 7 I Sea, the East, the Eastern Sea, the So- domitish Sea = Sea of the Plain 6-7 G
unon (r)	Sea, the Great, also called the Western Sea, the uttermost sea, the hinder sea, 7-10 E; 3-6; 4, 5, 6, 13-6 F; 14-8 E Sen (Nah. 3, 8) = R. Nile: 1-7 E Seh (Nah. 3, 8) = R. Nile: 1-7 E Seh (Nah. 3, 8) = R. Nile: 1-7 E Seh
Put, or Phut $1-5$ D Puteoli $14-6$ C	Sea, the uttermost sea, the hinder
Puteoli 14 - 6 C	sea 7-10 E; 3-G; 4, 5, 6, 13-6 F; 14-8 E
Quicksands, the, or Syrtis 14 - 7 E	Sea (Nah. 3. 8) = R. Nile 1 - 7 E
	Sea (Nah. 3. 8) = R. Nile
taamah 1-9 E	
taanises = Rameses 3 - 3 H	Sela, Selah, or Petra 3, 5-7 H: 7-11 E
labbah, Rabbath (Ammon) 3, 4, 5, 6-7 G: 7-11 E	Sela, Selah, or Petra 3, 5-7 H; 7-11 E Seleucia 10, 14-11 D
Ramises = Rameses 3 - 3 H Rabbah, Rabbath (Ammon) 3, 4, 5, 6-7 G; 7 -11 E Rabbah (Josh. 15. 60) 12 - 5 D	Senich (1 Sam. 14. 4)
	Senir
$\begin{array}{ccc} \text{(abbit)} & & 4-7 \text{ F} \\ \text{(ac)} + \text{(b)} & \text{(b)} \\ \text{(abla)} & & \text{(c)} + \text{(c)} \\ \text{(abla)} & & \text{(c)} + \text{(c)} \\ \text{(abla)} & & \text{(d)} + \text{(d)} \\ \text{(abla)} & & \text{(d)} + \text{(d)} \\ \text{(d)} & & \text{(d)} + \text{(d)} + \text{(d)} \\ \text{(d)} & & \text{(d)} + \text{(d)} \\ \text{(d)} & & \text{(d)} + \text{(d)} + \text{(d)} \\ \text{(d)} & $	Sephar, Mo
tahab (= Egypt) 3 - 2 H	Sepharvaim 7-12 R
lakkath	Seveneh, or Syene 9 -10 G
takkon (?)	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
Rachel's tomb 12 - 6 D Lahab (= Egypt) 3 - 2 H Lakkab 4 - 7 F Lakkab 4 - 7 F Lakkab 4 - 7 E Lamab (Asher) 6 - 7 G; 12 - 6 B Lamab (Agd) = Ramoth-gilead 6 - 7 E Lamab (Naphtali) 4 - 7 F Lamab (Sappel's city) - Ramotheim 4 - 7 F	Shalem (?)
tama, or Ramah (Benj.) . 6-7 G: 12 - 6 R	Shamir (Ephraim) 6-7 I
tamah (Gad) = Ramoth-gilead . 6-7 F	Shamir (Judah) 4 - 6 G
tamah (Naphtali) 4 - 7 F	Sharon, "the plain" (N. of Joppa) 6-6 F
tamah (Samuel's city) = Ramathaim-	Sela, Selah, or Petra 3, 5-7 H; 7-11 Seleucia 10, 14-11 Seneh (1 Sam. 14, 4) 12-7 Senir 6-7 Sephar, Mo 7-12 Sepharyaim 7-12 Seveneh, or Syene 9-10 Shaaraim (Simeon) 6-6 Shalem (?) 4-7 Shamir (Bphraim) 4-6 Sharon, "the plain" (N. of Joppa) 6-6 Sharun, "the plain" (N. of Joppa) 6-6 Sharune 4-6
zophim, also called Ramathem . 12 - 6 B	Sheba (Gen. 10, 28)
tamath-mizpeh = Ramoth . 4-7 R	Sheba (Gen. 25, 3) 1 - 8 E
tamesse = Rameses	Sheba, or Beer-sheba
Ramoth (Gad)	Shebah, or Shibah = Beer-sheba . 2 - 6 G
amoth (Issachar)	Shechem 2. 4. 5. 6-7 F: 7-11 E
amoth-gilead (?)	Sharon, "the plain" (N. of Joppa) 6 - 6 E
ed Sea	Sheleph 1 - 8 F
ehob (Asher)	Shen
ehob (= Beth-rehob) 4.5.6-7 E	Shenir, or Senir (= Mount Hermon) 6 - 7 E
ehobotl. (a well)	Shihor, or Sihor (Is. 23, 3; Jer. 2, 18) =
ehoboth by the river 1 - 8 D	Sheiph
amah (Naphtali) 4 - 7 F amah (Samuel's city) = Ramathaim- 12 - 6 B zophim, also called Ramathem 12 - 6 B amath-milzyeh = Ramoth 4 - 7 F amesse = Ramoses 3 - 3 H amoth (Gad) 4 - 7 F amoth (Jascahar) 6 - 7 F amoth-gliead (?) 5 - 6 T ed Sea 3 - 4 I; 3 5 - 6 I ehob (Asher) 4 5 - 7 E ehob (- Beth-rehob) 4 5 - 6 C ehob (- Beth-rehob) 2 4 - 6 G ehoboth (a well) 2 4 - 6 G ehoboth (- a well) 1 - 8 D ehoth (- = the suburbs of Nineveh 1 - 8 D	Shihor (1 Chr. 13. 5) = the brook of Egypt 5 - 5 H Shihor-libuath (river) 4 - 7 F Shilhim = Sharnhen 4 - 6 G
ekem emeth = ' rmuth	Shihor-libuath (river) 4-7 F
emeth = " rmuth	Shilhim = Sharuhen 4 - 6 G
emmon. or Rimmon (Simeon) . 6-6 G	$\begin{array}{lll} \text{Shilhim} = \text{Sharuhen} & 4-6 \text{ G} \\ \text{Shiloah, the waters of} = \text{Pool of Siloam} & 1-6 \text{ C} \\ \text{Shiloh} & 2,4,5,6-7 \\ \text{Shiloh} & 1-8 \text{ D}; 7-13 \text{ E} \\ \text{Shiltim} & 4-7 \text{ G} \\ \end{array}$
emmor or Rimmono (Zebulun) . 6-7 F	Shiloh
ephain vale or valley of . 19 - a C	Shinar 1-8 D: 7-13 E
ephidim 3-5 K	Shittim 4-7 G
ephidim	Shocho, Shochon, Shoco = Soco - 6 - 0 te
euben, s' ent of	
ezenh 5-10 (1- 7-11 D	Shur the wilderness of 1-7 D: 3-5 H: 7-10 E
heeinm 14 - 7 D	Shunem 5, 6 - 7 F Shur, the wilderness of 1-7 D; 3-5 H; 7-10 E Shushan 7, 9-13 E
Phodes Rhodus	Sibraim (9) 5 - 0 13
Mhlah (Numb 34 11)	Sicham - Sheeham
Lesen (?) kesen (?) keuben, s' ent of 4-7 G kezeph theerlum 5-10 C; 7-12 D thoelum 14-7 D thodes, Rhodus 4-7 E thick (Rhodus 5-8 D; 7-12 E thick (Rhodus 5-8 D; 7-12 E	Siden or Ziden 12_7 E. 14 11 E
teupen, s' ent or 4 - 7 G bezeph 5 - 10 C; 7 - 11 D thegium 14 - 7 D bhodes, Rhodus 14 - 9 D tholah (Numb, 34, 11) 5 - 8 D; 7 - 11 E timmon (Simeon) (Thumon, or Rimmono (Zebulum, 6 - 7 E timmon, the rock (Benjamin) 12 - 7 A; 6 - 7 G	Sideniene or Zideniene
Rimmon or Rimmono (Zahulu	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
	Dinor, or one Dillion (and), to. of - olle
immon, the rock (Reniamin) 10 7 4 . 0 7 7	brook of Ferrit

Sihor, or Shihor (Is. 23, 3; Jer. 2, 18) = the Mile	Tob (?) 6-7 F
the Nile 3 - 2 K	Togarmah (= Armenia) 1 - 8 D
Siloah, or Siloam, pool of 13 - 8 H	Tophel (?)
Simeon, allotment of 4 - 6 G	Trachonitis
Sin (in Egypt)	Tripolis 7.14-11 E
Sin, wilderness of	Troas
Sina, or Sinai, Mount 3-5 K	Trogyllium
Sinites	Tubal 1-7 C
Sion = Zion	Tyrus = Tyre 4, 5, 6, 13-7 E; 7, 10, 11, 14-11 E
Sion, or Zion, Mount = Mount Moriah 13 - 8 G	T71-2 ut-us
Sion, Mount (Dent. 4. 48) = Hermon \cdot 4 - 7 E	Ulai, river
Sion, the land of (2 Esdr. 14. 31) = Ca-	Umman
naan, see Map 4.	Upinz, possibly Opini
Sirah, the well of 6-7 G	Ur of the Charless 1-8 D; 7-13 E
Sirion = Mount Hermon 4, 6-7 E	UZ
Smyrna	Uzai
Socho, Sochon = Soco	Water of Jericho = Docus 13 - 7 G
Socoh (in the lowland of Judah) . 4-6 G	Waters of Merom 4-7 E
Socon (hill country of Judan) 4-1 G	Wilderness of Paran
Sodomitish Sea = the Sait Sea 6-7 G	Wilderness of Judah 6-7 G
Solomon's pools	Wilderness of Judea 13 - 7 G
Solomon's porgn, see Place 15.	Wilderness of Shur 3-5 H
Cools	Wilderness of Sin 3-5 K
Spain	Wilderness of Zin 4-7 H
Strong on brook of Formt	Vontile Nile
Support (God)	1 cor (s.c. 1411e) 1 - 7 E
Succeth (Fount)	Zeenen s_c_cC
Sues 7-13 E	Zabulon = Zebulun . 4-7 F
Sychar 13 - 7 E	Zalmonah (?)
Sychem or Shechem 13 - 7 F	Zamzummins, or Zamzummim 3-8 G
Svene or Seveneh 1-7 E	Zanoah (lowland of Judah) 4 - 6 G
Syracuse	Zanoah (Josh, 15, 56)
Syria or Aram 4.5. 6.13 - 8 E: 7. 8. 9.10.11.14-11 E	Zaphon (?) 4-7 F
Syria, kingdom of	Zareah, or Zorah 6 - 6 G
Syrtis = the quicksands 14-7 E	Zared, or Zered, the valley of 3, 4 - 7 G
	Zarephath 6-7 E; 7-11 E
Taanach 4, 5, 6 - 7 F	Zaretan, or Zarethan (Josh. 3. 16) 4-7 F
Taanath-shiloh 4-7 F	Zareth-shahar, Zereth-shahar 4 - 7 G
Tabor, Mount 6, 13 - 7 F	Zartanah, or Zarethan (1 Kin. 4. 12) . 5-7 F
Tabor = Chesulloth	Zarthan, or Zarethan = Zaretan 4-7 F
Tadmor (2 Chr. 8. 4) 5-10 D; 7-11 E	Zenulun, allocment of
Tadmor (1 Kin. 9. 18) = Tamar 6 - 7 G	Zedad, the entering in of (Ezek. 47. 15),
Tanapanes = Tanpannes 3-4 H	possibly the same pass as the enter-
Tamar (1)	Toland (5)
Tanach, or Taanach.	Zenzuli (!)
Manhara - Mahamhar	Zanan (9).
Tappines = Lampannes	Zenhath (2)
Tanuah / Managah) possibly Tiphsah 6-7 F	Zered brook
Torshigh (2) 1-7 1): 8-10 D	Zereda, or Zeredah (1 Kin. 11 26) 19 - 6 A
Tarsus 14-10 D	Zeredah, Zeredathah = Zaretan . 4 - 7 F
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Tekoah, or Tekoa 5, 6-7 G; 12 - 6 E	Zidon 2, 4, 5, 6-7 E: 7-11 E
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Thampatha = Timnah 4-6 G	Ziklag, on the border of Philistia (Neh.
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Thebez	Zin, desert, or wilderness of 3, 4 - 7 H
Thecoe = Tekoa 6-7 G	Zion, the city of David, distinguished
Theras = Ava	Trogyllium. 14-9 D Tubal 1-7 C Tyrus = Tyre 4, 5, 8, 13-7 E; 7, 10, 11, 14-11 B Ulai, river 7-13 E Ummah 4-7 E Uphaz, possibly Ophir 8-13 E Ur of the Chaldees 1-8 D; 7-13 E Uphaz, possibly Ophir 1-8 F-13 E Ur of the Chaldees 1-8 D; 7-13 E Uz 1-7 D; 7-11 E Uzal 1-8 F Water of Jericho = Docus 13-7 G Waters of Merom 4-7 E Wilderness of Judah 6-7 G Wilderness of Judah 6-7 G Wilderness of Judah 7-7 H Wilderness of Shur 3-5 K Wilderness of Shur 4-7 H Yeor (i.e. Nile) 1-7 E Zanana 6-6 G Zabalon Zebulun 4-7 F Zalmonah (Jowland of Judah) 4-6 G Zanaoh (Josh 15, 56) 4-6 G Zanaoh (Josh 15, 56) 4-6 G Zanaoh (Josh 15, 56) 4-7 F Zared, or Zered, the valley of 3, 4-7 G Zarephath 2-7 G Zarephath 2-7 G Zarephath 2-7 G Zarethan (Zereth-shahar 2-7 G Zarethan, or Zarethan (1 Kin, 4, 12) 5-7 G Zarethan, or Zarethan (1 Kin, 4, 12) 5-7 G Zarethan, or Zarethan (2 Kin, 4, 12) 5-7 G Zarethan, or Zarethan (2 Kin, 4, 12) 5-7 G Zaredah Zeredah (1 Kin, 11, 26) 4-7 G Zereda, or Zeredah (1 Kin, 11, 26) 4-7 G Zereda, or Zeredah (1 Kin, 11, 26) 4-7 G Zereda, or Zeredah (1 Kin, 11, 26) 4-7 G Zereda, or Zeredah (1 Kin, 11, 26) 4-7 G Zereda, or Zeredah (1 Kin, 11, 26) 4-7 G Zeredah Zeredah (2 Kin, 11, 26) 4-7 G Zeredah Zeredah (2 Kin, 11, 26) 4-7 G Zeredah Zeredah (1 Kin, 11, 26) 4-7 G Zeredah
Thessalonica	Zion, the neight of (Jer. 31. 12), also
Thimnachan, or Timnan 4-0 G	cauca the mount zion (1s. 1s. 7)=
Thispe (7)	Mic. Morian
Thracia	Zion (Dr. 79 co) - the tribe of Tudeb
Three layerns	Zion the mountains of (De 192 2 D T)
Tibories 12 - 7 F	Mr. Hermon also called Mr. Sion
Tibories See of - See of Galilee 12 - 7 F	adled the mount Zion (18. 18. 7) = Mt. Moriah Mt. Moriah Zion (18. 2. 3: 52. 1) = Jerusalem 13 - 8 G Zion (18. 2. 3: 52. 1) = Jerusalem 13 - 8 G Zion (19. 78. 68) = the tribe of Judah 4 - 7 G Zion, the mountains of (Ps. 133. 3, R.V.) = Mt. Hermon, also called Mt. Sion (Deut. 4. 48) Zior 12 - 5 F
Tieris river 1-8 D: 7 8 9-19 D	Zior 12-5 R
Timnah 2 4 - 6 G	Ziph (hill country of Judah) . 4. 5. 6 - 7 G
Timpath = Timpah 4-6 G	Ziz, the cliff, or ascent of
Pimnath-heres 6-7 F	Zoan 3-3 G
Timnath-serah . 4-7 F	Zoar (?)
Tiphsah (1 Kin. 4. 24) 5-10 C: 7-11 D	Zoba, or Zobah 5-9 D: 7-11 E
Tiphsah (2 Kin. 15, 16) 6 - 7 F	Zoheleth, stone of
Tiras	Zorah, also called Zoreah 4, 6 - 6 G
Tirzah	= Mt. Hermon, also called Mt. Sion (Deut. 4.42). 6-7 E Zior Ziph (hill country of Judah) 4, 5, 6-7 E Ziz, the cliff, or ascent of 6-7 E Zoan Zoan 3-3 E Zoba, or Zobah 5-9 D; 7-11 E Zoheleth, stone of 13-8 E Zorsh, also called Zoreah Zuzims, or Zuzim, probably Zamzummin 3-8 E
Sion, or Zion, Mount — Mount Moriah Sion, Mount (Deut. 4. 48) = Hermon Land, See Map 4. Sion, the land of (2 Esdr. 14. 31) = Ca maan, see Map 4. Sirah, the well of Sirah, the well of Sirah, the well of Sirah, the well of Socoh (in the lowland of Judah) Socoh (in the lowland of Judah) 4. 6 G Socoh (in the lowland of Judah) 4. 7 G Solomon's pools Solomon's porth, see Plate 15. Sorek, valley of Solomon's porth, see Plate 15. Talley of the see Solomon's porth se	[H. C.]
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